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THE

MONTHLY REVIEW

OR

LITERARY JOURNAL,

ENLARGED:

From SEPTEMBER to DECEMBER, *inclusive.*

M,DCCC,VIII.

With an APPENDIX.

"Heaven doth with us, as we with torches do;
Not light them for themselves."
SHAKSPEARE, *Measure for Measure.*
Act I, Scene I.

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OF THE

TITLES, AUTHORS' NAMES, &c. of the Publications reviewed in this Volume.

N. B. For REMARKABLE PASSAGES in the *Criticisms* an *Extracts*, see the INDEX, at the End of the Volume.

☞ For the Names, also, of the Authors of new Dissertatio or other curious Papers, published in the MEMOIRS an TRANSACTIONS of the Scientific ACADEMIES at Home on the Continent, and also for the Titles of those Dissertation &c. of which Accounts are given in the Review,—see t *Index*, printed at the End of each Volume.

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ERRATA in Volume LVII.

Page 33. l. 1. for 'Lepa,' r. *Lepas.*
75. l. 15. for 'self-converted,' r. *self-convicted.*
77. l. 4. for 'who,' r. *which.*
104. l. 2. for 'think,' r. *apprehend.*
127. l. 27. for 'others,' r. *other.*
149. l. 32. for 'very,' r. *every.*
181. l. 2. put a semicolon after '*people.*'
205. l. last, for 'it,' r. *its.*
216. l. 12. from bott. for 'his,' r. *Bonaparte's.*
254. l. 26. for 'warfare,' r. *welfare.*
288. l. 13. for 'insufferably,' r. *insufferable.*
289. l. 5. dele '*to.*'
309. lines 3 and 4 from bott. for 'Blormdon,' r. *Blomidon*; and for 'Kenlopin,' r. *Henlopen.*
339. l. 5. from bott. for 'Considering,' r. *Regarding.*
349. l. 8. for 'passed,' r. *made.*
[illegible]. l. 12. from bott. for 'interrupt,' r. *outweigh.*

THE

MONTHLY REVIEW,

For SEPTEMBER, 1808.

Art. I. *Lives of British Statesmen.* By John Macdiarmid, Esq. Author of an Inquiry into the System of National Defence in Great Britain, and of an Inquiry into the Principles of Subordination. 4to. pp. 606. 2l. 2s. Boards. Longman and Co. 1807.

The life of a statesman belongs to the most eminent class of biographical composition. It is the record of the actions of an individual, indeed, but of an individual who was occupied with the destiny of nations; and while in some parts it attracts and amuses by the familiar incidents of private life, it aspires in others to the dignity of history. The first duty of an author who treats this subject, and the grand means of success, consist in an indefatigable search into original documents. By this kind of perseverance, he will seldom fail to discover many interesting materials which had either escaped preceding writers, or which, from their reference to private life, the historian could not properly incorporate into his more dignified narrative; and though the labour required for these investigations is considerable, yet, if judiciously directed, it will not fail to be amply repaid by its attractive results. Our curiosity is often awakened by disputed points in the history of political characters; and even where no dispute exists, the known events in the life of a great man prepare in our mind an interest in farther discoveries.

With regard to the present work, its plan will be best understood by a reference to the author's exposition of it, which we extract from his preface:

'Of the men who have guided the councils of our country, and attained distinguished political eminence, we are desirous to learn many particulars, which would be misplaced in the general annals of a nation. The skilful historian may seize the prominent features of their character, and describe the most important of their public transactions: but numerous anecdotes, both of their public and private life, however interesting, he must leave unrecorded, while a whole people demand his attention. We are solicitous to know the steps by which they ascended to power, the arts by which they retained their station, the incidents by which they terminated their exalted career. We are pleased to observe them in the more private intercourse of life; to follow them into their families and closets; and to discover how the men, who govern empires, conduct themselves amidst the cares and duties which are common to the humble and the exalted.

‘ Nor is our curiosity alone interested by such information. To those who prepare to tread the same paths, and to gratify their ambition in the discharge of public functions, the progress and transactions of their illustrious predecessors must be the volume, in which they are to read the most important lessons. But it is not the statesman by profession, who is alone called upon to observe the results of political experience. In this country, where public opinion is possessed of so much sway, the voice even of private individuals may have some influence on the national counsels.

‘ The moral lessons afforded by the career of statesmen demand not less attention. Every one is interested to learn, from such eminent examples, that the lustre of the highest station is derived from the same virtues which embellish private life; and that happiness is most attainable, as well as most secure, when our condition excites not the jealous passions of mankind.

‘ Such are the views which have guided the author in delineating the Lives of British Statesmen. He has been anxious to derive his information from the most authentic sources; and to exhibit virtues and defects equally without exaggeration or diminution. He has avoided many opportunities of discussion, where the result did not seem of importance to his immediate objects; but he has occasionally attempted, in the illustration of his subject, to throw light upon some obscure or disputed parts of history He has endeavoured to select the lives contained in this volume, from periods sufficiently distinct to prevent a repetition of the same political transactions; yet sufficiently connected, to form a chain of history without considerable interruptions.’

The lives contained in this volume are those of Sir Thomas More, Cecil Lord Burleigh, Wentworth Earl of Strafford, and Hyde Earl of Clarendon. Of these, Sir Thomas More deserves the first rank, as a man of letters, and as the father and instructor of a family. Burleigh excites our admiration as a judicious and profound minister; and Clarendon as a faithful and conscientious adherent to an ungracious master. The moral qualities of Wentworth are at best doubtful: his unprincipled ambition at least must be admitted; and it is chiefly by his untimely end that we are led to sympathize in the events of his life: though the surprizing energy, also, with which he prosecuted the accomplishment of his views, often withdraws the mind of the reader from the criminality of his intentions.

We are induced to bestow our principal attention, in this article, on the life of Wentworth, both because it occupies a great part of the volume under review, and because his conduct has long been the subject of dispute and misrepresentation. At the head of the party-writers who have disfigured the annals of that important period, stands Mr. Hume; and it appears to us that the mis-statements of an author of such talents, and whose works have obtained so extensive a circulation, cannot be too studiously counteracted.

Wentworth became a member of Parliament in 1621, the period at which the differences between the king and that assembly began to wear a serious aspect. A seat in parliament for a county had been for some time an object of his ambition. In regard to boroughs, this privilege had now only begun to be appreciated; as we find several boroughs, which had hitherto refused to send members to the House of Commons, now resuming the exercise of this right. Mr. Macdiarmid here takes occasion to introduce (p. 260) an historical view of the progress of the English constitution, which places the subject in so different a light from the representations of Mr. Hume, that we much regret that our limits do not permit its insertion at length. Its substance is as follows.

Although the complete introduction of the feudal system by William the Conqueror gave the royal authority an ascendancy apparently uncontroulable, the Parliament, or assembly of the Barons, still retained many privileges calculated to render them an active portion of the government. No tax could be imposed without their approbation; nor could any peer be deprived of his property, his liberty, or his life, without their decision. The barons had wisely procured the signature of several of their sovereigns to written enumerations of their rights; and of the Grand Charter in particular, a signed copy was deposited in every diocese throughout the kingdom.

> 'When the representatives of the people, (says Mr. Macdiarmid,) in consequence of various circumstances in the progress of society, afterwards became a component part of the parliament, they shared in the powers and privileges previously attached to that body, obtaining some peculiarly to themselves, and enjoying others in common with the great barons. The last resort in judicial proceedings remained exclusively with the lords; the first motion for granting contributions was appropriated by the commons; while the discussion and sanction of all general laws became equally the important privilege of both.
>
> 'But these rights were not preserved and transmitted to posterity, without incessant precautions and repeated struggles. If the subjects were interested in preserving undiminished the power of the parliament, the king was naturally inclined to gratify his ambition by the extension of his authority. Advanced, by the institution of feudal tenures, from the leader of independent chiefs, to the sovereign of a great kingdom, he still found an uneasy restraint in the ancient pri-

vileges of his barons. To increase his revenue, to revenge his quarrels, to remove some obnoxious opponent, he was occasionally tempted to transgress the limits which long usage or express charters had prescribed, and to commit illegal invasions on the persons and property of his subjects.

'On these occasions, the barons appealed for redress to the same violent means by which the injuries had been inflicted. With arms in their hands, and an escort of military vassals in their train, they came to the national council, compelled the monarch to renounce such acts for the future, and obliged him to give them a written assurance of his good faith, either by the grant of a new charter, or an explicit confirmation of those already obtained. Such was the manner in which the Great Charter was wrested from the fears of King John. The monarch, indeed, felt little scruple in violating promises which had been extorted from his apprehensions; and no sooner were the barons dispersed, and their vassals disbanded, than he frequently renewed the same acts of oppression, which had excited their indignation. On such occasions, the barons had no other resource than to betake themselves again to arms; and to procure a new confirmation of rights, of which they found their courage the only effectual guardian. King John had no sooner ratified the Great Charter than he proceeded to violate its provisions, and destroy its promoters; and, its next confirmation was purchased by a civil war, and even the introduction of a foreign power into the kingdom. Such was the apprehension infused into the barons by repeated infringements, that, in the course of a few reigns, they procured from the monarch thirty successive ratifications of the Great Charter.

'But the progress of society, while it supplanted the martial array of the barons, provided new checks to the encroachments of the sovereign. During the reigns which immediately *succeeded* the Norman *succession*, the independent patrimony of the crown, united to the aids imposed by the military tenures, was sufficient to support the peace establishment of the monarch; while the military services, by which all the lands in the kingdom were held, provided an ample resource for the exigencies of war. In this situation of things, the sovereign had no temptation, beyond the suggestion of unreasonable passions, to encroach on the rights of his subjects; nor they any means beyond their military force to secure themselves against his injustice.

'Only a few reigns, however, had elapsed, before the relative condition of the sovereign and the subject had undergone a material change. While the introduction of manufactures and commerce gradually presented new objects of desire, and led to an increased expenditure; the rapacity of the courtiers, and the improvident profusion of the monarchs, produced a rapid dilapidation of the royal demesnes. At the same time, the system of military tenures, then the only regular resource provided for warfare, was found to include, under a formidable appearance of stability and permanence, a weakness and inefficiency neither to be prevented nor remedied. The vassals could not be dragged to the standard of their lords, nor the lords to the enterprises of their sovereign; and at length, it became necessary to commute their military services for a very inadequate contribution in

> money. But if the sovereign now felt himself straitened even on ordinary occasions, far short did all his supplies fall of the resources required by the splendid ambition of succeeding monarchs. The subjugation of Scotland and of France, the magnificent enterprises of Edward the First, and Edward the Third, demanded too extensive preparations to be defrayed by any independent revenues appertaining to the crown.
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> ' In these circumstances, the only resource of the monarch was to apply to the liberality of parliament, without whose authority he was precluded, by the Great Charter, from levying any contributions on the subjects; and that assembly, having now, in their grants, a forcible argument to move the sovereign, employed it to procure those confirmations of their rights, which they had formerly obtained by force of arms. The most spirited and ambitious monarchs, the Edwards, intent on the prosecution of their warlike enterprises, made little scruple of purchasing supplies by the redress of abuses, and the enactment of statutes for the protection of popular rights. And so well did the parliaments employ the price of their grants, that, by the conclusion of the reign of Edward the Third, they had ascertained, with considerable accuracy, the limits of their own privileges and the king's prerogative; and had passed those statutes for the protection of persons and property, which are still appealed to against the encroachments of arbitrary power.'

Though the concessions, however, which the crown had made to parliament were often violated by succeeding princes, yet it was apparent that, as civilization advanced, a season would arrive in which the disputes between the King and the Parliament would be brought to a final decision. The civil wars preceding the reign of Henry VII. had extirpated many noble families, and had consequently much impaired the power of the aristocracy: while the vigour and frequently the tyranny of the house of Tudor maintained to the crown the ascendancy which it possessed at their accession. Affairs, however, were much altered when James I. succeeded to the sovereignty. The independent revenue of the crown had been much impaired by repeated alienations of the royal demesnes; the personal character of James was ill fitted to inspire respect; and the progress of knowlege had opened the minds of men to the abuses of government. The great subjects of contention, between the king and the parliament, having taken place in regard to pecuniary supplies, Mr. Macdiarmid is of opinion that many of these disputes would have been avoided, had our ancestors adopted the simple expedient of separating the national from the royal expenditure: but, in this respect, we cannot altogether concur with him. The differences between the king and the two Houses did not originate in pecuniary questions, but in alleged violations of public liberty. The discussion of grievances and of supplies was coupled together, because from the short duration of the sessions of parliament, and the few subjects submitted to its deliberation, the occasion of a supply afforded the only opportunity of conveying complaints to the throne. Had the differences between the king and the legislature regarded only the appropriation of the public money, ingenuity enough would have been found, even in that unlettered age, to have reconciled their contending views: but the evil lay much deeper, and required a more serious remedy. The groundwork of the passion for liberty, which distinguished the English under the Stuarts, is to be found in the progress of knowlege and civilization; and even had the royal counsels been more skilfully directed, this passion would have shewn itself at no distant period: but the faults of James and Charles called it more immediately into action. It is well known that the rash and oppressive measures of Charles first provoked the resistance of the popular leaders; and that, when once roused, they were emboldened by his wavering character to exceed all moderate bounds. The arbitrary disposition of James I. being less notorious, it may be useful to extract the following passage, referring to the session of 1621, in which the Commons had promised the king a subsidy, but united this supply with a petition and remonstrance:

'The intention of presenting this petition was no sooner reported to James, than, indignant that they should presume to interfere with matters appertaining to his *craft*, as he usually termed it; he wrote to the speaker, intimating his displeasure that the commons should venture "to argue and debate publicly of matters far above their reach and capacity, to his high dishonour, and breach of prerogative royal." He commanded them to abstain, for the future, from all such discussions: and that they might not be ignorant of his resolution to enforce obedience, he desired the speaker to inform them in his name, "that he thought himself very free and able to punish any man's misdemeanours in parliament, as well during their sitting, as after; which he meant not thenceforth to spare, upon any occasion of any man's insolent behaviour."

'To acquiesce in this formidable pretension would have been to renounce all their privileges, and annihilate their utility. They drew up a new petition, equally firm and moderate, defending the tenor of their former remonstrance, and asserting that their freedom of debate, a privilege altogether indispensable, was "their ancient and undoubted right, an inheritance received from their ancestors, and often confirmed by his majesty's own speeches and messages."

'The reply of James was no less explicit and peremptory than his letter to the speaker. He compared their audacious interposition in affairs of state, when called upon for supplies, to the presumption of a merchant, who should imagine that his advance of a loan for carrying on a war, entitled him to dictate its operations. He reminded them that he was an old and experienced king, who needed none of their lessons; and advised them, in their deliberations, to recollect the old maxim, that no man should pretend beyond his own craft. As to his son's match, he "desired to know how they could have presumed to determine in that point, without committing high treason?" Their claims as an ancient and undoubted right and inheritance, he could not allow; but accounted it a more proper style, "that their privileges were derived from his grace, and the permission of him and his ancestors." He, however, assured them that they had nothing to dread, if they took care not "to trench upon the prerogative of the crown; which," added he, "would enforce us, or any just king, to retrench them of their privileges, that would pare his prerogative and the flowers of his crown."

'To the agitation produced among the commons, by these explicit pretensions and threats, force was, a few days afterwards, added, when a commission for their adjournment to the eighth of February was lodged in the hands of the clerk. Apprehensive of a dissolution, they proceeded, without delay, to vindicate, in a protestation, their parliamentary rights and privileges. Here their claims to freedom of speech, their inviolability for all proceedings in parliament, and their title to debate and counsel on all affairs of state, were asserted in language equally remarkable for its vigour, temperance, and decision.

'Enraged at this new trespass of the commons, James commanded their journal-book to be produced before him in council; tore out, with his own hand, the leaf which contained the protestation; and, by a speedy dissolution, proved his determination to set their pretensions at defiance. To intimidate them more effectually, he laid his hands on the more active members; some he imprisoned, and others he exiled, under pretence of honourable employments, to Ireland. To silence the murmurs which such proceedings were calculated to excite, he enforced his former proclamations against speaking of state affairs; and commanded the judges, in their several circuits, to do exemplary justice on all such offenders.'

In 1625, Wentworth became conspicuous in the House of Commons as a popular leader: but the bent of his mind was always aristocratic, and disposed him to receive favourably the overtures of the court. Notwithstanding this bias on his part, and the want of his services on the part of the king, so capricious and contradictory was the conduct of the Duke of Buckingham, that several years elapsed before Wentworth finally embraced the royal cause. The Duke first proposed to Wentworth to join the court; and after the offer was accepted, he sought an opportunity of repulsing him by a public affront. He soon afterward apologized for this offence, repeated his overtures, and again disgusted Wentworth by a wanton injury. From councils guided by such a minister, what prudence or consistency was to be expected?

In 1626, Buckingham, alarmed at the merited indignation of the House of Commons, and afraid of an impeachment, induced his royal master to dissolve Parliament, and to attempt to conduct the machine of government without the interposition of those troublesome assemblies. One of the first measures on the part of the Court was to levy, by its own authority, the duties of tonnage and poundage, in the same way as if granted by Parliament. A note on this transaction, subjoined to page 321, merits notice:

> 'Mr. Hume, (vol. vi. p. 225, 8vo. edit.) represents this as "a taxation once imposed by Elizabeth:" but nothing could be more unlike than the measures here assimilated. When the mighty preparations for the Armada were announced in England, all ranks of men, alarmed for whatever they held dear, hastened to offer their wealth and personal exertions for the defence of their country. Many noblemen and gentlemen, at their own private expence, equipped vessels and served on board of them in person; and the maritime towns vied with each other in furnishing efficient ships for the public service. It was at this juncture that Elizabeth, by an order of the privy council, regulated the number of vessels which it would be requisite for each sea-port to furnish towards the common defence: but so far did the zeal of the people outrun even the apprehended necessities of government, that several sea-ports, and among the rest London, sent double the number of vessels which the queen had specified. But when this contribution in kind was required by Charles, no such extreme emergency existed: instead of regulating the overflowing liberality of his subjects, he wrested from them what they most reluctantly yielded from a dread of the royal authority; and both the court and the people looked upon the imposition as the means of supplying the wants of government, without having recourse to the ancient forms of the constitution.'

This imposition was followed by others still more odious, and especially by a forced loan from all persons of property. Wentworth refusing, like many other patriots, to contribute, was subjected to personal restraint: but the disgraceful issue of Buckingham's expedition to Rochelle having rendered him universally odious, he endeavoured to regain his popularity by advising the king to convene a Parliament. This assembly, having accordingly met in 1628, Wentworth again distinguished himself as the zealous advocate of the popular cause. He went beyond the famous Mr. Pym in his jealousy of prerogative; and when the House deliberated on urging the King's sanction to the Petition of Right, which had been ungraciously delayed, Wentworth decidedly maintained that "grievances and supply should go hand in hand, and the latter in no case precede the former."

Parliament being precipitately adjourned, as was usual at this distracted period, the Court became apprehensive of increased opposition on the resumption of its sittings. It was judged expedient, therefore, to conciliate the popular leaders by promoting them to offices under the crown. Wentworth in particular became the object of royal attention; and to win him from his party, he was offered a place in the peerage with the title of baron, and the presidency at the Council of York. These lures overcame his patriotism; and he forthwith embarked in the service of the court. The first scene of his exertions was in the capacity of president at the Council of York, where he shewed himself oppressively indefatigable in extending the power of the crown and increasing its revenue. He was called from this station in 1632, to the more important duty of Governor of Ireland, with the nominal title of Deputy, as was then customary, but with the full powers of a Lord Lieutenant.

'The grand objects, (says Mr. Macdiarmid,) proposed by the lord deputy, were to render the king's power completely incontroulable in Ireland; to derive from her a revenue sufficient, not only to support her own expenditure, but to replenish the treasury of England; and thus, by every expedient, to render the province as advantageous as possible to the monarch. Schemes he had for enriching Ireland, and plans for promoting her civilization; but "in all these affairs," writes he to the king, "the benefit of the crown must and shall be my principal, nay, my *sole* end.'

Towards the prosecution of these plans of policy, the convening of an Irish Parliament appeared desirable to Wentworth. He was aware that new taxes would be much less odious to the people if sanctioned by their representatives, and he was confident in his own ability to manage that assembly. Charles, who dreaded and hated the name of Parliament, was greatly averse to the measure, but he submitted at last to the urgency of Wentworth. The subsequent extract deserves attention:

'Although Charles at length yielded to these representations, and transmitted the necessary orders for holding a parliament; yet was he careful, in his confidential letters, to caution the lord deputy, against this object of his suspicion and abhorrence. "As for that hydra," said he, "take good heed: for you know that here I have found it cunning as well as malicious. It is true that your grounds are well layed, and, I assure you, that I have a great trust in your care and judgment: yet my opinion is, that it will not be the worse for my service, though their obstinacy make you break them, for I fear that they have some ground to demand more than it is fit for me to give." Charles was, not unreasonably, afraid lest his royal sanction formerly given to the graces should be urged as a tenable ground for demanding their confirmation; and he distrusted even the address of Wentworth to elude the requisition.

'The deputy, however, found, in his own dexterity and vigour, resources adequate to the occasion; and while he perfected his projected intrigues, he proceeded, with a high and resolute hand, to subdue every appearance of opposition. When the council, in conformity with the provisions of Poynings' law, assembled to deliberate on the propositions to be transmitted to his majesty, as proper subjects for the discussion of the ensuing parliament: they ventured to suggest several popular laws as necessary to conciliate the houses. And instead of transmitting the proposed bill of subsidies, with blanks to be filled up at his majesty's discretion, they were of opinion that the amount should both be specified, and confined within the strictest limits of necessity. Wentworth interrupted their proceedings with indignation. He reminded them that, as privy counsellors, it was their business to study, not what should please the people, but what might gratify the king. He assured them, "that his majesty would admit of no conditions, no bargaining for his favour; that he was resolved to procure a permanent and adequate revenue; and that he was desirous to accomplish this by a parliament, only as the most beaten track, *yet not more legal than if done by his royal prerogative*, if the ordinary way should fail him. If the king should be disappointed, where he had every reason to expect compliance, the deputy assured them that, in a cause so just and necessary, he would not scruple to appear at the head of the army, and there either persuade them that his majesty had reason on his side, or perish in the execution of an honourable duty. He gave them to understand that he despaired not of being able to raise a revenue independent of parliament; and that they would assuredly gain most by a ready and cheerful compliance. He reminded them of the irreparable breach which had taken place between the king and the parliament in England, and which had led to such extraordinary and unwelcome measures. "I could tell them," says he, "as one that had held his eyes as open to these proceedings as any one, that to whatever other cause this mischief might be attributed, it arose solely from the ill-grounded and narrow suspicions of the parliament, and their obstinate refusal to yield to the king that confidence which he so justly demanded from his people*."

'This address, uttered with vehemence and passion, produced the desired effect. Confounded and abashed, the council trembled as if they had stood in the presence of a despotic sovereign; and shewed their humble contrition by a silent acquiescence in all his proposals.'

Less obsequious than the Commons, the House of Peers determined to represent their grievances before they considered the question of supply: but no sooner was Wentworth assured of the assent of the Commons, than he obliged the Lords to alter the course of their proceedings, and to vote the supplies without delay. He silenced in like manner some opposition to his measures which arose in the convocation, and was soon enabled to boast, in his dispatches to the Court, "that if his Majesty was hereafter disappointed of any reasonable desire in Ireland, it might justly be laid to the charge of the Deputy, *for now,*" said he, "*the King is as absolute here, as any Prince in the whole world can be.*" Such distinguished services justified him, he conceived, in expecting a mark of royal approbation; and he accordingly preferred a petition for an earldom, the favourite object of his ambition. His application, however, was unsuccessful; because, though Charles acknowleged the value of his services, he was unwilling to draw on himself, by an avowed approval, the odium attached to the despotic actions of the Deputy. Charles also obliged Wentworth to dissolve the sitting Parliament, contrary to his own wishes. The king's motives for urging this dissolution are curious: "My reasons (said he) are grounded upon my experience of Parliaments here: they are of the nature of cats, they ever grow curst with age; so that if you will have good of them, put them off handsomely when they come to any age, for young ones are ever most tractable."

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* 'Strafford's Letters, vol. i. p. 237, 238, 239. This language from one, who had so actively infused these suspicions, and who had insisted that redress should ever precede supplies, did not escape the unlucky jeers of his new associates at court. Laud, with his usual love for a jest, writes him, that when that part of his dispatch, which mentioned his reprobation of the turbulent proceedings of the English parliament, was read before the committee of the privy council, Lord Cottington added, to complete the sentence, *Quorum pars magna fui!* Strafford's Letters, vol. i. p. 255.'

In several respects, however, the policy of Wentworth was highly beneficial to Ireland. He introduced into that country the English laws, he improved surprisingly the military force, and he largely increased the public revenue. Before his Administration, the revenue amounted only to 85,000l. a year, and was always less than the expenditure: but in the fifth year of his government, he had made it surpass this expenditure by an annual sum of 60,000l. At the desire of Archbishop Laud, he attempted to establish a conformity of religious worship in Ireland, on the plan of the Church of England: but here he failed, as might be expected, though he had at least the satisfaction of having acted during the unsuccessful effort with moderation, and of reflecting that "not the hair of a man's head was touched for the free exercise of his conscience." He was more fortunate in the important measure of opening a victualling trade with Spain, a branch of commerce for which the two countries were particularly well adapted. He also laid the foundation of the linen manufacture, which has since produced such extraordinary benefits to Ireland. The blessings of this policy, however, were counteracted by several measures of a very different tendency. He instituted an arbitrary search, in the province of Connaught, into titles pretended to be defective;

fective; and he obliged the holders to purchase confirmations of them, by the payment of fines to the crown. The merit even of his best measures is much diminished, when we find that the grand aim of all his schemes was to make Ireland completely dependant on the crown; a disposition which was clearly shewn by an attempt to establish a monopoly of salt, an article indispensible to the victualling trade of Ireland. The King perceived that the monopoly of such a necessary was equivalent to the possession of arbitrary power, but he was unwilling to risk the odium of so unpopular a measure.

In 1636, Wentworth visited London, and was received by Charles with distinguished approbation. Desirous of having his authority in Ireland confirmed by a mark of royal favour, he now again preferred a petition for an earldom, but was again unsuccessful; Charles being deterred from compliance by the same motive as before, namely, a reluctance to assume responsibility in the eye of the public for the arbitrary proceedings of Wentworth. The Deputy returned to Ireland, where he remained till 1639; when the king's increasing difficulties, and particularly his quarrel with the Scots, called for the presence of so vigilant a minister as Wentworth. It was now no season to be sparing of honours to so zealous a servant, and the earldom was accordingly bestowed. The sequel of Wentworth's life belongs to the history of England, and is consequently much better known than those parts of it which related solely to Ireland. We shall therefore make no other extract than the account of his tragical exit:

> ' The day of Strafford's execution threw a brighter lustre over his name, than his most memorable transactions. As he quitted the Tower, he looked up to the windows of Laud's apartments, and seeing the aged prelate, who had come to take a last leave of his friend, entreated his prayers and his blessing. The archbishop, lifting up his hands, gave a fervent benediction; and, overcome with the scene, fell motionless on the ground. "Farewell, my lord," cried Strafford, "God protect your innocence." As he passed along to Tower-hill, on which the scaffold was erected, the populace, who eagerly thronged to the spectacle, beheld his noble deportment with admiration. His tall and stately figure, the grave dignified symmetry of his features, corresponded with the general impression of his character: and the mildness, which had taken place of the usual severity of his forehead, expressed repentance enlivened by hope, and fortitude tempered by resignation. In the multitudes around him, he saw nothing to damp his courage, or disturb his composure: the same men who had so lately demanded his death, with turbulent exclamations, now gazed in profound silence on the intrepid victim. He looked upon them with complacence; and, frequently taking off his hat, bowed to them on either hand. In his address to the people from the scaffold, he assured them that he submitted to his sentence
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with perfect resignation; that, freely and from his heart, he forgave all the world. "I speak," said he, "in the presence of Almighty God, before whom I stand; there is not a displeasing thought that ariseth in me to any man." He declared that, however his actions might have been misinterpreted, his intentions had always been upright: that he loved parliaments, that he was devoted to the constitution and to the church of England: that he ever considered the interests of the king and people as inseparably united; and that, living or dying, the prosperity of his country was his fondest wish. But he expressed his fears that it augured ill for the people's happiness, to write the commencement of a reformation in letters of blood. Turning to the friends who attended him on the scaffold, he took a solemn leave; and charged his brother with his blessing and final adieu to his wife and children. "And now," said he, "I have nigh done. One stroke will make my wife a widow, my dear children fatherless, deprive my poor servants of their beloved master, and separate me from my affectionate brother and all my friends. But let God be to you, and to them, all in all." While he disrobed himself, he declared "that he looked on the approach of death without any apprehenssion; and that he now laid his head on the block with the same tranquillity as he had ever laid it on his pillow." He stretched out his hands as a signal to the executioner; and, at one blow, his head was severed from his body.'

Our limits do not now permit us to enter into a lengthened account of the other Lives. That of Burleigh afforded us the least gratification, although the ecclesiastical part of the reign of Elizabeth is certainly a very valuable portion of the volume. We do not mean, indeed, that this life is deficient in original remark: but the author, having departed from the chronological order, has lost in a considerable degree the interest of narrative. He seems to have altered his usual plan in this instance, from an idea that to describe the events of the life of Burleigh was to write the history of England during the forty years of his administration:—but, notwithstanding the weight attached to this consideration, we should have preferred an historical statement (however abridged) of the events of that period in the order of their occurrence. A biographer should studiously keep in mind, that narrative is generally more instructive and always more interesting than disquisition. Sir Thomas More's life is affecting from the virtue of the man, his love of his family, and the unjust sentence under which he suffered. That of Clarendon is important chiefly as disclosing several new instances of the profligate habits of Charles II., and of his ingratitude to his most faithful servants.

As to the style of this work, it is in general unaffected and perspicuous: but its fluency is sometimes impaired by a wrong inflexion, and sometimes disfigured by verbal inaccuracy. The principal characteristic and recommendation of the book, however, consist in the quantity of new information obtained by the investigation of original documents. All the lives exhibit proofs, in a greater or less degree, of the good effects of this industry: but the discoveries which regard the life of Wentworth are the most important, because that period is perhaps the most disputed part of our history. Royalist-writers have extolled Wentworth as a pattern of disinterested loyalty, while the more violent of their antagonists have branded him as a traitor: yet perhaps no writer would *now* defend Strafford, nor would it be maintained on the other hand that he was guilty of treason. In the present work, nothing is advanced against him except on the evidence of himself and his friends; yet enough is shewn to prove the fallacy of his claims to national respect. The scope of his policy was to render the king as absolute in England as he had previously rendered him in Ireland. On the score of vigilance, activity, and abjectness, he may have been regarded as a very efficient servant of the crown: but even from his importunities to obtain an earldom, it is clear that his attachment to the sovereign was blended with motives of a more personal nature. In regard to the policy of Charles I. himself, the author has preserved the same spirit of impartiality; and he proves from the words, not of his enemies, but of the monarch and of his ministers, that the settled purpose of his conduct was to overcome the obstacles to arbitrary power. Of Charles's private character, we must also think very differently from Mr. Hume, when we find him desiring Wentworth to concede or refuse certain grants, "so as I may have thanks howsoever; that if there be any thing to be denied, you may do it, not I." This unfavourable opinion of Charles will not be lessened by the singular circumstance of his commending Wentworth's measures in private, yet refusing to run the risk of their unpopularity by bestowing any mark of public approbation on his minister.

We are sorry to conclude this article by observing that, since the publication of the work, its promising author has been called away from this scene of existence, at an early age.

Art. II. *Memoirs of Sir Thomas More*, with a New Translation of his Utopia, his History of King Richard III., and his Latin Poems. By Arthur Cayley, the younger, Esq. 4to. 2 Vols. 2l. 2s. Boards. Cadell and Davies. 1808.

In contemplating the character of Sir Thomas More, we behold an eminent lawyer, an upright judge, and a distinguished statesman. Yet those distinctions, however respectable, and however flattering the notice which they attract from cotemporaries, seldom carry down a name to succeeding times; and had this eminent person been illustrated by no other claims, he would not have been so well known as he is in our days. It is the man of letters, the patron and friend of Erasmus, the martyr to integrity and principle, whose memory is fresh in our recollection, and which will endure as long as literature is cultivated and probity is valued.

Our opinion of compositions of the class of that which is before us was expressed in our account of the Life of Sir Walter Raleigh by the same author*; and we stated on that occasion our ideas respecting the qualifications of Mr. Cayley for undertakings of this nature. The sentiments which we then advanced we now see no cause for retracting or for qualifying; except that Mr. Cayley does not, in the present instance, seem amenable to all the animadversions which we then felt ourselves bound to make. Though as a writer he is still at some distance from ease and elegance, we must admit that he has improved in this particular: but he is either no favourite of the historic muse, or he does not pay her sufficiently assiduous court, for he can as yet boast of few of the fascinations and enchantments which she places at the disposal of her succesful suitors. It may be expected that we should compliment him on his perseverance: but the value of that quality depends almost wholly on circumstances and collateral matters; and before it can be much commended, its object must be worthy, and the direction which it takes must be judicious. We had intimated that these subjects should only be undertaken by those who would be able to write from a fullness of knowlege, and after long and continued reflection on them: but Mr. Cayley's present conduct is in direct opposition to this hint. He in some measure sunk his first edition of the life of Raleigh; had he done the same with his second, and laboured on a third attempt, that would have been a sort of determined spirit which might have led to the attainment of its object, and which we should have highly applauded: but to embark so speedily in a fresh enterprize, of a similar nature, for which he was as slenderly furnished, and to be in haste to present the public with a performance only somewhat less crude and having fewer faults than his former work, is a course which we think will neither serve letters nor advance Mr. Cayley's fame.

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* See M. R. for August, 1806.

The same subject, as will appear by our preceding article, engaged the pen of the late Mr. Macdiarmid: but it did not fall within his plan to enter into minute narrative concerning all the particulars in the life of Sir Thomas More. That detail is in many cases supplied by Mr. Cayley; a circumstance which will intitle his account to a preference with those readers, who will deem nothing uninteresting that relates to the hero of these volumes.

In submiting to the reader a few specimens of this performance, we shall select some of those passages from Sir Thomas More's life which belong to general history:

'More incurred Henry VII.'s displeasure, who wanted to ruin him. He had been elected a burgess (by what means doth not appear), and sat in the parliament, in which Henry, yielding to his ruling passion, demanded a subsidy for the marriage of his eldest daughter to the king of Scotland, rather in a view to his own emolument than to the repayment of the dower which he had given with his child. On this occasion More gave an admirable instance of his integrity, patriotism, and courage, by the strength with which he argued against the demand at that early age, undismayed by the servile senate which surrounded him Mr. Tyler, a gentleman of the privy chamber who was present at the debate, hastened to inform the king that a beardless boy had frustrated his purpose, and Henry, incensed by such an opposition to the darling propensity of his mind, determined to lose no opportunity of revenge. The means he employed were worthy of his avarice and rapacity, and unworthy of his princely station More's poverty excluding him from a reasonable prospect of gratification, the king devised a groundless quarrel with his father, and Sir John More was imprisoned in the Tower untill he had paid a fine of one hundred pounds.

'More, shortly after this, met bishop Fox, a privy-counsellor, who called him aside, and, pretending great kindness, promised that if More would be guided by his advice he should soon be restored to the king's favour. But it afterward appeared, that the prelate's design was to inveigle More into a confession of his offence, that a punishment might be inflicted upon him with the semblance of justice. More had, however, the prudence or good fortune to escape this snare. Whitford, the bishop's chaplain, was More's intimate friend. On consulting him, he advised More by no means to follow Fox's counsel, *for my lord, to serve the king's turn, will not stick to agree to his own father's death.* More, of course, returned not to the bishop.

> 'His abode in England was indeed rendered so unpleasant to him by the king's anger, that he meditated a voyage abroad, a design which was prevented by the death of Henry VII. in 1509. In the interval he lived in retirement, yet, as might be expected from a mind like More's, not without profiting of the occasion by the cultivation of his intellectual talents. We are told that he studied the French language, history, arithmetic, geometry, astronomy, and music, and became a practical proficient on the violin. His chief assistant in these pursuits was, probably, his extraordinary memory, to which he once expresseth a wish that his wit and learning were equal.'

This anecdote, which reflects so much credit on this great character, proves that Parliament was not always, even under the Tudors, such an assembly as Hume represents it to have been.

The great practitioners of our day will read with a smile the account of the gains of this eminent lawyer:

> 'Soon after Henry VIII.'s accession, More was appointed one of the under-sheriffs of the city of London, by which office and his profession he was heard to say that he now gained, *without scruple of conscience*, above 400l. per annum. There was at this time no cause of importance in which he was not retained on one side or the other; and *for his learning, wisdom, knowlege, and experience, men had such estimation*, continues Mr. Roper, *that before he came into the service of king Henry VIII., at the suit and instance of the English merchants, he was, by the king's consent, made twice ambassador in certain great causes betwixt them and the merchants of the Stilyard.* Erasmus, in his letter to Hutten, also gives us a high character of the request in which the talents of his friend were held, as well as of his integrity and moderation. Thus More persevered for the present with assiduity in his profession, and he was twice appointed reader at Lincoln's-inn, viz. in the third and sixth years of Henry VIII.'

At this period, it is observed,

> 'Wolsey was already high in dignity; and More's fame having by this time attracted Henry's attention, the king desired the cardinal to engage him also in his service. Wolsey, we are told, acted honestly at least on this occasion, and endeavoured to accomplish the king's wish. He represented to More the importance of his services, and assured him (for perhaps then he understood not Henry's character) that royal bounty could not but repay them with liberality. More was not, however, to be prevailed upon, for the present at least, to exchange the independent station which his ability as a lawyer now gave him, for that of a courtier; and the excuses he made were for this time admitted. No man ever strove harder, says Erasmus, to gain admittance at court, than More strove to keep out of it.'

Henry was surrounded by great and able men of whom he was the complete master; and as he never appears to have been jealous of them, we have here a strong presumption that his

his own talents were not inconsiderable. The high credit which Sir Thomas maintained with him, for a long time, is a circumstance which does honour to his judgment and discernment; while his subsequent conduct to him shews the violence of the times, and the ungovernable fury of the tyrant's passions.

In adverting to the improbable anecdote which makes Henry reproach his new Queen with being the cause of More's death, Mr. Cayley remarks;

‘ Whatever credit may be due to this anecdote, those writers who assert that Ann was instrumental to More's execution, have probably been guided by it. Yet she was perhaps rather an approver of the execution than an instigator to it; for it is certain that the temper of her consort, irritable and impetuous as it was, seldom stood in need of instigation to lead it to extremities.

‘ After having opposed the divorce and second marriage, More became an opponent of what was then termed heresy; of which Ann was a patron. If then only to remove an enemy to herself and her cause, we have no reason to doubt that the queen's voice was in favour of the execution. Nay, if she found the king at any time wavering in his resolution, she may have endeavoured to confirm him in it, and thus have given ground to Henry, in the first moments of his uneasiness, to charge her with having caused the knight's ath.

‘ Cranmer, as well as Ann, had, we know, very considerable influence on Henry's purposes; and had they now exerted all this influence, they might perhaps have saved More's life. But it is pretty clear that the queen never made such an attempt, or Henry could not have reproached her in this manner; and it is too probable that neither her majesty nor the bishop used *every* endeavour in their power to prevent an execution, which fixes an indelible odium upon all the reformers who consented to it.

‘ We have at least very ample testimonies remaining to us, that the sacrifice of More made an impression, far beyond the limits of his own country, and of deeper stamp than it hath often been in the power of an individual to leave, who, like More, hath been conspicuous chiefly by his virtues in civil life. Many learned of christendom, protestants as well as catholics, who neither feared Henry as their tyrant, nor hated him from private motives of animosity, have animadverted strongly on the cruelty of the knight's execution.

‘ Upon his friend Dr. Lark, at that time rector of Chelsea, More's death is said to have had so much influence, that he soon after suffered death also, for denying the king's supremacy.

‘ Mr. Roper relates, that when the emperor Charles received intelligence of More's execution, he sent for Sir Thomas Elliott, the English ambassador at his court, and said to him, *we understand that the king your master hath put his faithful and grave counsellor to death.* Elliott replied, he knew nothing of the matter. *Well,* said the emperor, *it is too true. And this will we say, that had we been master* *of such a servant (of whose doings ourselves have had these many years no small experience), we would rather have lost the best city of our dominions, than have lost such a worthy counsellor.* This anecdote, Mr. Roper adds, Sir Thomas Elliott reported to himself, to his wife, and to other friends.

'Cardinal Pole, to whom Italy, notwithstanding his relationship to Henry, was the seat of safety, in his book *pro unitate ecclesiastica,* written in answer to Dr. Sampson's justification, by royal authority, of Henry's proceedings, compares More's death to that of Socrates. *I have seen,* saith Pole, *even the greatest strangers, who never knew him, never shared his favour, so much affected by his death, that when they read the history of it, they could not withhold their tears; and they wept at the fame only of his fate. And I at this distance, when writing of his death, although I was not bound to him by any private ties, but loved and esteemed him rather for his virtue and probity, and because I knew his service to his country, yet God is my witness that I shed involuntary tears, which so impede my pen and blot my letters, that I proceed with difficulty.*

'Erasmus, without naming Henry, remarks on the occasion, Plato went unhurt by the Æginans, Diogenes by Philip of Macedon; Antony is hated for the murder of Cicero; Nero for the death of Socrates.'

Of those of Sir Thomas's works which Mr. Cayley has republished in his second volume, he gives the following account:

'His celebrated political romance, UTOPIA, he wrote in Latin about the year 1516. It speedily gained him great applause over Europe, was translated into French, Italian, Dutch, and English, and hath now stood the test of nearly three centuries as a masterpiece of wit and fancy. It hath, however, experienced somewhat of a severe fate, in being better known and more admired abroad than by the author's own countrymen; a circumstance which may in some measure sanction its re-appearance in an English dress of the day, though its merit is greater than to allow of its deriving any advantage by translation.

'It can hardly be questioned, that, under this ingenious fiction of a commonwealth, all his own notions of government were promulgated by More. He creates a kingdom in a new world, and obliquely censureth the defects which he had observed in the old one. More probably wrote this piece before he had heard of Luther; and the Wicklevites and Lollards were the only *heretics* then known in our country. He gave his mind full scope in it, and considered mankind and religion with the freedom of a true philosopher. It is easy to collect from it, what his thoughts then were of religion, the constitutions of the church, and of the clergy at that time. Had he died then, he would probably have been numbered with those, who though they lived in the communion of the church of Rome, yet saw her errors and corruptions, and only wanted fit opportunities of declaring themselves more openly for a reformation.

Upon farther knowledge and more experience of men and things, he appears to have materially changed many of his sentiments; and it is now not very easy, to account how so great an alteration was effected in him.'—

'The History of King Richard III. was written about the year 1513, More being then one of the under-sheriffs of London. He wrote it in Latin as well as in English, but it was never finished by him In the volume of his English works it is printed from a copy said to have been in his own hand-writing; and from that volume it is reprinted in the present work, as a record of our history which is little known, and which is certainly valuable if only on account of the writer.

'More's great grandson observes of this history, *it is so well penned, that if our chronicles of England were half so well set out they would entice all Englishmen to read them over often*; adding somewhat extravagantly, that no one ever adventured to finish the work, for the same reason that the Venus of Apelles remained unfinished.'

The *Historic Doubts* are treated by Mr. Cayley with unwarrantable severity. If the work has not misled mankind, which the biographer admits, we have the more reason for allowing to the acumen, ingenuity, and elegance which distinguish it, the tribute which is their due.

If every trait that is odious had not marked the character of Henry, it would have been with surprize that we should have read that he had seized the extremely slender provision which the statesman and sage bequeathed to his family. The poor pittance did not escape the grasp of the rapacious and remorseless tyrant.

On this as on a former occasion, Mr. Cayley has been liberal in the insertion of documents which are connected with his work; and as they either proceed from the pen of Sir Thomas More, or relate to that great ornament of our nature, the liberty (we presume) will be rather commended than censured.—We cannot conjecture why Mr. C. should for ever speak of the illustrious subject of his volumes as *the knight*. He must be sensible that, in these days, the description ill comports with the ideas which we associate with the name of Sir Thomas More. In the page of history, Bacon is not denominated *the viscount*, nor Newton *the knight*; neither does it thus designate even a Coke, a Hale, or a Blackstone, who attract notice only as lawyers.

Art. III. *Observations upon the Windward Coast of Africa*, the Religion, Character, Customs, &c. of the Natives; with a System upon which they may be civilized, &c. &c. made in the Years 1805 and 1806. By Joseph Corry. 4to. pp. 163. With coloured Plates, 1l. 1s. Plain ditto, 18s. Boards. Nicol. 1807.

The principal object of this work is to point out the mischiefs attending what Mr. Corry terms the *precipitate* measure of the late administration with respect to the Slave-trade; and to suggest the mode by which he conceives that those evils may yet be remedied, and the greatest possible good effected by our government towards the instruction and amelioration of the African nations. He is a man of sense and much reflection, and he seems to have been guided by honest and benevolent intentions; for which reasons, though we greatly differ from him in our opinion of the measure which he deplores, we consider his suggestions as deserving the candid examination of all who are interested in promoting a general diffusion of the blessings of knowlege and liberty.

In the month of April 1805, Mr. Corry first visited the colony of Sierra Leone, where he then remained only a few days. Hence he proceeded to Goree, where he staid for two or three weeks, making one or two excursions during that period to the main land, and visiting the habitations of and conversing with some of the principal natives. At the latter end of May he sailed for England, and in October of the same year he made a second voyage to Africa. He arrived at Sierra Leone on the 22d of November, and from this time to the month of June following, his principal residence was at Bance Island in that river. In the whole, therefore, he was not an inhabitant of the windward coast quite so much as eight months; which, with the best opportunities and the most unwearied perseverance, must be allowed to be rather a limited period for the acquisition of knowlege sufficient to direct and regulate the national judgment on so important a concern. Still, considered as hints for further inquiry, we repeat that we deem Mr. Corry intitled to the thanks of his country for the observations which he has communicated.

His principal objection to the abolition of the Slave-trade, as effected by the statute 47 Geo. 3. sess. 1. c. 36, is grounded on what he knows respecting the character of the natives and the customs which prevail among them.—They are said to be superstitious, ferocious, cowardly, and (to sum up all) *jealous of the white men.* Superstition and ferocity, however, it ought to be remembered, are common in a greater or less degree to all barbarous nations. They are perpetually at war with each other, and therefore cowardice is a quality which we must refuse to take for granted on Mr. Corry's simple statement, unless he means that they are afraid of us, and of our superior knowlege in the arts of destruction, and (we wish we could not add) of treachery also. After all, the *jealousy* of which he speaks is the only serious obstacle which he presents to their civilization through our endeavours;—but may it not be reasonably hoped that, by obviating the *cause* of that jealousy, the baneful *effect* may also be gradually corrected and removed? We do not believe this jealousy to be a part of their natural disposition, since, in their peaceable intercourse among each other, he allows that they are frank, honest, and simple. If, then, our own conduct ever shall be such as to admit of their considering us in the light of friends, it seems to follow as a consequence that their behaviour to us will be suitable with this behaviour towards one another.

Mr. C. also says, however, that they are obstinate, inveterately attached to their cruel and barbarous superstitions, averse from all controul, and incapable of being reduced by any other means than those of compulsion, to listen to the voice of clear and unprejudiced reason. This assertion, coming from the mouth of a man who has lived among them *for full half a year*, and during *all that time* appearing to them (however kind his dispositions) only in the same light with those of whom they are accustomed to be jealous, is undoubtedly not to be questioned. We must submit to its authority; although we should be glad to ask Mr. Corry whether he founds his opinion on the ill success of the Sierra Leone Missionaries? If so, he allows them by inference what he denies them in the most plain and unequivocal terms, the merit of having proceeded in a manner calculated to persuade and soften these untractable subjects. If he will not admit the justness of this conclusion, then he must grant that his opinion of the natives, however well founded, has never yet been regularly put to the test; and it is worth while, for the sake of humanity, at least, to make a fair trial of how much may be done for the benefit of these poor people, without first committing towards them or perpetuating the greatest of all possible injuries, the deprivation of liberty.

Supposing (which we certainly do not admit) Mr. Corry's assertion to be true, that the recognition of a right of property in the *persons* of the Africans is an essential step towards their improvement, yet the extent and modification of that necessary evil may be the subject of future deliberation, and our opinion remains unaltered as to the wisdom and justice of the measure in question. We are agreed with Mr.

Corry, and with all liberal minds, on the principal point, that the African slavery is a most detestable abomination, and must finally be abolished: but have any of the partial acts of redress, extorted drop by drop from our legislature, contributed essentially to the progress of this abolition? The *condition* of the slaves may have been progressively ameliorated by the restrictions imposed on the avarice of traders and the cruelty of planters: but *the trade* was not affected, and the system, so disgraceful to civilized humanity, was not even checked or discouraged. It was a monstrous evil, which had grown far beyond the reach of lenient measures to subdue: it called loudly for extirpation; and the late act of Parliament has produced that violent but only possible remedy.

Mr. Corry says, however, that we have done no good to Africa;—that we only 'surrendered the African into the hands of other nations less acquainted with his character and situation.' If it be so, we have at least washed *our* hands of the sin by which they were so long soiled: but is it true that the annual exportation of slaves, to which we have put a stop in our own dominions, is only transferred to other nations; and that some thousands of men, in whom we are prohibited from acquiring any property, will in consequence become the property of France, or of America? Had we, previously to the late act, possessed a monopoly in the Slave-trade, and, by passing that act, had set the trade open to all the world besides ourselves, there might be some truth in the assertion that we had thus done the poor fellows a real injury by refusing to purchase them:—but, since France and America, and all other nations on the globe, have always had an equal power with ourselves of entering as deeply as they pleased into this abominable traffic, it is not very easy to discover how the late act of Parliament can have had the smallest tendency to produce the effect which Mr. Corry so strongly reprobates.

Thanks to the wisdom and firmness of our late administration, Mr. Corry's remonstrance to Lord Howick was not regarded, and an end is put to the Slave-trade. How far the project of a more extensive commerce on the African Coast may be agreeable to the interest of our country, is a question wholly unconnected with that subject: but, whatever may be the extent of that commerce, it must become a grave and important question of policy, as well as of humanity, in what manner the inhabitants of Africa may best receive from our hands the greatest blessings attendant on commerce, those of civilization, of religious and moral instruction.

After having stated that, at all events, we heartily deprecate a system of which slavery, in any shape or under any modification, is to form an ingredient, we shall now proceed to give some account of the plan which Mr Corry suggests.—His repugnance to the measure of immediate and complete abolition, we have already said, is founded principally, if not entirely, on his knowlege, or his conception, of the African character. On the system of warfare pursued by the native tribes, the champions of the trade have long insisted with so much perseverance, that it may well be considered as the strong-hold of their arguments: but Mr. C. adds nothing to the light thrown on this subject by many able men who have preceded him. The answer to those arguments is plain. By continuing the trade, we encourage and support that very system which we affect to abhor, and are required by every impulse of humanity, if we continue to be connected in any way with the natives, to endeavour to suppress. If it can be proved that our trade has in no instances contributed to excite those wars and promote that slavery which, with true jesuitical hypocrisy, we pretend to deprecate;—if it can moreover be proved that this trade has no tendency whatever to produce such an effect, or in other words that avarice has no influence over the mind of a single native chief;—then it may become worth our while to consider the full force and bearing of this argument of our opponents.

Mr. Corry then offers his opinion respecting the impracticability of African colonization without a partial continuance, at least, of the slave-trade:

> 'The colonization of the coast of Africa, in my estimation, is impracticable, from its climate being uncongenial to the constitution of Europeans, and from the system of slavery existing among its inhabitants, without the employment of natives in their present condition. The requisite authority to establish a system of labour, upon remunerative principles, and with industrious vigour, cannot otherwise be supported; and a misapprehension on this principle has been one of the great causes, as I conceive, of the failure of the Sierra Leone Company in establishing their agricultural objects. They attempted, in prosecution of their humane project, an agricultural establishment on the Boolam shore, opposite to their colony, where they had a choice of good lands: they proceeded upon the principles of their declaration, "that the military, personal, and commercial rights of blacks and whites shall be the same, and secured in the same manner," and in conformity with the act of parliament which incorporated them, more immediately that clause which relates to labour, namely, "not to employ any person or persons in a state of slavery in the service of the said Company;" but they have totally failed; and in one of their reports, among other reasons, it is acknowledged, that for want of authority over the free natives whom they employed, their agricultural establishment on the Boolam shore was unsuccessful. Let not those worthy and truly respectable characters, whose humanity has induced

them to risque an extensive property, *unhappily expended without effect*, here consider that I mean to militate against their views, but rather may they acquiesce in the truth, and devise other expedients to promote their beneficent objects, and to *assimilate the natives* of the country with their views. They have not only to lament a non-productive profusion of their property, but an *alienation of the natives*, occasioned by a misconception of their character, by distracted councils, and the narrowed ideas of the agents they employed to prosecute their humane endeavours, but also by a desolate waste in their colony, without a regular feature of cultivation in its vicinity.'

The whole sum of the preceding observations seems to be this: "the Sierra Leone Company, having set out on the principle of employing no slaves, failed in all their objects:"—but it requires much more than has been stated by Mr. Corry, to prove to us that the Sierra Leone Company failed *because* they did not employ slaves, and this is the only assertion which it is of any value to his argument to establish. Before any farther steps are taken in colonizing or improving the state of Africa, it would certainly be very becoming in the legislature to institute a strict and *impartial* inquiry into the *causes* of the failure of the Sierra Leone Company; and provided that the commissioners appointed for that purpose were really men of free and liberal minds, and chosen from any tolerable distance beyond the magic circle of Clapham, we believe that the result would be not particularly favourable to the conclusions which Mr. Corry wishes to draw. In the first place, it seems highly probable that, as long as the system of slavery was encouraged (or, which is the same thing, not opposed) by our government, a small company of men setting out on a different principle acted under every possible disadvantage. Allowing those men the highest merit for their benevolent intentions, it is impossible to conceive that their own interests were not connected with the interests of humanity in their minds; nor is it to be imagined that, when they found themselves starving on justice, and all around them growing fat on the profits of iniquity, they did not soon begin to consider as hopeless that which they commenced with expectations of success by much too sanguine, and utterly unfounded on any principles of reason or knowlege of human nature. Had government afforded the utmost possible facilities to their undertaking, and continued to uphold them under every disadvantage and difficulty, a great length of time, and a determined perseverance in the most wise and enlightened plans of reform and civilization, would have been necessary to the establishment of a regular and extensive system of commerce on their benevolent plan. What must be the issue, then, when government, having once given them a charter, concerned itself afterward no farther in their welfare, but as before still countenanced the rival system? With all these difficulties, the Sierra Leone Company might yet have been ultimately successful, had it not been for a secret vice which was incorporated with its earliest existence, and which, when transplanted into Africa, grew up to be its bane and its destruction. The influence of Methodism at this very moment threatens the existence of our empire in India. It is therefore not surprizing if that, and that only, thwarted all the hopes of the real friends of liberty and religion in Africa. Mr. Corry himself seems to be so fully persuaded of the baleful effects of this influence, that we can only wonder how, with so powerful and immediate a cause before his eyes, he can persevere in attributing the ill-success of the Sierra Leone Company to the absence of slavery. It is true that the company itself assigned the latter reason;—that is to say, they sacrificed the very principle on which they began, rather than confess the evils of that bigotry which blinded them, or the errors of those agents and missionaries whom they themselves employed.—In reply to their own admission, let them only hear what Mr. Corry himself, their friend and eulogist, has to say on that topic:

'I can bestow no panegyric adequate to the sense I entertain of that active goodness which prompted the Directors of the Sierra Leone Company to the undertaking I have alluded to; but with all due deference I conceive that they have mistaken the practicable grounds, upon which the seeds of civilization, and the principles of Christianity, can be effectively displayed to the African. The Directors had to contend with a peculiar co-mixture of passions, licentious habits, and hereditary vice; to eradicate these, and to rescue the natives from their natural state, alluring and progressive measures were necessary, founded upon an accurate investigation of their characters and policy, and not by the fulminations of intemperate zealots, and theoretical speculators. The beneficent views of the Sierra Leone Company have been unaccountably perverted, and have been the distorted instruments in prolonging, rather than extirpating, the barbarism of the African: it is therefore a subject of great regret to the benevolent supporters of this establishment, that an unprofitable expenditure of their property is the only existing perpetuity of their humane interference. Will it be found that the Company's agents have introduced the arts of civilization among any tribe or nation in Africa, that they have made any progress in agriculture, although possessing a very extensive tract of fertile lands, or that they have converted them into any of the regular features of cultivation? Have they explored or brought into action any of the attainable and lucrative branches of natural commerce, abounding in the region they inhabit, or do they employ a single ship in a regular trade with the mother country? Will it be found that they have unfolded the doctrines of Christianity, in their native purity and simplicity, to the unenlightened African, or converted, by their preaching and example, any tribe or nation among them?—The spacious waste is destitute of the appearance of domestic industry, or respectable character; it exhibits only a tissue of indolence, hypocritical grimace, petulant and assuming manners, and all the consequences of idleness and corrupted morals. To succeed in this beneficent undertaking, and to expunge the inveterate nature of the African, his prejudices, and inherent customs, progressive approaches upon his present condition are indispensibly requisite, under the attractive influence of agriculture, manufactures, commerce, and navigation.

'Accidental events, concurring with political causes, frequently render the best concerted measures abortive, and retard their progress, but unquestionably the above-mentioned are the means by which the African may be manumitted, and his condition improved. The wisest laws operate but slowly upon a rude and fierce people, therefore the measures of reformation are not to be successfully performed by a coup-de-main, nor are the hereditary customs of Africa to be erased by the inflammatory declamations of enthusiasm, but by a liberal policy and the ascendency of the polished arts of society. Commerce, the chief means of assembling, and agriculture of assimilating, mankind, must first assume their fascinating and alluring attitudes to the African upon his native plains. Too impetuous and indolent to observe the forms, or enter into the requisite details of business, he contemplates the effect, without investigating the cause; but, when he discovers his own comparative wretchedness, he will be roused from his innate indolence, his powers will be stimulated, and his emulation excited to attain a more exalted state.'

Having sufficiently explained our own views on this matter, and pointed out the general course of Mr. Corry's argument, together with our objections to the main principle on which it proceeds, we shall now without farther comment lay before our readers the substance of his proposal:

'The system of colonization which I, with all submission, submit to the legislature, and to my country, is this:

'1st. To employ natives in whom a recognition of property shall exist, as unavoidable from the present condition of Africa.

'2d. To procure them from as wide an extent of the most powerful nations and tribes upon the sea coast as is practicable, and from the Slatees or slave merchants from the interior countries.

'3d. That a requisite number of these should be fit for the present purposes of labour, and for an immediate initiation into the mechanic arts, as applicable to the local circumstances of the colony, and the useful purposes of life.

'4th. That a proportionate number of males and females should form the complement, from the age of 5 to 7 years, and be placed in a seminary of instruction, under the inspection of the government of the colony, and under tutors approved of in England.

'5th. That this establishment of a seminary of instruction in Africa, under the administration of the colony, shall have for its bases the initiation of these children, as calculated to their sexes, into the rudiments of letters, religion, and science, and the progressive operation of education adapted to the useful purposes of life.

'6th. That when thus prepared, the necessary avocations of domestic œconomy, agriculture, and mechanics, employ the next period of their existence, under the superintendance of the European colonist.

'7th. When arrived at the period of mature years, and thus instructed, to become the object of legislative enquiry and investigation as to their attainments, character, fidelity, and mental improvement.

'8th. That such as produce clear testimonials of capacity, knowledge, and acquirement, become immediately objects of manumission.

'9th. That all proceedings in this process of education and emancipation, become matters of record in the colony, subject to such controul and investigation as his Majesty's Government may, in its wisdom, appoint, from time to time, to guard against the corruption and prejudices of the legislative authority of the colony.

'10th. That thus endowed, they are to be dismissed to their respective countries and nations, employed as agents in various capacities of civilized pursuit, and to promote the commercial and agricultural views of the colony, and disseminate their allurements among their tribe, which, under the direction of the unerring dispensations of divine providence, might, in process of time, diffuse civilization and Christianity throughout the utmost region of Africa, its inhabitants become members of civilized and Christian society, and their country, in process of time, be extricated from its barbarism.

'It is for the legislature to devise a system adapted to the colonies, calculated to their local situations, and to remove the invidious distinction now subsisting between the African there, and in his native country; by these means the entire Negro race may participate in the blessings of civilization and revealed religion, in every quarter where our extensive dominion and influence exist.

'By adopting the *first proposition*, a sufficient authority would be maintained to enforce the labour necessary to produce profit, and competent to excite emulation, which is a powerful passion in the character of the African; for in every effort he discovers a strong spirit of competition.

'Through the medium of the 2d proposition, the natives of an extensive district would be collected under the instruction of the European colonist, and, in process of time, would become the happy instruments of initiating their tribe or nation into the arts of civilization, and in promoting the commercial interests of the colony, which may eventually be diffused throughout Africa.

'By the third expedient, an adequate portion of effective labourers would be obtained to commence vigorous operations.

'In consequence of the 4th, 5th, and 6th, a portion of children of both sexes would be procured at a moderate rate, in their unadulterated condition, who would be susceptible of any impressions, free from the control of their parents, and the contamination of their example, into whose tender minds might be instilled the principles of moral virtue, religious knowledge, and the civil arts of life.

'Through the adoption of the 7th and 8th, the objects of humanity might be realized, and slavery, with the slave-trade, make a natural exit from the shores and country of Africa.

'By the 9th, the corrupted and interested endeavours of the colonists to retard the work of emancipation would be controlled; and, by the patronage of Government, pecuniary resource and support be obtained, in aid of individual and corporate endeavours, the requisite population from the parent state acquired, and the indispensible authority established to secure success to any further attempts at colonization upon the coast of Africa.

'And through the 10th expedient, an extended population would enjoy the advantages of instruction and example, and our ascendency and commerce be increased by a rapid process, which would predispose the natives to throw open the avenues of their country to our enterprize and research.

'Thus may the long seclusion of the African from the light of truth and revealed religion be annihilated, his inveterate jealousies allayed, his nature regenerated, and his barbarism fall before the emanations of enlightened existence. In the interim, an unobscured path to the interior of his country will be opened, and our commerce therewith flow through a less polluted channel; while the Negro, now the victim of barbarism in his native land, may be extricated from his thraldom, and received into the circle of civilized life, which he has hitherto been excluded from, and to which providence, without doubt, in its mysterious and incomprehensible administration of human affairs, has designed him to arrive.'

We have been induced, by Mr. Corry's own statement of his design in publishing, to consider his work rather as a book of argument than as a book of travels,—as the exposition of a theory, more than as a detail of facts. It is not, however, unproductive of amusement and information on points on which travellers generally expatiate, the manners and customs of nations, the appearances of countries, their productions and commercial advantages; and had we not conceived that our duty engaged us to consider so very fully as we have done the scope and tenor of his principal object, we should have felt great pleasure in accompanying Mr. Corry more closely in his travels, and in transcribing many of the details with which he has contributed to instruct and amuse us. We must add, as a farther excuse for having devoted ourselves so exclusively to that which may be called in a more immediate manner the *political* part of his publication, that it comes before us in somewhat of a semi-official shape, being dedicated by permission to Lord Castlereagh.—The engravings are very pleasingly tinted.

Art. IV. *The Transactions of the Linnéan Society of London.* Vol. VIII. 4to. 1l. 11s. 6d. Boards. White. 1807.

From the communications in the present volume, we derive the most satisfactory evidence that the labours of this highly respectable society are continued with undiminished vigour. The papers which it contains, and which are nineteen in number, have been chiefly furnished by the learned contributors to the former volumes: they are almost all interesting; and some of them may be justly considered as of peculiar importance. Without farther preliminary remark, then, we proceed to furnish our readers with a sketch of them.

Observations on the Perigynous Insertion of the Stamina of Plants. By Richard Anthony Salisbury, *Esq. F.R.S. V.P. L.S.*—Few botanists have laboured so much as the author of this paper, in tracing the natural alliances which exist among vegetables, for the purpose of establishing, on fixed and obvious principles, their natural orders. In examining the characters on which this method of arrangement is founded, his attention was directed to the natural orders of Jussieu, and to the principles of his classification; and Mr. Salisbury discovered that the celebrated French botanist had assumed a principle as the foundation of some of his classes and orders, derived from a supposed peculiarity of structure which seems to have no existence in nature. This question forms the subject of the present paper.

According to Jussieu, the stamina of a great many plants are inserted in the calyx: to which peculiarity he has given the name of *perigynous insertion*; and from this circumstance he has derived the characters of many of his classes, and some of his orders. Mr. S. however considers this mode of insertion as quite imaginary; and he asserts 'that there is no instance whatever in the whole vegetable kingdom, of stamina being inserted in the calyx; nor is this (says he) a cavil respecting terms; for if my ideas be true, the difficulty of distinguishing calyx from corolla will rarely occur, and the designation of each of those parts corresponds more exactly with its real office and importance in the vegetable economy.' By disproving the existence of this supposed perigynous insertion, Mr. S. farther observes that many of the classes and some of the orders in the French arrangement must be given up.

In examining a great many flowers, with regard to the insertion of their several parts, Mr. S. constantly found that there is one common point, which is more or less conspicuous, but generally so distinct as, from its appearance and importance, to merit a particular designation; for in it he suspects that all the necessary changes in the vessels, which take place in the production of the various parts of the flowers and fruit, have their origin. This common point of insertion he denominates *torus*, to distinguish it from the receptaculum of aggregate and syngenesious flowers. It was first described by Adanson under the name of *disk*.—Having shewn the inaccuracy and want of precision of almost all botanists in their descriptions and definitions of the calyx and corolla of flowers, and particularly of the connection of those parts with the stamina, Mr. S. exposes the error of the French botanist; demonstrating, as it appears to us, in a very satisfactory manner, the real insertion of his perigynous genera, by an examination of the plants in which it was supposed to exist. Of these our limits will admit only a few to be noticed.

The first perigynous order includes the *palms*; three living genera of which Mr. S. examined; and these, as well as different dried specimens, and the drawings in the Coromandel plants, which he inspected for the same purpose, left no doubt on his mind that the stamina of the whole order are inserted in a distinct hypogynous receptacle. Jussieu himself, indeed, seems half convinced of the nature of this insertion, as appears from the following query cited in the paper; *imis laciniis calycinis, (an potius glanduloso corpori hypogyno?)*—*Asparagi*, the second perigynous order, have also the stamina inserted, either in the corolla, or in a distinct hypogynous receptacle. *Lily of the valley* and *alstroemeria* are examples belonging to this order, recommended by the author as peculiarly convenient for examination.—*Junci* constitute the third perigynous order; and in the third section of this order, which includes the *tripetaloideæ* of Linné, the insertion of the stamina in a large hypogynous receptacle is remarkably distinct.

Class fourteen of Jussieu contains thirteen orders. The author describes one genus of each order, for the purpose of illustration; and we shall mention a few of them with the same view. In *sempervivum*, a genus of the first order, the calyx, corolla, and stamina are inserted on a shallow, cotyliform body, which remains in full vigour after all the other parts have decayed. All the parts of the flower in *Saxifraga*, belonging to the second order, proceed from a thick, callous, persistent margin. *Cactus*, a genus of the third order, has no calyx: its numerous stamina gradually coalesce with the petals into a thick neck. The *receptaculum* in *Oenothera* and *Epilobium*, of the sixth order, is so long and remarkable, that beginners in botany hesitate to consider it as a calyx. The *cherry* and *apple* blossom, *Fragaria*, *Potentilla*, *Comarum*, *Geum*, and *Rubus*, which belong to the tenth perigynous order, afford the m[illegible]ive proofs of the existence of a receptacle totally distinct from the calyx. Many of the genera under *Leguminosæ*, which constitute the eleventh order, also exhibit a very striking difference between the receptacle and calyx. This is the case in *Cassia*, in which the receptacle is persistent. It is likewise distinct and obvious in *Trifolium*.

We cannot enter more minutely into the detail of this curious paper, which we recommend to the attention of our botanical readers: but we must remark that some of the words and phrases, seemingly from an affectation of ease and familiarity, are rather exceptionable; such as *dubia*, for *doubts*; *comet-like*, for the legitimate and universally acknowleged epithet *excentric*; *to open the eyes a little wider*, for *studying more attentively*; and we submit to the good sense of the author, whether the paper, in the perspicuous manner in which he has treated the subject, would have been less satisfactory, if the illustration, by stating the analogy between vegetables and animals, (as he has done in two places,) had been entirely omitted. Such analogies are not very obvious: but if they were more striking and illustrative than they really are, when they contain any thing offensive to delicacy, it were surely better to avoid them altogether. We are perfectly aware that the example of Linné himself may be urged in favour of this mode of illustration: but let it be recollected that the excellency and accuracy of description, not the quaintness of allusion and extravagance of analogy, in which that great man too often indulged, are worthy of imitation.

A Descriptive Catalogue of the British Testacea. By William George Maton, *M. D. &c. and the Reverend* Thomas Rackett, *M. A. &c.*—We are glad to find the sentiments of the respectable authors of this memoir correspond exactly with our own, which we ventured to express on the subject of analogy in the conclusion of our remarks on the former paper. Linné, indeed, in his descriptions of shells, and his fancied analogies between them and some parts of animals, has outraged all delicacy. Sensible of this error of the Swedish naturalist, the authors of this catalogue have most judiciously discarded his objectionable language; and we are fully persuaded that their descriptions, devoid of false and glaringly offensive ornaments, will not on that account be less agreeable to the student of natural history, nor less relished by readers of good taste.

On another point, also, our sentiments precisely coincide with the views of these gentlemen; viz. in retaining the genera of Linné undivided and entire. We allude to their introductory observations relative to the division made by some writers on Conchology, of the genus *Lepa* into two, and the construction of a new genus under the denomination *Balanus*; to the separation of the pectinated species from Ostrea, and arranging them under a new genus, *Pecten*; and to the division of *Serpula*, as was done by Mr. Montague, into two genera. The change of names in natural and physical science, which have been long established, and have become familiar by usage, should never be made from trivial anomalies; and it should not be indulged unless it be imperiously required by some striking peculiarity of structure, or some obvious diversity of character: changes of this kind, admitted on slight grounds, infallibly lead to disorder and confusion.

The Linnéan genus *Sabella* is here excluded from the *Testacea*, because the animals of this genus, having coverings of agglutinated sand, are considered by the authors as more nearly resembling the larvæ of insects than testaceous *vermes*. From our own observations, we are satisfied that some of them really are the larvæ of insects, but we have considerable doubts whether the whole genus ought to come under this description. We recommend the investigation of this point to the attention of the authors of this paper, and other naturalists whose pursuits are directed to such inquiries: but we must dissent from the opinion of the present writers in considering the real shell as an organized *integral*, as they express it, of the contained animal. The formation of shells is conducted by *juxta-position* or *accretion* of calcareous matter, secreted by the animal; and not, as was supposed by some naturalists, by *intus-susception*, or the circulation of matter through the body of the shell by means of a system of vessels. This fact has been completely established, and amply illustrated, by the fine experiments of Reaumur: indeed, we regard the method in which shells are formed as one of the best ascertained points of the wonderful and curious processes of nature.

This long and elaborate treatise, which occupies more than half of the volume, may be considered as one of the most complete catalogues of British *testacea*; and we are decidedly of opinion that it will prove one of the most valuable guides to the student of British conchology. A numerous list of synonyms is given, and the *habitats* are carefully noted from the most authentic writers, from the observations of the authors themselves, or from those of their friends. Besides the specific characters, which the writers profess to have chiefly taken from Linné, short descriptions are occasionally introduced, where they seemed necessary in the discrimination of any species. The whole is illustrated by five plates, containing 61 figures, elegantly and accurately drawn and engraved, and coloured with great delicacy and truth. Here it was the design of the authors to give figures of such shells only as had been incorrectly represented in the works of former naturalists, or those of closely allied species; convinced that their distinctive characters would be more precisely ascertained by a faithful representation, than by the most laboured description.

The essential characters of the genera, and a tabular view of the species, arranged under each genus, would have been a valuable addition to the catalogue, and would have undoubtedly rendered it more acceptable to the young conchologist. The first would have saved him the trouble of having recourse to other works, in order to determine the genus; and the second might have served the purpose of an index, by referring to the page containing the description of the species.

Some Account of the Pitch-Lake on the Island of Trinidad, in Two Letters: the first from Samuel Span, *Esq. to* James Tobin, *Esq.; and the other from Mr.* Tobin *to* Charles Hatchett, *Esq. with Observations by Mr.*Hatchett.—The pitch-lake, which is the subject of these letters, is about a mile from the sea, and about 300 feet above its level, among the highest land in that quarter of the island. It measures three or four miles in circumference, is intersected by streams of pure water, abounding with small fish, and is surrounded by high woods, excepting in places in which it has been cleared for the cultivation of the sugar cane. It appears, too, that the same bituminous substance forms the substratum of all the lands around the lake, has a covering of vegetable mould from two to four feet thick, and runs under its coat of earth from the borders of the lake to the sea; and the cliffs, forming abrupt precipices of from 50 to 100 feet high, on this part of the shore, are composed of the same bituminous mineral in a hard, compact state. The whole contents of the lake are supposed by some to consist entirely of pure, unmixed, bituminous matter, which is supported, according to Mr. Span, by a lake of water underneath. Specimens of the bitumen, collected by that gentleman from different parts of the lake, were sent to Mr. Tobin, and by the latter were transmitted to Mr. Hatchett for examination. They proved to be really a porous strong matter, impregnated with bitumen, as Mr. Hatchett ascertained not only from their external characters, but also from the analysis of some of them, 100 parts of which afforded as follow:

Silica, - -	60
Alumina, - -	19
Oxid of Iron, - -	10
Carbonaceous matter, by estimation,	11
	100

The result of Mr. Hatchett's experiments being communicated to Mr. Tobin, the latter farther observes that the substance supposed to be bitumen is employed in Trinidad as a material for pavement, and bears, without alteration, the heat of a tropical sun, which shews that it is not pure bitumen. From the whole, Mr. Hatchet concluded that the pure inflammable matter, whether in the state of petroleum or asphaltum, (that is in the liquid or the solid form,) is most probably found in cavities and fissures only; and that the greatest proportion of the mass, hitherto supposed to be pure mineral pitch or asphaltum, is nothing more than a porous stone of an argillaceous quality, much impregnated with bitumen. The substratum of the soil around the lake is probably of the same nature.

Description of a new Species of Lichen. By Dawson Turner, *Esq.*—This new species of lichen, Mr. Turner observes, is closely allied to *Lichen Chrysocephalus*, described by himself in the preceding volume of the Lin. Tran. p. 88. To the present species, he gives the name of *Phæocephalus*, from the peculiar nature of its crust. The following are its specific characters: *Lichen crustâ granulosâ sub foliaceâ fuscescente*; *bacillis nigris*; *tuberculis rufo-fuscis*; *margine luteo albicante.* This lichen grows on the sides of old barns, in large patches, which are only conspicuous to the naked eye at a distance from their black sooty appearance, resembling, on a cursory view, *lichen niger* or *umbrinus*. Mr. T. found it at Brusiard in Suffolk, and at Lakenham in Norfolk. The description is accompanied by two coloured figures, the one of the natural size, and the other magnified.

Account of chrystallized oxalic Acid produced from the Boletus Sulphureus. By Robert Scott, *M.D. of Dublin.*—The Boletus, from which oxalic acid was obtained, was found about the middle of August, in a young state, growing on the trunks of old decaying cherry trees. Dr. Scott, having preserved a specimen for some time, observed on the upper surface needle-like-crystals, which seemed to have ruptured, in the progress of formation or evolution, the investing coasts of that surface. The chrystals, by the usual tests of solutions of lime and barytes, proved to be oxalic acid nearly in a state of purity, or combined with a small portion of pot-ash. This curious fact, D. S. observes, merits farther investigation, with the view of ascertaining what influence may be exerted by peculiarity of soil and growth in the formation of oxalic acid in the species of fungus in which it has been detected; and whether other fungi in similar circumstances afford similar products. After the saline matter was separated, the fungus was subjected to distillation in an earthen retort; and, thus treated, it yielded a watery fluid containing some ammonia, a thick tar-like extractive matter, and carbonic acid, carbonated hydrogen, and hygrogen gases. The coaly residuum, burnt in the open air, afforded by lixiviation a portion of pot-ash.

Observations respecting a Species of Phalarope, and some other rare British Birds. By Mr. T. W. Simmonds.—We have here only the record of an abortive attempt to establish a new species of phalarope, merely from observing some slight variety in the plumage of a few individuals which the author procured in a voyage to the Orkneys and the Western islands of Scotland; with a few notices of the *habitats*, or at least the summer abodes, of about a dozen other species of aquatic birds. We suspect this paper to be the work of a very young naturalist.

An Account of some remarkable Shells, found in the Cavities of a Calcareous Stone, called by the Stone-Masons, Plymouth Rag. *By* William George Maton, *M.D.* &c. *and the* Rev. Thomas Rackett, *&c. With some additional Observations relative to the Mytilus Lithophagus. By* Mr. James Sowerby.—Of the shells found in this stone, the *Mytilus Lithophagus* Lin. chiefly attracted notice; because that species of shell seemed to be the original inhabitant of the cavities, which it would appear it had formed for itself. The other species, which occupied vacant cavities, were considered as intruders; for, contrary to the first mentioned species, they did not exactly fit those cavities. The intruders or strangers were *Mytilus Bidens*, *Ostrea Ephippium*, a species approaching to *Ostrea Perna*, *Mya Dubia* of Pennant, *Arca Reticulata* of Gmelin, and three other unascertained species, one of which seemed to be a species of *Venus*.

The stone containing the shells was found by Mr. Sowerby in the suburbs of London, where it was laid down for repairing a road. The stone-masons of the neighbourhood informed him that it was brought from Plymouth: but this they inferred merely from its resemblance to a stone which forms a ridge of rocks in the vicinity of that town. According to the learned authors of the present paper, it seems highly improbable that it is a production of any part of Britain, since only one of the species of shells which it contains, the *Mya Dubia*, is a native of this

country;

country; and therefore they naturally conclude that the stone in question is brought as ballast from some other part of the world. This being the case, we were somewhat surprized to find it announced in the title of the paper as *Plymouth-rag*, on the authority of the masons, and merely from its resemblance to that stone; when, in the course of a few sentences, abundant proof is brought forwards that it is not procured in any part of our own island. We notice this circumstance from its obvious tendency to mislead.

Account of the Bromus Triflorus of Linnæus. By James Edward Smith, *M.D.*—We understand that the species of *Bromus*, which is the subject of this paper, was discovered by Mr. Crowe, on his estate at Soham, Norfolk, about 26 miles from Norwich. Dr. Smith observes that it is a new plant in our British Flora, and as it is but little known to botanists in general, their descriptions and synonyms are involved in considerable obscurity: but, according to the principles laid down by Dr. Smith himself *, by which the generic characters of *Bromus* and *Festuca* may be more distinctly marked, he considers the plant in question as a *Festuca*; for the inner glumes, which in *Bromus* are strongly fringed or pectinated, are in this plant finely downy at the edge, and its awns are sometimes also perfectly terminal.

Description of a Species of Jerboa, found in the Upper Provinces of Hindustan, between Benares and Hurdwar. By Lieut. Col. Thomas Hardwicke.—Col. H. gives the following as the specific characters of this animal:

' DIPUS INDICUS.

'*Dipus Palmis tetradactilis, plantis pentadactilis, caudâ elongatâ apice floccosâ fuscâ, corpore fulvo lineolis fuscis.*'

This species of Jerboa is about the size of the common house rat; the head is large in proportion to the body; the ears are large, rounded, erect, and almost naked; the eyes are also large, and of a shining black; the fore legs one third shorter than the hind legs. The length of the animal from nose to tail is six inches; length of the tail, seven inches; weight of the whole animal, from four to five ounces. A few notices concerning its natural history shall be given in the words of the author:

> 'These animals,' says he, 'are very numerous about cultivated lands, and particularly destructive to wheat and barley crops, of which they lay up considerable hoards in spacious burrows, near the scenes of their plunder. They cut the culms of the ripening corn

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* Lin. Trans. IV. 276.

just beneath the ears, and convey them thus entire to one common subterraneous repository, which, when filled, they carefully close, and do not open for use till supplies abroad become distant and scarce. Grain of all kinds is their favourite food, but in default of this, they have recourse to the roots of grass, and other vegetables, About the close of day they issue from their burrows, and traverse the plains in all directions to a considerable distance; they run fast, but oftener leap, making bounds of four or five yards at a time, carrying the tail extended in a horizontal direction. When eating, they sit on their hind legs like a squirrel, holding the food between their fore feet. They never appear by day, neither do they commit depredations within doors. I have observed their manners by night, in moon-light nights, taking my station on a plain, and remaining for some time with as little motion as possible. I was soon surrounded by hundreds, at the distance of a few yards but on rising from my seat, the whole disappeared in an instant, nor did they venture forth again for ten minutes after, and then with much caution and circumspection.

'A tribe of low Hindus, called Kunjers, whose occupation is hunting, go in quest of these animals at proper seasons, to plunder their hoards of grain, and often, within the space of twenty yards square, find as much corn in the ear as could be crammed into a common bushel They inhabit dry situations, and are often found at the distance of some miles out of the reach of water to drink. In confinement, this animal soon becomes reconciled to its situation, and docile; sleeps much in the day, but when awake, feeds as freely as by night. The Hindus above-mentioned esteem them good and nutritious food.'

The description is accompanied by a figure, of the natural size of the animal.

Characters of three new Species of Boronia. By James Edward Smith, *M. D.*—The first notice of this genus of plants was published by Dr. Smith in 1798, in his Tracts on Natural History, with descriptions and figures of four species. The three new species, of which the characters are detailed in the present paper, were brought from the western coast of New Holland by Mr. Menzies. For the sake of comparison, Dr. S. exhibits the characters of the whole seven species, of which he forms two sections; the first having compound, and the second simple leaves. The three new species are *Alata*, belonging to the first section; *Crenulata* and *Denticulata*, with simple leaves, and therefore arranged in the second section.

Account of a Storm of Salt, which fell in January, 1803. *By* Richard Anthony Salisbury, *Esq.*—We learn that the attention of the author was first attracted to the phænomena which form the subject of this paper, by observing in January 1803, an east window of his house covered on the outside with an apparent hoar frost. This substance, when examined, was found to be salt; and it appeared that it was also abundantly deposited in the garden and neighbouring fields. According to the suggestion of Sir Joseph Banks, to whom the author had communicated the circumstance, his inquiries in the course of the following summer were particularly directed to discover the effects of this storm on vegetables; and he found that the cedars of Libanus suffered considerably, and that the Weymouth pines, on the side exposed to the storm, were defoliated, while the Spruce firs on the same spot remained uninjured. Even the Scotch fir, when fully open to the force of the wind, also suffered: as was particularly the case, it is observed, on Hounslow Heath: 'but what is remarkable,' says the author, 'some of the clumps there wholly escaped, although no obvious reason occurs from their situation, why they should not all have suffered alike.' The leaves of the Portugal laurel were scorched, and in some places even the tops of the branches mortified. 'The furze of our commons,' (adds Mr. S.) 'if I may judge from the east side being invariably most decayed, is also affected by it; yet I saw this plant in abundance in Devonshire and Cornwall, where it must be perpetually exposed to such blasts.' At Bulstrode, seventy miles from the mouth of the Thames, the trees seemed to have suffered severely. The first crops of pease, beans, early radishes, &c. were generally destroyed; and ranunculuses instantly perished: but winter aconites, anemonies, snow-drops, crocuses, hyacinths, and narcissuses, were not affected. In February 1804, Mr. S., while at Norwich, observed another salt wind, which reached Middlesex, and destroyed most of the pease that had previously survived a very severe degree of cold.

The effects now detailed are ascribed by Mr. S., from a hint also thrown out by Sir Joseph Banks, to winds blowing directly from the sea, and loaded with the spray of salt water, which is deposited on plants and other objects that occur in its progress. No doubt can be entertained that the cause here suggested may have produced some of those effects: but it does not seem probable that the whole are to be ascribed to its operation. It is natural on this hypothesis to suppose that the plants nearest to the sea would have suffered most: but this does not appear to have been the case; nor is it ascertained that the same effects follow every wind which blows from the sea with an equal degree of violence. We suspect that electricity may have a considerable share in some of the phænomena here investigated. We have seen one part of a tree, sometimes a single branch, and sometimes only the leaves of a branch, destroyed, seemingly in the way described by the author; and we have also observed a few feet of a hawthorn hedge blasted or withered for the season, and sometimes entirely destroyed. Now, if such had been the effect of a wind loaded with salt spray from the sea, it is perfectly obvious that the whole must have been equally injured. Mr. Salisbury himself confirms this observation, in the remark which he has made with regard to the Scotch fir on Hounslow Heath, where some of the clumps wholly escaped; although, he adds, 'no obvious reason occurs from their situation, why they should not all have suffered alike.' The furze too, he has noticed in some places, was destroyed on that side which was next to the sea; yet on the coasts of Devonshire and Cornwall, where it is constantly exposed to such winds, it escaped uninjured. More extended observation is yet wanting, to give any degree of precision to this curious investigation.

Description of seven new Species of Plants from New Holland. By Edward Rudge, *Esq.*—Of the new species of plants here described, we shall give only the names, under the class and order of each, referring the botanical reader to the paper itself for their description:

Pentandria	*Monogynia.*	*Styphelia Amplexicaulis.*
————	————.	*Cyathodes Laurina.*
Octandria	*Monogynia.*	*Tetratheca Glandulosa.*
————	————.	———— *Ericæfolia.*
————	————.	*Beckea Linifolia.*
————	————.	———— *Diosmifolia.*
Icosandria	*Monogynia.*	*Leptospermum Brevifolium.*

The descriptions are accompanied by engravings of each of the species, and most of the figures are of the natural size of the plant.

Observations on the Genera of Trollius, Eranthis, Helleborus, Coptis, and Isopyrum. By R. A. Salisbury, *Esq.*—The nature of the Nectarium, and the degree of importance assigned to it by different botanical writers, as a character in determining the genera of plants, are considered in the preliminary observations in this paper; and the characters of the plants enumerated in the title are afterward given. Of these, two of the genera are new, namely, *Eranthis*, including one species, *Hyemalis*, the *Helleborus Hyemalis* Lin. or winter aconite; and *Coptis*, which includes two species, *Trifolia*, *Helleborus Trifolius* Lin.:—also, *Aspleniifolia*, discovered by Mr. Menzies on the western coasts of North America.

The Characters of several Genera in the natural Order of Coniferæ: with Remarks on their Stigmata and Cotyledons. By the same.—It is stated that the investigation of some peculiarities of structure in the parts of fructification of some species of the pine tribe, which had hitherto been entirely overlooked, or very imperfectly described by former writers on botanical physiology, led the author of this paper to the discovery of more precise characters for distinguishing several of the genera belonging to the natural order of *Coniferæ*. The characters of these genera, as well as of those of the species which they include, are here fully detailed: but for the descriptions we must refer to the paper.

Description of a new Species of Macropus from New Holland: by Aylmer Bourke Lambert, *Esq.*—The discriminative characters, which have induced Mr. L. to consider this as a distinct species of Kangaroo from the *Macropus Major* of Shaw, are its colour, which is a beautiful silver grey; its smaller size; and its handsomer shape. The following are the specific descriptions of both:

1. *Macropus Major, Subfuscus Auriculis subacuminatis.*
2. ——— *Elegans, Argenteus Auriculis subobtusis.*

The latter is known to the settlers in New Holland by the name of *silver* or *brush Kangaroo*; and besides the differences in its external characters already noted, this new species exhibits a peculiarity in its habits, by which it is also distinguished from the common kangaroo. The latter is gregarious, and is usually found in herds of forty or fifty individuals: but the present species is a solitary animal, and is but rarely discovered. The striking difference beween them in point of size will appear from the comparative measurement of some of the parts of the two species:

	Common Kangaroo.	Silver Kangaroo.
Length from the tip of the nose to the end of the tail;	96 inches.	62 inches.
Length of the tail,	37	26
——— of the fore leg,	24	12¼
——— of the hind leg,	43	24

The description is accompanied by an engraving, the drawing of which was taken from a living specimen, brought from New South Wales, and exhibited at Exeter 'Change.

Experiments upon a Substance called Dapèche from South America: by William Allen, *Esq.*—This substance, which was sent to Sir Joseph Banks from South America, by the celebrated Humboldt, was found two or three feet under the surface; in its appearance it resembles a dried fungus, being of a spongy texture, and internally it is of a whitish colour. Although very different in its external character from caoutchouc, or Indian rubber, yet the result of experiment has led Mr. Allen to consider it as a modification of that substance. Caoutchouc is obtained from the milky juice of *Hevea* (here mis-spelled *Hawea*) *Caoutbouc*, and *Iatropha Elastica*. This juice, when exposed to the air of the atmosphere, separates into two parts, viz. an aqueous fluid, and the concrete substance called elastic gum, or caoutchouc. Mr. A. supposes that the specimen of *dapèche* which he examined was produced by successive depositions of milky juice; and that the natural chemical changes which it has undergone, from its being excluded from the atmospheric air, have followed in a different order, or to a more limited extent than if it had been exposed to the free action of that fluid. *Dapèche* burns freely when held to the candle: it removes black lead marks; and it exhibits signs of electricity, by causing dry paper rubbed with it to attract pith balls. The results of parallel experiments, which Mr. Allen very judiciously instituted, on equal quantities of caoutchouc and *dapèche*, with different acids, presented a striking similarity: but we shall only state the comparative results obtained by distillation to dryness, in glass retorts:

	Caoutchouc, 100 parts.
A brown empyreumatic oil, containing no trace of acid;	92
14 cubic inches, of gas (probably carburetted hydrogen),	2
Carbonaceous residuum, - -	6
	100

	Dapèche, 100 parts.
A brown empyreumatic oil; - -	80
Water slightly acid; - - -	2
Carburetted hydrogen; - - -	2
Carbonaceous residuum; - -	16
	100

It appears that the chief difference in the results consists in the *dapèche* yielding two parts of water slightly acid: whence we may conclude that the *dapèche* has undergone other changes besides those to which caoutchouc is subjected; unless it be supposed, which indeed is not improbable, that the difference has arisen from some unperceived anomaly in the progress of the experiment.

Account of a new British Species of Caltha: by Thomas Furly Forster, *Esq.*—This new species of Caltha is a native of Scotland; and Mr. Forster received it from Mr. James Dickson, who suspected from its appearance that it would prove a new species. It has now been cultivated by Mr. Forster for several years, and still retains all its distinctive characters, which intitle it to a separate place among the species of Caltha hitherto known. It seems to approach most nearly to *C. Palustris*: but its creeping stalk, which shoots forth roots at the joints; its sharply crenated triangular leaves; and its smaller, narrower, wedge-shaped, and patent petals; afford obvious characteristic marks to constitute a different species. Mr. F. has given to it the name *Radicans*, with these specific characters: *C. Caule repente, foliis cordato triangularibus acuté crenatis.*

An engraving of the new species is added.

Description of a new Genus in the natural Order of Rubiaceæ, called Rudgea. By R. A. Salisbury, *Esq.*—Of this new genus of plants, the name has been given to Mr. Rudge, whose assiduous and successful labours in the cultivation of botanical science justly intitled him to this honorary mark of distinction. Two species only, viz. *Lanceæfolia*, and *Ovalifolia*, both natives of Guiana, where they were discovered by Mr. Martin, are yet known. The genus will be arranged in the Linnéan system under *Pentandria Monogynia*, after Psychotriam.——The description is illustrated by figures of both species.

A new Arrangement of the Plants of the Monandrian Class, usually called Scitamineæ. By William Roscoe, *Esq.*—Our readers may not at first suspect that the author of this elaborate paper is the learned biographer of Lorenzo de' Medici: but we are not a little gratified to find that, among various graver pursuits, he has been able to direct his attention to the present investigation, by which he has performed an essential service to botanical science. The establishment of a botanic garden at Liverpool a few years ago, on a splendid and liberal plan, by the munificent and enlightened inhabitants of that place, has probably given facilities to his studies, and correctness to his views, by the opportunity which it afforded of examining living plants, which he might not otherwise have enjoyed. As the present article has already exceeded our usual limits, we are thus precluded, with considerable regret, from entering into a detail of the new arrangement here proposed; and as a very short notice would be unsatisfactory, we refer botanical readers to the memoir at large.

This volume concludes with two extracts from the Minute Book of the society; the first announcing an account, with a coloured drawing, of a fish, the *Centriscus Scolopax*, which was driven on shore on the coast of Cornwall, presented to the society by Mr. Rashleigh; and a letter from the President, containing remarks on some British plants, chiefly connected with their *habitats.*

ART. V. *A History of the College of Arms*, and the Lives of all the Kings, Heralds, and Pursuivants, from the Reign of Richard III., Founder of the College, until the present Time. With a Preliminary Dissertation relative to the different Orders in England, particularly the Gentry, since the Norman Conquest. Taken from Records, Manuscripts, and other the most indisputable Authorities. By the Rev. Mark Noble, F.A.S. of L. and E., Rector of Barming in Kent. 4to. pp. 449. 1l. 11s. 6d. Boards. Egerton, &c.

"TIME and chance happen to all men," said the old Sage; to which we may add, "and to all things."—Chance has long, very long, kept our attention from this work: but time has at last brought it before us, and we feel ourselves required to bring it before our readers: for it may truly be said that the scenes of antient pomp and splendour, which are here presented to us, do not merely gratify curiosity, but also elucidate history by making us acquainted with the spirit and manners of past times. The persons who figure in the narrative before us, though in our day they have dwindled into pageants, and mere ornaments of occasional processions, were formerly the most sacred and inseparable attendants on monarchs, the bearers of messages between crowned heads in war and in peace, often enjoying the confidence of their sovereigns, and living on terms of familiarity with people of the highest rank.

In a neat and elaborate preliminary dissertation, Mr. Noble specifies the various changes in the great families of England, since the Norman conquest. Family history, it is remarked by him, is scarcely ever to be traced beyond the eleventh century.

'Under the reigns of Henry II. and Richard I. the influx of continental families must have been great. Hither came cadets from the houses of the noblesse, not only in Normandy, but Anjoy, Maine, Tourain, Poitou, and Acquitaine, or as it is now more generally called, Guienne, including all the west part of France, except Bretagne and Gascogne. To distinguish the Francic settlers in England at this period, and ascertain of what particular province belonging to these great monarchs they were natives, Scarron's rule is sufficient. The Norman names, he says, chiefly end in *ville*; those of Anjoy, in *lere*; those of Guienne, especially near the river Garonne, in *ac*, as those in Picardy do in *cour*; and though Picardy was not part of our transmarine dominions, yet many followed the Norman and Anjevin monarchs into England, where they settled.'

In referring to the reign of Edward III., he observes;

'Surnames, which had been gradually adopted by the gentry, in imitation of the nobility, now descended to the lower orders, and in this reign had become almost general. Government encouraged the system, because the having only baptismal names was very inconvenient, from the difficulty of identifying persons, especially in towns, or other populous places. It would have been the height of presumption in the vassal to have taken a name like that of his master, of whom he held his land; and even those who lived in towns, and had enriched themselves by trade, would not venture upon what would have been attended with dangerous consequences to themselves, and have gained them the just scorn and derision of all; they therefore generally took theirs from those trades to which they owed their maintenance. The names, Emperor, King, Duke, Earl, Baron, Bishop, Abbot, Priest, Deacon, Esquire, and Gentleman, adopted to distinguish families, Camden thinks, were borrowed from the first user of them having acted, or personated such characters, in the ancient Christmas games, especially the secular names. Some who took clerical names, might have been occasionèd by their parents, when widowers, having gone into the church, and having gained a particular office in it, giving that as a surname to their children, in remembrance of the circumstance; or, as I am inclined to think, such who took these names held under such who bore them. But as the names of trades, or of offices, could not suit all, every thing else that even fancy could dictate were adopted for surnames, as the names of quadrupeds, birds, fishes, insects, trees, shrubs, flowers, rivers, colors, metals, minerals, and whatever else presented themselves, as hedge, wall, house, wood, highway, implements of household furniture or agriculture, properties of body or mind, baptismal name of the father, whether British, Saxon, Danish, or Norman, or its abbreviation, often with the word *son* added to it. Sometimes that of their mother; even cant, or nicknames. Some, in remembrance of their origin, took the names of French, Scot, Welch, Briton, Pichard, &c. generally with the article *la*, if of Continental descent. Warlike instruments, parts of dress, divisions of time, divisions of money, and almost every thing else that could be adopted; nay even what seemed to mark their posterity with disgrace, such as Gallows, Bad, and others too indelicate and gross to mention.'

It is stated that

'Henry VI. sent persons through many of the counties of England to collect the names of the gentry in each: these lists of names have reached our time. It is observable, that many are mentioned in them, who had stooped to the meanest trades, yet were still accounted gentry. We must suppose that they were the offspring of younger branches, whose fortunes were unequal to support them in a higher situation: it is evident that at this time trade, though it might depress, yet it did not destroy gentility. We find that now were two other orders of men, who were ranked between the gentlemen, and the artizan or labourer; the franklins, or free men, who possessed sufficient land to maintain themselves without labour, and the yeomen, a word of German derivation, signifying commoners, who resided upon, and occupied their own land, by using which they were enabled to live without working for others. These two orders of freeholders

holders became a very respectable class of men, and formed at home, and in the field, an industrious, frugal, hardy body. The gentleman had arms; these had no such distinction.'

In the conceptions of a true heraldist, prescription is universally inviolable; rank and merit mean the same thing, and antiquity and virtue are not to be distinguished. According to this delineation of the character, Mr. Noble is on the whole no bad heraldist. In the spirit of the science, speaking of the Revolution, he observes that

> 'In general, all those who had been the defenders of monarchy during the civil war, and attached to the person or government of the two late sovereigns, were treated with neglect, if not suspicion; and all who had been the avowed friends of those principles which had deprived Charles I. of life, were respected, honoured, trusted.'

We would ask Mr. Noble whether the same families, who were countenanced at the Revolution, were not those who were the authors of the Restoration; and we submit to him that those who resist royal encroachments are the most efficient and consistent friends of a limited and qualified monarchy. Is Mr. Noble prepared to deny that to the resistance against Charles I. we owe all those blessings, of which he has given so glowing a description at the close of his dissertation, and which he represents as distinguishing the present reign? In this flattering picture, we know of no feature which the reality does not warrant: but we have to remark that two important circumstances are kept out of sight, viz. the grievous pressure of our enormous expenditure, and the inconceivable aggrandisement of our enemy,—which, we may at this moment hope, is now likely to be checked. The author, having praised other monarchs for their slowness in conferring honours, represents the creations in the present reign as being required, in order to preserve the due weight of the second order in the scale of the constitution.

We have already hinted at the high estimation in which the subjects of this volume were regarded in the earlier periods of our history; and Mr. Noble gives this sketch of their functions:

> 'The person of the officer at arms was inviolate, being the messenger of peace and war. He summoned besieged places to surrender, and in capitulations preceded the vanquished governor, to secure him against every violence. He published victories, numbered the slain, and notified the success of foreign courts. He was essential at coronations, royal marriages, baptisms, and funerals, at the interviews of sovereigns and princes, displaying banners in the field, public banquets, and processions, during the royal progresses, and at the annual festivals of the church. He assisted at justs, tilts, tournaments, and combats, and in every thing else in which the English monarchs were

personally concerned, upon whom he constantly attended, whether he was in the court or in the camp, in Britain or upon the Continent. Assisting at enthronization of prelates, they were amply rewarded. He proclaimed the titles of the royal visitants, princes and nobility, illustrious ladies great officers of state, who dined in the courts of the sovereign, which at stated times all such were accustomed to do; each of whom, according to his rank and office, gave a fee or reward; but the quantity was optional, being regulated chiefly by the wealth or liberality of the giver. These several sums were registered, as a guide and incitement to others. To him belonged the ordering of every thing relative to the genealogies and armorial bearings of the nobility and gentry, being impowered to oblige all to produce every thing necessary for their making the most proper decision in all doubtful cases. They presided at, and marshalled the solemn and magnificent funerals, which were so general in the fifteenth and sixteenth centuries, and to such an extreme, that they materially injured the families whose honours they were supposed to promote. The exact form of these obsequies were prescribed in the reign of Edward IV. Nobleman's funerals were attended by their own herald, in a tabard of his arms reversed. The royal officers at arms also were there, not in tabards bearing the Sovereign's, but the deceased's arms. The ceremonial was so long, so pompous, that there was ample employment for the many of the heraldic body who assisted. So preposterously fond of funeral rites were our ancestors, that the obsequies of princes were observed by such sovereigns as were in alliance with them, and in the same state as if the royal corpse had been conveyed from one christian kingdom to another. Individuals had their obsequies kept in various places, where they had particular connections from residence.'

Mr.N. shews that the emoluments of the situations of Heralds were also considerable. According to a table of fees settled by Henry IV., they received one hundred pounds at a king's coronation, and one hundred marks at that of a queen, besides other perquisites: they had fees on displaying the royal banner in the field, at a royal marriage, on great festivals, liberal travelling expences when sent on foreign missions, and daily pay while they attended the armies, besides regular salaries: they had perquisites on all occasions of public ceremonial, and at the funerals of princes, nobility, or gentry. Very costly gifts and large sums were also presented to them by the foreign princes to whom they were sent on friendly errands. On one occasion, the penurious Louis XI. gave Garter King of Arms three hundred crowns, for his good offices towards inducing his master Edward IV. to conclude a peace; with the promise of a thousand more if he succeeded. The author moreover proves the consideration in which they were held, from the precedence which they enjoyed in court-processions, and the splendor of the robes and insignia of their offices; and he adds, 'Anciently the kings (at arms) put neither their baptismal nor surname, but only that of their office, in their grants or public instruments, and like sovereigns used the plural *we*, concluding their patents, "we the said—king at arms, to these present letters have put our seal of arms and sign manual." In Edward IV.'s reign the names, as well as office, are mentioned, and the singular was adopted: in that of Henry VIII. they substituted, instead of the above conclusion, "my seal of office, and the seal of my arms." It is owing to the omission of the christian and family name, that we have so defective an account of the ancient kings at arms and their succession: then their seal of arms was thought so sufficiently indicative of the person as to fully identify him.

'Their consequence was great in the court, in the camp, and still more than either, in the council; as negotiators they had great influence; they were conspicuous for judgment, experience, learning, and elegance; they gained honour wherever they were employed. Foreign potentates lavished their bounty upon them: their own sovereign rewarded their skill and fidelity with ample manors and estates. Brugge, Garter, did not think it presumption to invite, and he had wealth sufficient to magnificently entertain, the emperor Sigismund, at his seat in Kentish-town: an honour almost as great as a subject could receive, or a monarch pay.'

Of the incorporation of these officers, we have here this statement:

'As Charles VI., in the year 1406, had incorporated the heralds in France, Richard III., following his example, gave his officers of arms a charter of incorporation, by the name of the College of Heralds, and granted them many privileges, making them free from subsidies and tolls, with exemption from all troublesome offices. His Majesty also, by his letters patent, dated at Westminster, March 2, 1483-4, granted to John Writh, *alias* Garter, principal king of Englishmen, a large mansion, called Cole-Herbert, standing in the parish of All Saints the Little, in the city of London, to him and his successors for ever. This house had long been the residence of the princes of the blood, the nobility, and the highest gentry. It was conveyed in these words: "one messuage, with the appurtenances, in London, in the parish of All Saints, called Pulteney's Inn, or Cold Harbore, to the use of twelve the most principal and approved of them, the heralds for the time being, for ever, without compte or any other thing thereof, to us or to our heirs, to be given or paid." A chaplain was appointed, with an annual stipend of twenty pounds, who was directed to pray for the good estate of King Richard, Ann his Queen, and Edward their son, during their lives, and for their souls after death.'

We are next furnished with clear and succinct accounts of the titles and functions of the several officers who constituted the body, including Garter, the principal king at arms; the provincial kings at arms, of which two only, Clarenceux and Norroy, have come down to our times; of the several heralds, as Windsor, Chester, &c. and of the pursuivants, Rouge-Croix, Blue-Mantle, &c. The volume is then occupied in giving a history of the body-corporate in each reign, of the changes which it underwent, and the incidents which principally affected it; with brief memoirs of each person who filled the several offices which the college included.

Queen Mary, by charter dated July 18, 1559, made a grant to the heralds of Derby House,

> 'To "enable them to assemble together, and consult, and agree amongst themselves, for the good of their faculty, and that the records and rolls might be more safely and conveniently deposited."
>
> 'From this time the heralds have been more fixed, and their affairs more uniform, and better conducted, than when they were scattered. This house was destroyed in the great fire in London, in the reign of Charles II. It was rebuilt of brick, in a very handsome manner, after the design of Sir Christopher Wren, and is still the residence of their officers at arms, and the depository of their valuable collections, which are as useful as curious. Here, too, they hold, every first Thursday in each month, their meetings, called chapters, where all affairs are determined by a majority of voices of the kings and heralds, each of the former having two voices: they meet oftener if there is a necessity. One of the heralds, and one pursuivant attend now daily in the public office, by a monthly rotation. There are belonging to the College, a register, a treasurer, and a messenger, with two watermen having badges.
>
> 'Formerly some of the members always attended in the royal residence; now their duty is limited to these particular times, New Year's-day, Christmas-day, Easter-day, Whit-sunday, Saint George's-day, April twenty-third, these are ordinary days: the extraordinary ones are, when his Majesty goes to parliament, coronations, royal baptisms, marriages, funerals, installations, public trials of peers, or others, before the House of Lords, public funerals given by the state to subjects as great and illustrious characters, grand ceremonials decreed by the Sovereign, reception of foreign potentates, and whatever, in a peculiar manner, calls the British Court to display itself.
>
> 'Each of the kings at arms have an official seal; bespeaking their respective places. The College, as a body-corporate, have their common seal, which, in honour of the Wriths, who presided when the College was founded, or if it is more proper, when they first received their charter from Richard, bears the arms of that family.'

Mr. Noble's feelings and views are generally in the spirit of his obsequious science: but, when he reaches the unhappy epoch of Charles I., he seems for a moment to forget his character, and to rise to freedom and philosophy. Charles, he remarks, was desirous of enlarging the commerce of his dominions, but he was averse to any distinction whatever being enjoyed by those who engaged in its pursuits; 'not considering,' as is here justly observed, 'that the great stimulus to industry is to acquire consequence in the state, and be enabled to display the effects of their prudence, industry, and knowlege. These are encouragements to others to pursue their steps.' Mr. N. then relates that a commission was granted to Clarenceux and Norroy Kings at Arms to traverse the provinces, and examine into the armorial bearings, honorary devices, or ceremonial ornaments adopted by the people, visiting all sins against heraldic laws, with various other powers: on which inquisitorial proceedings, Mr. Noble makes just and pertinent remarks. This triumph of native good sense over early or professional prejudices, however, is of short duration; and the connection of the heraldic body with the events of the time afford ample opportunities to the author to assert those extreme doctrines, which seemed for a moment to have lost their sway in his mind. Yet we are not displeased to see him actuated in an allowable degree by the spirit of his subject; for had the vein of philosophy, to which we have alluded in the above instance, been more predominant in the learned author, he probably would have disdained the toil to which we owe this curious volume; which the philosopher may prize not less than the degenerate descendant of a truly noble stock, who prefers this to every other science because he owes to it all the consideration which he enjoys.

Among the biographical notices here offered to us, a number of particulars occur respecting persons of note which will amuse the general reader and instruct the historian. It is not in our power to attend to many of them: but we cannot refrain from quoting those which relate to our old friend the celebrated Francis Grose, author of the Antiquities of England and Wales; and who is here introduced from a circumstance perhaps not generally known, viz. that of having formerly been *Richmond Herald:*

'Francis Grose, Esq. F.A.S. was son of Francis Grose, Esq. a native of Switzerland, who, settling in England, became so eminent a jeweller, that he was employed in fitting up the crown for the coronation of George II. Retiring from business, he resided at Richmond, and became a justice of peace for the county of Surrey. Dying in December, 1769, his prints and shells were disposed of in the following year. By Ann, daughter of Thomas Bennett of Kingston, in Oxfordshire, he had the herald and several other sons; they were, Mr John Grose, F.A.S, author of "Ethics." John-Henry Grose, Esq. who wrote the Voyage to the East Indies, printed in 1772, in two volumes, father of Daniel Grose, Esq. F.A.S. captain of the royal regiment of artillery. Edward Grose, Esq. a merchant in Threadneedle Street; and Sir Nash Grose, justice of the King's Bench. Francis Grose, Esq. Richmond, the eldest son, born at Greenford, in Middlesex, having a taste for heraldry and antiquities, his father procured him a place in the College of Arms. At his death he left him a fortune, which, with œconomy, was sufficient to have supplied all reasonable demands; but eccentric, easy, a lover and promoter of pleasantry, he never reflected about contingencies. Resigning his tabard in 1763, he became adjutant and paymaster of the Hampshire militia; here he found others equally disposed to frolic and mirth; his moments passed pleasantly: the only books of account he kept, as he used to own, were his right and left hand pockets; into the one he put what he received; from the other he paid: the designing, and the careless, regarded him as their dupe, and he soon felt the effects of his easy credulity. He found resources in his excellent classical education, and his fine taste for drawing; this gave rise to his projecting those elegant, splendid, and curious volumes which adorn our best libraries. His works are, Antiquities of England and Wales, in four volumes; the same of Guernsey and Jersey, in two volumes; of Scotland, in two volumes. The works he published upon this interesting subject are faithful sketches of Druidical remains, and of the ruinated castles and monasteries in the British Isles. He was often assisted by his friends, both in drawing, and oftener in the historical part, but never without the most grateful acknowledgements. Mr. Grose had been for some time a Fellow of the Societies of Antiquaries of London and Perth; the former in March 31, 1757. He also had risen in his profession to be a captain in the Surrey militia; and as he had published his volumes of the Antiquities of Guernsey and Jersey in 1787, he applied himself to what related to his military situation. In 1786, 1788, he printed his "Military Antiquities respecting a History of the English Army, from the Conquest to the present Time," in two volumes, 4to. illustrated with great variety of plates; and, like the former works, published in numbers. As a kind of prelude to these volumes he published "A Treatise on ancient Armour and Weapons, illustrated by plates taken from the original armour in the Tower of London, and other arsenals, museums, and cabinets, in 1785, 4to." To which he gave a Supplement in 1789, 4to. The plates in both were etched by Mr. John Hamilton, vice-president of the Society of Artists of Great Britain, "executed in a free painter-like manner." In 1785 he published "A classical Dictionary of the vulgar Tongue," which by no means added to his reputation, and "A Guide to Health, Beauty, Honour, and Riches; being a collection of humorous advertisements, pointing out means to obtain those blessings," with a suitable introductory preface. In 1786, "The History of Dover Castle, by the Rev. William Darrel, chaplain to Queen Elizabeth. The Latin MS. from which this was printed, was transcribed from the original by William Oldys, Esq. Norroy." It is elegantly printed in quarto and octavo, the same size as the large and small editions of the Antiquities of England and Wales, with ten beautiful views finely engraved, from drawings taken by himself on the spot. In 1788, "A provincial Glossary, with a Collection of local Proverbs, and popular Superstitions." 8vo. In the same year appeared without his name, but which was generally ascribed to him, "Rules for Drawing Caricatures, the subject illustrated with four copper Plates, with an Essay on comic Painting." In 1789 he began his Scottish tour: the result of it appeared first in 1790. Before the whole was completed he went to Ireland, which was to be viewed as the sister kingdoms, and its antiquities, comprized in forty numbers, in the same sizes as his other works of that kind, were to be given; but, when only in the fifty-second year of his age, he was carried off by an apoplectic stroke, May 12, 1791, in the house of Mr. Hone, in Dublin*. Since his death a small 8vo volume of miscellaneous subjects were published, by the late Mr. John Williamson, from which I have given the lives of Warburton, Somerset, and Oldys, Norroy. It is wonderful that he was able to publish so much, and that generally so excellent. Besides these extensive works he drew the new plates in Mr. Martin's History of Thetford, 1779. Mr. William Flackton, bookseller at Canterbury, and Miss Gosling of that city, have many of his drawings taken whilst he resided there, which he did for some years, having married a lady of that place. Cromwell, the vicar-general, the furious fanatical reformer Knox, and Oliver Cromwell, the Protector, were founders of his celebrity, by destroying the ecclesiastical and military structures of our ancestors; but the hand of time had prepared them for Grose's pencil, by fracturing the walls, and rearing upon and around them the ivy, the moss, and the shrub. There is an original miniature portrait of him, drawn from the life, by Dr. Bruce, then surgeon of a regiment of foot, in the possession of Mr. Flackton, who long knew and highly esteemed him; it represents him sitting in a chair, in his military uniform, and was esteemed, when taken, twenty-seven years before his death, a very striking likeness. There is a whole-length portrait of him by Dance, engraved by Bartolozzi, which is prefixed to the Supplement to his English Antiquities, vol. 1. There are others; an excellent one in the character of a jolly monk, with friends Hone and Forrest; another, equally good, by a well known gentleman artist, "cordially inscribed to those members of the Antiquarian Society who adjourn to the Somerset, by one of their devoted brethren," with the lamp, and "the following lines under it;" this being handed about gave Mr. Grose much displeasure:

'Now ****, like bright Phœbus, is sunk into rest,
Society droops for the loss of his jest;
Antiquarian debates, unoccasion'd with mirth,
To genius and learning will never give birth.
Then wake, brother-member, our friend from his sleep,
Lest Apollo should frown, and Bacchus should weep.'

'Another, styled "The English Antiquary," is amongst the caricature portraits of Mr. Kay, of Edinburgh. That in "The Lounger's Miscellany" was not designed for, though it well represents, him. There is another which does not do justice to the subject it professes to represent. None more laughed at his figure

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'* Grose's Antiquities of England, Wales, and Scotland, uniformly printed, sells for 31l. 10s.'

than himself, and it being unique, could not be mistaken; he often signed not his names to his letter, but sketched his person. How inimitable has that sweet bard, the unfortunate Burns, portrayed the man, when larding the lean earth in his perambulations in that kingdom.

'Grose, to a stranger, might have been supposed not a surname, but one selected as significant of his figure; which was more of the form of Sancho Pança than Falstaff; he partook greatly of the properties of both. He was as low, squat, and rotund as the former, and not less a sloven; equalled him too in his love of sleep, and nearly so in his proverbs. In his wit he was a Falstaff. He was the butt for other men to shoot at, but it always rebounded with a double force. He could eat with Sancho, and drink with the Knight. In simplicity, probity, and a compassionate heart, he was wholly of the Pança breed; his jocularity could have pleased a prince. His learning, sense, science, and honour, might have secured him the favour, not the rejection, of the all-accomplished conqueror of France.—My personal knowledge of the original enables me to vouch for the justness of the character I have drawn. In the "St. James's Evening" was proposed as an epitaph for him, the following appropriate words:

"Here lies Francis Grose.
On Thursday, May 12, 1791,
Death put an end to his
Views and prospects."

'Mr. Grose, I believe, chiefly resided at Wandsworth, in Surrey: he married the beautiful Catherine, daughter of Mr. Jordan, of Canterbury, by whom he had two sons and five daughters; 1. Francis Grose, of Croydon-Crook in Surrey, Esq. a colonel in the army, governor of New South Wales; 2. Onslow Grose, Esq. captain of the pioneer corps on the Madras establishment, who died very lately in India; 3. Catherine-Ann-Maria, born in the parish of All Saints, in Canterbury, August 19, 1752; 4. Ann-Elizabeth; 5. Mary-Caroline; and 6. Phœbe. One of these daughters married to Anketel Singleton, Esq. lieutenant-governor of Landguard-Fort, in Essex.'

We regret that our boundaries will not permit us to do more ample justice to this interesting production; which fills up an important chasm in our literature, and which, though by no means correctly written, will add to the reputation which Mr. Noble has earned by former labours of a similar stamp. If heraldry be a narrow pursuit, it should not be forgotten that it embraces the mechanism of one of the most singular institutions which the world ever witnessed, and which has exercised an incredible influence on the condition of human life and on manners in modern times. If its professors, also, be not usually the most liberal members of the republic of letters, it is not to be disputed that history is greatly indebted to them: nor ought a body to be lightly treated, which has been illustrated by a Camden, an Ashmole, and a Dugdale.

The handsome tribute which the present author pays to his friend the late Mr. Brooke, Somerset Herald, is equally creditable to the feelings of the writer, and appropriate to its justly lamented subject.

ART. VI. Mr. Barrow's *Account of the Public Life, &c. of the Earl of* Macartney.

[*Art. concluded from p.* 344. *of our last Number.*]

ON Lord Macartney's arrival at Grenada, the principal seat of his government, he found that island 'distracted by party-feuds;' of which his biographer commences his account by observing, that 'there was the Scotch party and the French party, the former of whom was inveterate against the latter because they were papists, and these bore no less hatred to the others because they were considered as intruders.' We apprehend that when he represents their animosities as arising from religious antipathy, he is not accurate in his statement: because, though they might at that time have assumed such an appearance, they really originated in a well-founded discontent on the part of the protestants, at seeing the French catholic inhabitants, almost immediately after they had been bearing arms against them, admitted without the sanction of Parliament, and in the very teeth of some laws of the realm, to an equal participation and enjoyment of all civil rights and offices with themselves. When Lord Hillsborough was secretary of state, we have understood that an instruction was sent by him to the present General Melville, the first British Governor of those islands, directing him to receive a certain number of the catholics there into the council and houses of assembly, on the bench, into the magistracy, and as officers of militia, &c. As he was not in Grenada when the order reached that island, it was delivered to Ulysses Fitzmorris, the Lieutenant-Governor, who was disposed to act on it; and that very instruction must be considered as having laid the foundation of all the dissensions which afterward arose.

The protestant planters and settlers, finding the papists highly favoured at the expence of what they conceived to be by law the exclusive rights of Protestants, did every thing on their part to thwart the ministry which had so countenanced the catholics; and after having taken proper advice on the subject, they were convinced that they were not obliged to pay those duties which were allotted to the kings of France prior to our conquest of those islands, and that the king of Great Britain could not tax them by his own authority. They therefore entered into an agreement to resist the payment of those imposts, which gave rise to the famous case of Campbell *versus* Hall, three times elaborately argued before Lord Mansfield at Westminster, and which was at last decided against the right of the crown. The decision hinged on the date of Governor Melville's commission, empowering and instructing him to convene a house of assembly in Grenada as soon as he conveniently could; by which, though the assembly was not called for a considerable time afterward, the judges were unanimously of opinion that the king had from the date of that paper relinquished all right of taxing Grenada by his own authority, and that thenceforwards it could only be taxed by the Parliament of Great Britain, or by its own colonial legislature. We know that Governor Melville, being aware that the instruction was illegal, contrived to prevent it from being carried into effect while he continued in his government, and repeatedly applied for leave to return home.

Much credit is certainly due to Lord Macartney for strenuously exerting himself to quiet these dissensions; and it is greatly to be wished that the governors of all our colonies would follow his example in this respect. The misfortune however is, that the persons employed in such situations are in general but little acquainted with the constitution even of the mother-country, and still less with those of the colonies which they are sent to govern; and finding on their arrival that it is not safe to depend on their own judgment, they generally fall into the hands of some counsellor who has party views to serve. Mr. Barrow relates, also, that 'by address and management, but perhaps more by the confidence his conduct had inspired, Lord Macartney contrived, *for the first time*, to establish a respectable militia in the island of Grenada, composed of those very parties, who previous to his arrival had been endeavouring to tear each other in pieces.' We are surprized that he should hazard such an assertion. The very instruction already mentioned, sent to the governor soon after the reduction of the island, directing him to admit a certain number of French catholics as officers in the militia, shews that such an establishment existed long before Lord M. went thither; and its militia was in fact regulated and organized by the intelligent officer above mentioned.

When the island of Grenada was attacked by the French, the garrison of St. George (its capital) consisted of 101 regulars of the 48th regiment, 84 only of whom were fit for duty, 24 artillery

men,

men, 66 volunteers, and 370 militia men; while the French fleet had safely landed thirteen hundred men for the attack:

> 'As the fort (says Mr. Barrow) was utterly incapable of holding out resistance for any length of time, Lord Macartney, at the head of his small force, thought it most prudent to retire to the Hospital-hill, as being the strongest ground, commanding at once the town, the fort, and the harbour. On this spot he determined to make his stand, and to maintain his post to the last extremity. About two in the morning a party of the enemy attempted to penetrate his left along the river, but they were soon repulsed, thrown into disorder, and lost several men.'

Now to penetrate the left wing of a body of troops in any position is to break through it: but how could the enemy be said to attempt to break through Lord Macartney's left along the river, unless part of it was actually *in* the river, or on the opposite bank? Lord M. himself, in his official letter to Lord George Germaine, tells him that an attempt was made by a party of the enemy to penetrate *on* his left along the river, which was the same thing as saying that they attempted to turn his left along the river, and therefore is easily understood.—Much complaint is made against the baseness of Count d'Estaing, in suffering his men, after they had stormed the Hospital-hill, to give themselves up to plunder; without recollecting that, by the custom of warfare, plundering is the natural consequence of storming. The Count no doubt regarded his Lordship's shew of resistance as a momentary parade, and was exasperated at seeing numbers of men killed and wounded on both sides, without any good purpose whatsoever being answered by the sacrifice. This is the light in which, we are persuaded, military men of intelligence and reflection will view the transaction: for it is as much the duty of a commander to avoid exposing his troops to destruction, when it is reduced to a certainty that no beneficial consequences can ensue, as it is manfully to continue the contest while the smallest probability of success remains. Lord Macartney had no expectation of any succour; and even if Admiral Byron could have arrived at Grenada before it was reduced, he could not have extricated the Governor from his situation without a sufficient army to defeat that which had attacked him; since troops once landed in force on so small a spot, altogether unfit for the chicanery of defensive warfare, must infallibly succeed in spite of any marine.

Some inconsistencies occur in Mr. Barrow's narrative of this business. Among others, he says that 'Lord Macartney had determined in his own mind *never* to surrender himself a prisoner to the French, even if reduced to the *last* extremity; and that it was not likely therefore that, independent of his personal feelings, he would adopt a conduct so dishonourable as to give up a valuable colony unconditionally.' Yet we are afterward told that he both surrendered himself a prisoner and delivered up the island without making any terms.

The fourth situation, in which Mr. Barrow introduces his patron to the attention of the public, is the government of Madras; to which it is evident that he was appointed in a great measure through the influence of the ministry, though Mr. B. ascribes the nomination of his lordship entirely to the high opinion which the Directors of the East India Company generally entertained of his ability and integrity. After the capture of Grenada, he had been sent by Count D'Estaing as a prisoner to France, but was soon released; and on his return to England he was employed on a secret mission to Ireland.— The succeeding part of Mr. Barrow's performance is more a narrative of Hyder Ali's invasion and devastation of the Carnatic, and of the sea-engagements between M. Suffrein and Sir Edward Hughes, than a biographical account of Lord Macartney in his high station; and we are sorry to observe, that we cannot regard Mr. B. as an able narrator of either military or naval operations. This detail is also frequently interrupted and rendered confused by digressions in commendation of his lordship, with observations injurious to the characters of those who opposed his measures; and the biographer goes so far as to represent them as men notoriously of 'unworthiness and duplicity,' and 'of disaffection.' The rest of the narrative is chiefly occupied by 'a summary view of the situation and conduct of Sir Eyre Coote as commander in chief of the forces, and the influence they had on his immediate successor;' together with an account of the disputes in which Lord M. was engaged with that commander, the Bengal government, Sir Edward Hughes, General Stuart, Sir John Burgoyne, and Mr. Sadlier. Though we think that it would not have been wise to have vested Lord Macartney with that power of dictating in military affairs which he evidently coveted, it must be allowed that he shewed on many occasions both disinterestedness and integrity. When he arrived in the East Indies, he found the grossest abuses existing, and he certainly was very desirous of correcting them: but he discovered more zeal than prudence in his pursuits of reform, and did not seem to be aware that the evils had arrived at such a degree of enormity as to set reformation at defiance. His ruling passions appear to have been ambition and love of power, which led him into those disputes with the commanders of the troops and with the admiral, that more than once put the safety of the Carnatic to hazard. Mr. Barrow has brought forwards every document that contributes to place his lordship's conduct in these disputes in a favourable light, but has withholden those which might explain the views of his opponents. It must be granted, however, that Lord Macartney deserves credit for his address in obtaining from the Nabob of Arcot a voluntary assignment of the revenues of the Carnatic for the support of the war, which, in strict justice, (whatever his biographer may think,) he had no right to demand; for effecting a peace by no means dishonourable, while it was essential to the restoration of tranquillity, commerce, and prosperity to India; and for his strict œconomy in public expenditure. We have pleasure in recording the resolutions of the Court of Directors, which are an honourable testimony of their approbation of his conduct in rigorously adhering to his covenants and engagements with the company, by declining to accept of any presents from the country-powers, or any person whatsoever in India:

" *Resolved*, That it is the opinion of this Court, that the Right Hon. George Lord Macartney, whilst he was governor of Madras, upon all occasions manifested the greatest zeal in support of the interests of this Company, and that he faithfully discharged his duty as such; more especially by adhering strictly to his covenants and engagements with the Company, in declining to accept any presents from the country powers, or from any person whatever in India; that the example set by his Lordship, in giving in upon oath a state of his property gained in the Company's service, was highly meritorious, in as much as such conduct was afterwards sanctioned by an act of the legislature, and by which statement it appears that his Lordship's fortune had been very moderately increased during his residence in India, and that the same arose solely from the savings he made from his salary and allowances authorized by this court.

" *Resolved*, That it is incumbent upon this Court to shew their fullest approbation of such upright and disinterested conduct, in the hope that so laudable an example will be followed by their servants in India; and moreover that it is fitting that some compensation should be made to his Lordship, and that it will be a proper reward for such distinguished services and strict integrity, to grant to his Lordship an annuity of fifteen hundred pounds during the term of his natural life."

It is a duty incumbent on us to point out a very great mistake into which Mr. Barrow has fallen, in attempting to vindicate Lord M.'s thirst of power, and desire of getting into his hands all military authority in the Carnatic:

' The navy (says Mr. B.) has always been considered to act distinctly and independently of the civil government in the colonies, but the army has invariably been placed under the civil power, wherever such power existed. A different system, however, or, more correctly speaking, a total want of system with regard to the military, prevailed in India.'

We are amazed that Mr. B. could have been so ignorant of the practice in our colonies, as to make this representation. When the United States belonged to us, and the late Lord Amherst commanded our troops in North America, was he in the least degree subject in military matters to any civil authority there? On the other hand, did he require the governors of the different provinces to meet him, when he found it adviseable to lay before them the supplies of militia-men, &c. with which they were respectively to furnish him before he went to attack the French possessions in that quarter of the globe? Was Sir Guy Carleton, when commander in chief in Canada, controlled in military matters by civil authority in any part of British America? Was General Haldimand? Was General Campbell, when he commanded the troops in Nova Scotia and New Brunswick, obliged to receive directions in military affairs from the governor of either province? Was H. R. H. the Duke of Kent, when commander in chief in British North America, under such liability with regard to any civil authority existing in it?—No.—The usual practice in those colonies, indeed, has been to vest the civil power in the officer commanding the troops, and not the military power on any occasion in the civil governor, unless he happened to be a military man; and the same plan seems to have been adopted when Lord Cornwallis was sent out to India as Governor-General.

Mr. Barrow's maxims of government for our settlements in India are far from being consistent with those of morality, and are not ill calculated for supporting every act of injustice and oppression that has been or may be perpetrated in that quarter. If the Mohammedan princes or Nabobs of India be even as worthless, base, and contemptible as he represents them, this is no good reason for our robbing, oppressing, and disinheriting them.

The biographer relates that, as Lord Macartney was sitting one night with a friend at Calcutta, he received a dispatch addressed to him as *Governor-General of Bengal*; and that, tearing off the cover, he cast it to his friend, who warmly congratulated him on the occasion, but was calmly told by his lordship, even before he had read the dispatch, that he did not mean to accept the intended honour. He accordingly declined the appointment; partly on account of his health, and partly because he conceived that, without essential reforms in the Bengal system, an increase of power to the Governor-General, the subordination of the Commander in Chief, and the removal of General Hope and Mr. M'Pherson,—together with *such a distinguished mark of favour* as would shew to the world at large how high he stood with the crown, the ministry, and the company,—he could not execute the duties of the office with comfort to himself, or with advantage to the public. On his return to England in 1786, his application for *this distinguished mark of favour* (a British peerage) proving unsuccessful, Lord Cornwallis was appointed Governor-General.

The differences of Lord Macartney with civil and military officers, in India, involved him in two duels, one with Mr. Sadleir, and the other with Major-General Stuart, which latter took place after his return home. In both of these affairs, his lordship risked his personal safety in thus becoming answerable for his public conduct, with great coolness and intrepidity; and in each of them he was unfortunately wounded.

In 1788, Lord M. took his seat for the first time in the Irish House of Peers, was appointed *custos rotulorum* of the county of Antrim, and received the command of a militia regiment of dragoons. We are next told that Mr. Dundas, president of the Board of Controul, being now strongly impressed with the expediency of opening a communication with the court of Pekin, by means of an embassy, in which idea the East India Directors concurred with becoming spirit, was also induced to regard Lord Macartney as the *only* person capable of undertaking the mission with a probability of success. What success, however, attended this well known expedition; what communication has been opened in consequence of it between the courts of St. James's and Pekin; and what benefit has ever resulted from it to this country? It would have been a wiser policy, and much better calculated for the security of our Asiatic possessions, to have endeavoured to form strict and permanent alliances with the powers in Persia. His lordship, however, accepted the employment, with the privilege of choosing his own suite, and with a salary of 15,000l. per annum; and before he departed he was made a privy counsellor, and advanced to the dignity of an Irish viscount. His appointment was that of ambassador extraordinary and plenipotentiary from the King of Great Britain to the Emperor of China; and he sailed from Spithead on the 26th of September 1792. On his return, he landed at Portsmouth, September 5, 1794, and was much pleased on finding himself created an Irish Earl. In the following year, his biographer informs us that he was sent to Italy on an important mission of a delicate and confidential nature, without mentioning either the object or the extent of it. During his absence, he was appointed Governor and Captain-General of the Cape of Good Hope, which had surrendered to our arms in September 1795. He sailed for that settlement in January 1797, with a salary of 10,000l. a year, and landed at the Cape on the 4th of May. It is much to his credit that, while he occupied this station, he would not on any consideration allow the soldiers to be paid in paper currency; and he certainly discovered both good management and spirit in quelling the second mutiny, which broke out in the squadron stationed for the protection of the place: the first having been subdued by the steady and firm conduct of Admiral Pringle. In January 1799, he returned to England, determined to retire wholly from public life; a resolution which was not broken, and which was finally sealed by his tranquil departure from the world itself, 31st March 1806.

Volume II. consists of four tracts from the pen of Lord Macartney: the first of which relates to the Russian empire; the second is a short sketch of the political history of Ireland; the third, a journal of the embassy to China; and the fourth, an appendix to the third, descriptive of the manners and character of the Chinese. Mr. Barrow states that the first of these compositions, as written by his lordship, is divided into twelve chapters; viz. the situation of Russia;—its population;—the genius and character of the people;—a view of its history, with an appendix, on the present state of the church of Russia in 1767;—the title of the sovereign;—its government and laws;—the nineteen governments into which it is divided;—its revenues;—its army;—its navy;—its resources;—and its manufactures and commerce. Mr. B. has chosen, however, to publish only the second, third, and fourth of these chapters, with the appendix; and they contain no more information than any person, in his lordship's official situation at St. Petersburgh, might easily have acquired from public documents and individuals resident on the spot. Chapter I. being devoted to describing the extent and boundaries of the Russian Empire, and the eminent advantages derived from its geographical position, we must suppose that Mr. Barrow conceived it to be too defective in topographical description to meet the public eye. As to his lordship's character of the Russians in general, we must observe that never yet was a whole nation peculiarly distinguished from another by a want of the powers of discrimination; and indeed he contradicts his own position that such is the case with the Russians, since he allows them to possess naturally *a great deal of shrewdness and sagacity, understanding and penetration.* Elsewhere, Lord M. asserts that their affections and springs of action are weaker than those of other nations; and he ascribes the sovereign despotism, which reigns in that country, to this feature of their

character.

character. Yet in another part he seems to be conscious of his inability to account satisfactorily for the barbarism of the Russians, and their slow progress towards civilization; and he leaves the matter undecided, after having discussed the causes which other writers have assigned. We are inclined to think that the real and principal cause of the slow advancement of industry, commerce, civilization, and liberty in Russia, is the widely-scattered state of its population: for, although it has upwards of twenty-five millions of subjects, the greatest part of them are dispersed on an immense space of barren land, without towns or even villages, and with only a few miserable cottages, the possessors of which can with difficulty procure subsistence,—and certainly no superfluities, from which alone its government can draw advantage. While they continue thus spred over a miserable country, covered with snow and deprived of light for a considerable part of the year, it will be impossible for the productions of nature or of art to nourish a great number either of people or of brute animals; which can neither subsist nor increase but in proportion to the facility of procuring the necessaries of life. Both the industry and the powers of resistance of a given number of men is, *cæteris paribus*, in the inverse ratio of the space which they cover. The more contracted they are, the more industrious and more capable of defence they become; whereas their sloth, weakness, and poverty will always be in proportion to the extent of ground which they occupy.

Great empires have generally but little industry, for want of easy and speedy communications between their component parts; and Russia can never become either a very rich country or very powerful against brave and resolute invaders, till her population is brought into a narrower space, and till her subjects are settled in towns on the coasts of the Caspian and Black seas, and along the navigable rivers best calculated for facilitating the intercourse between them. Such settlements would increase their wants, and in course the industry necessary for supplying them: but any other attempt to promote industry among them will prove ineffectual. It is a change that cannot be effected by laws and institutions; which may direct the actions of mankind, and ought to regulate them, but cannot produce them. When Lord M. wrote his account of Russia, only one town of any note existed in all Siberia, and not one in either of the Laplands. It was the establishment of communities that first softened the rigour of the feudal system, and paved the way for the rise and growth of civil liberty; without which there can be no industry, for slavery is incompatible [illegible] rce.

Of Lord Macartney's treatise on Ireland, also, only the third section has been printed by Mr. Barrow; which is intitled " A short Sketch of the Political History of Ireland," from the *conquest* of it to the conclusion of Lord Townshend's administration. Lord M. seems to consider the way in which we acquired possession of that country as a conquest; and he compares the expedition of the English adventurers, who in the reign of Henry II. went over to Ireland to assist the suppliant chieftain of Leinster, to the labours of Theseus and Hercules! His account of this business, too, is somewhat different from that of the best historians. He says that Mac Morough, the prince of Leinster, solicited aid of Henry, and that these adventurers re-established him in his former dignity: but Dr. Leland states that " an odious fugitive, driven from his province by faction and revenge, gained a few adventurers in Wales, whom youthful valour or distress of fortune led into Ireland." These individuals embarked under the sanction of a general licence from Henry II. King of England, assisted Dermod King of Leinster in reducing his revolted subjects, and in return he invested them with divers towns and districts. This could not with any propriety be called a *conquest*: it was in fact a *settlement* granted by a *friend*, instead of a conquest made on an *enemy*.

Lord M.'s Journal of an embassy to China is written in a plain, easy, and familiar style, and throws some light on the character of the Chinese, though not a very large portion, because he did not understand their language: sufficient, however, for correcting the erroneous opinion that had formerly been entertained of their virtue, wisdom, and civilization.

Mr. Barrow observes that,

> 'Though the Journal, now published, was a material document in the hands of Sir George Staunton, in furnishing him with facts and occurrences, yet, in every other respect, it may be considered as a new and valuable addition to our stock of knowledge with regard to the genius and character of the Chinese nation. It not only tells us what was done on different occasions, but also what was said. The principal characters in the piece are brought before us, and introduced to our acquaintance. It not only conveys to us a general description of the manners and character of the court, but presents us, at the same time, with accurate sketches of individual portraits. It possesses besides a very material advantage in one respect over a regular composition intended to meet the public eye; all the observations it contains were made upon the spot, and immediately committed to paper in the shape they now stand; nothing comprehended in the whole compass of this Journal was afterwards inserted on the ground of recollection; observations made on this ground, Lord Macartney justly remarks, are apt to vary their hue considerably.'

In this latter view, certainly, the journal will gratify curiosity and afford amusement. We have not room for much quotation, but we shall copy the general opinion given by Lord M. respecting the empire itself, in a strain of simile which he was rather too apt to indulge:

> 'The empire of China is an old crazy first-rate man of war, which a fortunate succession of able and vigilant officers has contrived to keep afloat for these hundred and fifty years past; and to overawe their neighbours merely by her bulk and appearance; but whenever an insufficient man happens to have the command upon deck, adieu to the discipline and safety of the ship. She may perhaps not sink outright; she may drift some time as a wreck and will then be dashed in pieces on the shore: but she can never be rebuilt on the old bottom.'

In the appendix, we meet with these observations:

> 'Although the difference of ranks be perhaps more distinctly marked in China than in any other country, yet I often observed that the Mandarines treat their domestic servants with great condescension, and talk to them with good nature and familiarity; but in return an unremitted attention and obedience are expected and never withheld.
>
> 'A Chinese family is regulated with the same regard to subordination and œconomy that is observed in the government of a state; the paternal authority, though unlimited, is usually exercised with kindness and indulgence. In China, children are indeed sometimes sold, and infants exposed by the parents, but only in cases of the most hopeless indigence and misery, when they must inevitably perish if kept at home; but when the thread of attachment is not thus snapped asunder by the anguish of the parent, it every day grows stronger and becomes indissoluble for life.
>
> 'There is nothing more striking in the Chinese character through all ranks than this most respectable union. Affection and duty walk hand in hand, and never desire a separation. The fondness of the father is constantly felt and always increasing; the dependence of the son is perfectly understood by him; he never wishes it to be lessened. It is not necessary to coax or to cheat the child into the cutting off an entail, or the charging his inheritance with a mortgage; it is not necessary to importune the father for an irrevocable settlement. According to Chinese ideas, there is but one interest in a family; any other supposition would be unnatural and wicked. An undutiful child is a monster that China does not produce; the son, even after marriage, continues for the most part to live in the father's house; the labour of the whole family is thrown into one common stock under the sole management of the parent; after whose death the eldest son often retains the same authority, and continues in the same union with his younger brothers.'

Here Lord M. adverts to infanticide, which prevails among them; but he does not attempt to point out the real causes of it, which are the disrepute in which they hold celibacy, and their early marriages that occasion an immense population: together with the prohibition which their laws contain against emigration. These circumstances have certainly co-operated in giving rise to that horrid crime.'

To conclude. We must remark that no person, who reads these volumes, can deny to Lord Macartney the praise of assiduity, integrity, personal courage, good intentions, and a scrupulous purity with regard to money-transactions which eminently deserves imitation: but to the unqualified commendation which his biographer every where showers down on him, we have found occasion in the course of this article to state our objections.

Art. VII. *Mr.* Fox's *History of the early Part of the Reign of* James II.

[*Article continued from Vol.* lvi. *p.* 200.]

An interval much longer than we intended, the private causes of which it is not necessary to state, but which we truly regret, has taken place since our first notice of this important volume. One consequence of this delay must be that, in the extracts which we may henceforwards make, we shall probably have been anticipated by most of our readers: but we cannot on this account deviate from a long established practice, by the exercise of which we shall materially enrich our pages. We should, moreover, by such an omission, leave our examination of the book incomplete, and depart from one of our most sacred rules, viz. that of allowing important works, as far as it is practicable, to speak for themselves;—and certainly no performance could suffer more from the violation of this custom than that which is now before us. We are also satisfied that the passages, which present themselves for selection, are such as cannot too often meet the eyes or be too deeply imprinted on the hearts of Britons.

In the introductory chapter, about the middle of which our former article broke off, it is to be observed that the author allows himself a wider range than the laws of historical composition for which he contends, if strictly pursued, would have permitted in the work itself. His severe but merited reprehension of Mr. Hume, while it exemplifies the candour and benignity which were so habitual to the illustrious writer, suggests important reflections with regard to that author in his character of historian. Having stated what his own notions were of the Ryehouse Plot, Mr. Fox stigmatizes the trial and execution of Lord Russel as 'a most flagrant violation of law and justice; and then adverting to the case of Sidney, he thus continues:

> 'The proceedings in Sidney's case were still more detestable. The production of papers, containing speculative opinions upon government and liberty, written long before, and perhaps never even intended to be published, together with the use made of those papers, in considering them as a substitute for the second witness to the overt act, exhibited such a compound of wickedness and nonsense as is hardly to be paralleled in the history of juridical tyranny. But the validity of pretences was little attended to, at that time, in the case of a person whom the court had devoted to destruction; and upon evidence such as has been stated, was this great and excellent man condemned to die. Pardon was not to be expected. Mr. Hume says, that such an interference on the part of the King, though it might have been an act of heroick generosity, could not be regarded as an indispensable duty. He might have said, with more propriety, that it was idle to expect that the government, after having incurred so much guilt in order to obtain the sentence, should, by remitting it, relinquish the object, just when it was within its grasp. The same historian considers the jury as highly blameable, and so do I; but what was their guilt, in comparison of that of the court who tried, and of the government who prosecuted, in this infamous cause? Yet the jury, being the only party that can with any colour be stated as acting independently of the government, is the only one mentioned by him as blameable. The prosecutor is wholly omitted in his censure, and so is the court; this last, not from any tenderness for the judge, (who, to do this author justice, is no favourite with him,) but lest the odious connection between that branch of the judicature and the government should strike the reader too forcibly; for Jefferies, in this instance, ought to be regarded as the mere tool and instrument, (a fit one, no doubt,) of the prince who had appointed him for the purpose of this and similar services. Lastly, the King is gravely introduced on the question of pardon, as if he had had no prior concern in the cause, and were now to decide upon the propriety of extending mercy to a criminal condemned by a court of judicature; nor are we once reminded what that judicature was, by whom appointed, by whom influenced, by whom called upon, to receive that detestable evidence, the very recollection of which, even at this distance of time, fires every honest heart with indignation. As well might we palliate the murders of Tiberius, who seldom put to death his victims without a previous decree of his senate. The moral of all this seems to be, that whenever a prince can, by intimidation, corruption, illegal evidence, or other such means, obtain a verdict against a subject whom he dislikes, he may cause him to be executed without any breach of indispensable duty; nay, that it is an act of heroick generosity if he spare him. I never reflect on Mr. Hume's statement of this matter but with the deepest regret. Widely as I differ from him upon many other occasions, this appears to me to be the most reprehensible passage of his whole work. A spirit of adulation towards deceased princes, though in a good measure free from the imputation of interested

meanness which is justly attached to flattery, when applied to living monarchs; yet, as it is less intelligible, with respect to its motives, than the other, so is it in its consequences, still more pernicious to the general interests of mankind. Fear of censure from contemporaries will seldom have much effect upon men in situations of unlimited authority: they will too often flatter themselves, that the same power which enables them to commit the crime, will secure them from reproach. The dread of posthumous infamy, therefore, being the only restraint, their consciences excepted, upon the passions of such persons, it is lamentable that this last defence, (feeble enough at best,) should in any degree be impaired; and impaired it must be, if not totally destroyed, when tyrants can hope to find in a man like Hume, no less eminent for the integrity and benevolence of his heart, than for the depth and soundness of his understanding, an apologist for even their foulest murders.

'Thus fell Russel and Sidney, two names that will, it is hoped, be for ever dear to every English heart. When their memory shall cease to be an object of respect and veneration, it requires no spirit of prophecy to foretell that English liberty will be fast approaching to its final consummation. Their deportment was such as might be expected from men who knew themselves to be suffering, not for their crimes, but for their virtues. In courage they were equal, but the fortitude of Russel, who was connected with the world by private and domestic ties, which Sidney had not, was put to the severer trial; and the story of the last days of this excellent man's life, fills the mind with such a mixture of tenderness and admiration, that I know not any scene in history that more powerfully excites our sympathy, or goes more directly to the heart.'

If those who remind us of our faults be our best friends, a certain reverend body will have no right to be displeased with the faithful historian, who enters into a detail of a proceeding which stamps disgrace on their predecessors of the seventeenth century. To what disadvantage do these churchmen appear on a comparison with the patriotic English Primate of the days of king John; who was a foreigner and a catholic, yet who exerted his superior knowlege, and the authority which belonged to his high station, in guiding and animating the Barons to insist on the demands which laid the basis of those envied rights and liberties, which the protestant prelates of a later period were so anxious to extinguish and annihilate. Had this page made its appearance more early, the grave body in question might perhaps have shewn less alacrity in ratifying the exclusion of four millions of fellow-subjects from the pale of the constitution; and less fervour in praying that the ban to which they have been put may be irrevocable:—a proceeding which we are very confident will, in the estimation of posterity, redound as little to the honour of its authors as that of which the account follows:

'The very day on which Russel was executed, the University of Oxford passed their famous Decree, condemning formally, as impious and heretical propositions, every principle upon which the constitution of this or any other free country can maintain itself. Nor was this learned body satisfied with stigmatizing such principles as contrary to the Holy Scriptures, to the decrees of Councils, to the writings of the Fathers, to the faith and profession of the primitive church, as destructive of the kingly government, the safety of his Majesty's person, the publick peace, the laws of nature, and bounds of human society; but after enumerating the several obnoxious propositions, among which was one declaring all civil authority derived from the people; another, asserting a mutual contract, tacit or express, between the King and his subjects; a third, maintaining the lawfulness of changing the succession to the crown; with many others of a like nature, they solemnly decreed all and every of those propositions to be not only false and seditious, but impious, and that the books which contained them were fitted to lead to rebellion, murder of princes, and atheism itself. Such are the absurdities which men are not ashamed to utter in order to cast odious imputations upon their adversaries; and such the manner in which churchmen will abuse, when it suits their policy, the holy name of that religion whose first precept is to love one another, for the purpose of teaching us to hate our neighbours with more than ordinary rancour. If Much ado about Nothing had been published in those days, the town-clerk's declaration, that receiving a thousand ducats for accusing the Lady Hero wrongfully, was flat burglary, might be supposed to be a satire upon this decree; yet Shakespeare, well as he knew human nature, not only as to its general course, but in all its eccentrick deviations, could never dream, that, in the persons of Dogberry, Verges, and their followers, he was representing the vice-chancellors and doctors of our learned University.'

It may be observed to the credit of our age, that though we cannot perhaps boast of many prelates of more sound learning, nor on the whole more respectable as churchmen than Bishop Fell, yet we trust that in the present day not one would be found to act a part so little worthy of his station, as that which the reverend Prelate condescended to fulfill in the case of the great Locke. Such baseness in persons in high and sacred offices it is the province of history to expose, that it may serve as a memento to warn their successors against deviations equally unseemly. The venerable order, assailed as they are in these days from various quarters, and by numerous and active adversaries, can never be too sensible that the protection of the Prince, and of municipal laws, will not insure their safety without the additional barrier which is formed by worth, virtue, and piety;

'Among the oppressions of this period, most of which were attended with consequences so much more important to the several objects of persecution, it may seem scarcely worth while to notice the expulsion of John Locke from Christ Church College, Oxford. But besides the interest which every incident in the life of a person so deservedly eminent, naturally excites, there appears to have been something in the transaction itself characteristick of the spirit of the times, as well as of the general nature of absolute power. Mr. Locke was known to have been intimately connected with Lord Shaftesbury, and had very prudently judged it advisable for him, to prolong for some time his residence upon the Continent, to which he had resorted originally on account of his health. A suspicion, as it has been since proved, unfounded, that he was the author of a pamphlet which gave offence to the government, induced the King to insist upon his removal from his studentship at Christ Church. Sunderland writes, by the King's command, to Dr. Fell, Bishop of Oxford, and Dean of Christ Church. The reverend prelate answers, that he has long had an eye upon Mr. Locke's behaviour; but though frequent attempts had been made, (attempts of which the Bishop expresses no disapprobation,) to draw him into imprudent conversation, by attacking, in his company, the reputation, and insulting the memory, of his late patron and friend, and thus to make his gratitude, and all the best feelings of his heart, instrumental to his ruin, these attempts all proved unsuccessful. Hence the Bishop infers, not the innocence of Mr. Locke, but that he was a great master of concealment, both as to words and looks; for looks, it is to be supposed, would have furnished a pretext for his expulsion, more decent than any which had yet been discovered. An expedient is then suggested, to drive Mr. Locke to a dilemma, by summoning him to attend the College on the first of January ensuing. If he do not appear, he shall be expelled for contumacy; if he come, matter of charge may be found against him, for what he shall have said at London, or elsewhere, where he will have been less upon his guard than at Oxford. Some have ascribed Fell's hesitation, if it can be so called, in executing the King's order, to his unwillingness to injure Locke, who was his friend; others, with more reason, to the doubt of the legality of the order. However this may have been, neither his scruple nor his reluctance was regarded by a court who knew its own power. A peremptory order was accordingly sent, and immediate obedience ensued. Thus, while, without the shadow of a crime, Mr. Locke lost a situation attended with some emolument, and great convenience, was the University deprived of, or rather thus from the base principles of servility did she cast away, the man the having produced whom is now her chiefest glory; and thus, to those who are not determined to be blind, did the true nature of absolute power discover itself, against which the middling station is not more secure than the most exalted. Tyranny, when glutted with the blood of the great, and the plunder of the rich, will condescend to hunt humbler game, and make a peaceable and innocent fellow of a college the object of its persecution. In this instance one would almost imagine there was some instinctive sagacity in the government of that time, which pointed out to them, even before he had made himself known to the world, the man who was destined to be the most successful adversary of superstition and tyranny.'

It is not, we conceive, among the slightest of the praise due to this volume, that it exhibits history duly attentive to her censorial functions, which are surely not the least important of her duties.

We are concerned to be obliged to pass over the relation here given of the practices of the Duke of York, and of the Court of France, to procure the dismissal from the ministry of the Marquis of Halifax; since it contains reflections which are very characteristic of the author.

If Mr. Fox's sketch of Charles the second's character presents us with no traits which had not before been attempted, we think that he displays them with a distinctness and precision which had been attained by no previous pencil:

'The ambition of Charles was directed solely against his subjects, while he was completely indifferent concerning the figure which he or they might make in the general affairs of Europe; and that his desire of power was more unmixed with love of glory than that of any other man whom history has recorded; that he was unprincipled, ungrateful, mean, and treacherous, to which may be added, vindictive, and remorseless. For Burnett, in refusing to him the praise of clemency and forgiveness, seems to be perfectly justifiable, nor is it conceivable upon what pretence his partizans have taken this ground of panegyrick. I doubt whether a single instance can be produced, of his having spared the life of any one whom motives, either of policy, or of revenge, prompted him to destroy. To alledge that of Monmouth, as it would be an affront to human nature, so would it likewise imply the most severe of all satires against the monarch himself, and we may add too an undeserved one. For in order to consider it as an act of meritorious forbearance on his part, that he did not follow the example of Constantine, and Philip the Second, by imbruing his hands in the blood of his son, we must first suppose him to have been wholly void of every natural affection, which does not appear to have been the case. His declaration, that he would have pardoned Essex, being made when that nobleman was dead, and not followed by any act evincing its sincerity, can surely obtain no credit from men of sense. If he had really had the intention, he ought not to have made such a declaration, unless he [illegible] with some mark of kindness to the relations, or [illegible] of mercy to the friends, of the deceased. Considering this as a mere piece of hypocrisy, we cannot help looking upon it as one of the most odious passages of his life. This ill timed boast of his own clemency, and the brutal taunt with which he accompanied his mitigation, (if so it may be called,) of Russel's sentence, shew his insensibility and hardness to have been such, that in questions where [illegible] feelings were concerned, his good sense, and even the good taste for which he has been so much extolled, seemed wholly to desert him.'

We shall terminate our notice of the introductory chapter with its closing passage, in which the felicity of the language does not, in our judgment, equal the excellence of the thoughts:

> 'Whoever reviews the interesting period which we have been discussing, upon the principle recommended in the outset of this chapter, will find, that, from the consideration of the past, to prognosticate the future, would, at the moment of Charles's demise, be no easy task. Between two persons, one of whom should expect that the country would remain sunk in slavery,—the other, that the cause of freedom would revive and triumph,—it would be difficult to decide, whose reasons were better supported, whose speculations the more probable. I should guess that he who desponded, had looked more at the state of the publick, while he who was sanguine had fixed his eyes more attentively upon the person who was about to mount the throne. Upon reviewing the two great parties of the nation, one observation occurs very forcibly, and that is, that the great strength of the Whigs consisted in their being able to brand their adversaries as favourers of Popery; that of the Tories, (as far as their strength depended upon opinion, and not merely upon the power of the crown,) in their finding colour to represent the Whigs as republicans. From this observation we may draw a further inference, that, in proportion to the rashness of the Crown, in avowing and pressing forward the cause of Popery, and to the moderation and steadiness of the Whigs, in adhering to the form of monarchy, would be the chance of the people of England, for changing an ignominious despotism for glory, liberty, and happiness.'

Though Mr. Fox's sentiments on theories of government, as on all other subjects, were highly liberal and worthy of his comprehensive mind, yet it would be scarcely possible for the strongest bigot to the frame of our government to express a more decided preference of it, than is conveyed in the last passage. Notwithstanding that this part of the volume was considered by the author as in a sense finished, it will not be doubted by those who know what alterations are introduced into the parts of a large work at the several stages of its progress, that, had Mr. Fox lived to complete his plan, it would have owed much to future revision. If this observation holds good with regard to the introductory chapter, it applies still more strongly to the portion which has been executed of the history itself. When the state in which this fragment has come to us is considered, it will be admitted that it falls only very partially within the jurisdiction of criticism: she can proceed with no certainty in the exercise of her functions; she cannot see what future revisal would have lopped off, or added, or varied; tracing imperfectly the design, and uncertain in regard to the scale of its construction, she cannot pronounce on all its beauties or deformities; and that which on one plan would offend might appear attractive on another. It being her province to judge and not to conjecture, she must, then, necessarily confine herself to observations of a very general nature.

The history commences with the accession of James, and extends to the execution of the Duke of Monmouth, embracing a period of little more than seven months. It discloses the spirit and temper of James's government, with the line of his foreign policy, and narrates the particulars of the ill fated expeditions of Argyle and Monmouth. This humiliating period exhibits our ancestors as resembling tame enervated Asiatics, rather than free and lofty minded Englishmen; they hug their chains, they kiss the rod, and they applaud the arm that is lifted up to chastise or extended to rob them. The first act of James, whom his Tory admirers represented as jealous of his country's honour, is abjectly to solicit from the deadly foe of his kingdoms the continuance of his brother's pension. The high-spirited historian exposes, with becoming indignation, the royal baseness and the degradation of its servile instruments: but he is less offended with the pitiful figure made by the monarch, than he is mortified to find that there should exist Englishmen of the first rank, capable of assisting in such infamous proceedings. Having detailed the particulars of what the author energetically designates as a 'disgusting scene of iniquity and nonsense, in which all the actors seemed to vie with each other in prostituting the sacred names of friendship, generosity, and gratitude, in one of the meanest and most criminal transactions which history records,' he introduces the following apposite and important reflections;

> 'The principal parties in the business, besides the King himself, to whose capacity, at least, if not to his situation, it was more suitable, and Lord Churchill, who acted as an inferior agent, were Sunderland, Rochester, and Godolphin, all men of high rank, and considerable abilities, but whose understandings, as well as their principles, seem to have been corrupted by the pernicious schemes in which they were engaged. With respect to the last mentioned nobleman in particular, it is impossible, without pain, to see him engaged in such transactions. With what self-humiliation must he not have reflected upon them in subsequent periods of his life! How little could Barillon guess that he was negotiating with one who was destined to be at the head of an administration, which, in a few years, would send the same Lord Churchill, not to Paris to implore Lewis for succours towards enslaving England, or to thank him for pensions to her monarch, but to combine all Europe against him, in the cause of liberty; to rout his armies, to take his towns, to humble his pride, and to shake to the foundation that fabrick of

power which it had been the business of a long life to raise at the expence of every sentiment of tenderness to his subjects, and of justice and good faith to foreign nations! It is with difficulty the reader can persuade himself that the Godolphin and Churchill here mentioned, are the same persons who were afterwards, one in the cabinet, one in the field, the great conductors of the war of the Succession. How little do they appear in one instance! how great in the other! And the investigation of the cause to which this excessive difference is principally owing, will produce a most useful lesson. Is the difference to be attributed to any superiority of genius in the prince whom they served in the latter period of their lives? Queen Anne's capacity appears to have been inferior even to her father's. Did they enjoy in a greater degree her favour and confidence? The very reverse is the fact. But in one case they were the tools of a King plotting against his people; in the other, the ministers of a free government acting upon enlarged principles, and with energies which no state that is not in some degree republican can supply. How forcibly must the contemplation of these men in such opposite situations teach persons engaged in political life, that a free and popular government is desirable, not only for the publick good, but for their own greatness and consideration, for every object of generous ambition!'

In the subsequent passage, the view given of the designs of James in the early part of his reign differs from that which has been generally, and may we not add universally, entertained:

'Mr. Hume says, the King found himself, by degrees, under the necessity of falling into an union with the French monarch, who could alone assist him, in promoting the Catholick religion in England. But when that historian wrote, those documents had not been made publick, from which the account of the communications with Barillon has been taken, and by which it appears, that a connection with France was, as well in point of time, as in importance, the first object of his reign, and that the immediate specifick motive to that connection, was the same as that of his brother; the desire of rendering himself independent of Parliament, and absolute, not that of establishing Popery in England, which was considered as a more remote contingency. That this was the case, is evident from all the circumstances of the transaction, and especially from the zeal with which he was served in it by Ministers who were never suspected of any leaning towards Popery, and not one of whom, (Sunderland excepted,) could be brought to the measures that were afterwards taken in favour of that religion. It is the more material to attend to this distinction, because the Tory historians, especially such of them as are not Jacobites, have taken much pains to induce us to attribute the violences and illegalities of this reign to James's religion, which was peculiar to him, rather than to that desire of absolute power, which so many other princes have had, have, and always will have in common with him. The policy of such misrepresentation is obvious. If this reign is to be considered as a period insulated, as it were, and unconnected with the general course of history, and if the events of it are to be attributed exclusively to the particular character, and particular attachments of the monarch, the sole inference will be, that we must not have a Catholick for our King; whereas, if we consider it, which history well warrants us to do, as a part of that system which had been pursued by all the Stuart Kings, as well prior, as subsequent, to the Restoration, the lesson which it affords is very different, as well as far more instructive. We are taught, generally, the dangers Englishmen will always be liable to, if, from favour to a Prince upon the throne, or from a confidence, however grounded, that his views are agreeable to our own notions of the constitution, we, in any considerable degree, abate of that vigilant, and unremitting jealousy of the power of the crown, which can alone secure to us the effect of those wise laws that have been provided for the benefit of the subject; and still more particularly, that it is in vain to think of making a compromise with power, and by yielding to it in other points, preserving some favourite object, such, for instance, as the church in James's case, from its grasp.'

With regard to James's appointment of the Duke of Qeensbury, at this time, to be his commissioner in Scotland, Mr. Fox observes:

'This appointment is, in itself, a strong indication, that the King's views, with regard to that country at least, were similar to those which I have ascribed to him in England; and that they did not at that time extend to the introduction of Popery, but were altogether directed to the establishment of absolute power as the *end*, and to the support of an episcopal church, upon the model of the church of England, as the *means*. For Queensbury had explained himself to his Majesty, in the fullest manner, upon the subject of religion; and while he professed himself to be ready, (as indeed his conduct in the late reign had sufficiently proved,) to go any length in supporting royal power, and in persecuting the Presbyterians, had made it a condition of his services, that he might understand from his Majesty, that there was no intention of changing the established religion; for if such was the object he could not make any one step with him in that matter. James received this declaration most kindly; assured him that he had no such intention, and that he would have a parliament, to which he, Queensbury, should go as commissioner; and giving all possible assurances in the matter of religion, get the revenue to be settled, and such other laws to be past, as might be necessary for the publick safety. With these promises the Duke was not only satisfied at the time, but declared, at a subsequent period, that they had been made in so frank and hearty a manner, as made him conclude, that it was impossible the King should be acting a part. And this nobleman was considered, and is handed down to us by contemporary writers, as a man of a penetrating genius, nor has it ever been the national character of the country to which he belonged, to be more liable to be imposed upon than the rest of mankind.'

That a representation of the designs of a monarch so little cautious and reserved as James II. should at this day be at once novel and correct, may justly excite surprize, but we are inclined to think that it is true.. The view of the matter here imparted coincides with the system pursued by this monarch, while he administered the government under his brother; and on any other hypothesis, the confidence placed in him by the tories and high church party is inexplicable. Had they imparted the slightest suspicion of his intending to subvert the church of England in order to restore that of Rome, their devotion to his person and government would have been less ardent, and their effusions of loyalty less extravagant; and they would not have been in such haste to pledge themselves to those professions, which shortly afterward reduced them to the alternative of becoming either self-converted apostates, or traitors and rebels. The letters of Barillon, however, seem to be decisive on the point. In the first conference with that minister, James tells him, "that without the support and protection of his most Christian Majesty, he should never be able to attempt what he designed in favour of the Catholics; and that he well knew that he should never be secure, unless entire liberty of conscience was established for them in England." In another letter, Barillon informs his master, "that James had explained to him to the very bottom (*à fonds*) his design with regard to the Catholics; which is to establish them in an entire liberty of conscience and exercise of their religion; this can only be done with time, and by gradually giving that direction to affairs. It is his Majesty's intention to attain this object through the support and aid of the episcopal party." The British monarch communicated very freely with Barillon, and kept nothing secret from him which regarded the subject of religion.—On another occasion, that envoy informs his sovereign, "that the king of England had observed to him that he (Barillon) knew his intentions and designs more fully than his own ministers, that he had not explained himself so openly to them as to him on the establishment of the catholic religion, and that he well knew that his safety depended on a close union with the king of France, and on placing the catholic religion in a situation not to be destroyed." In other letters, mention is made of the establishment of the catholic religion: but it is clear from a consideration of the context, and a comparison of such passages with those which we have inserted, and more which might be added to them, as well as from the whole scope of the correspondence, that the establishment intended did not go beyond the free exercise of the catholic religion, and the eligibity to offices of those who professed that faith: but the French minister, writing to his master, says that he foresees great difficulties in the way of the latter concession, and expresses a hope that they may be smoothed by some compromise. Barillon elsewhere tells the French monarch, "that he has so good an opinion of the firmness of the king of England in the profession which he makes of the catholic religion, as to be fully persuaded that he will employ all his authority to re-establish its free exercise, without any necessity for exciting him to do so by a premature distribution of money." It would, then, seem that it was owing to the servile devotion of the Tories to the arbitrary designs of James, to the slavish doctrines inculcated by the church, to the fulsome addresses of the university of Oxford and other bodies, and to the base complaisance of the English and Scottish parliaments, that the ill-fated prince was inspired with the presumption that hurried him to those measures which ultimately effected his ruin.

The good faith observed by Mr. Fox, in the execution of his office, has led to the detection of a liberty taken by Mr. Hume which deeply affects his character as a man and as an author; and which it is difficult to reconcile with the opinion that has been usually entertained of his worth and general good qualities. Having stated the grant of the royal revenue by parliament to have been unanimous, Mr. Fox adds:

> 'There does not appear to have been any thing which can justly be styled a debate upon it; though Hume employs several pages in giving the arguments which, he affirms, were actually made use of, and, as he gives us to understand, in the House of Commons, for and against the question; arguments which, on both sides, seem to imply a considerable love of freedom, and jealousy of royal power, and are not wholly unmixed even with some sentiments disrespectful to the King Now I cannot find, either from tradition, or from contemporary writers, any ground to think, that either the reasons which Hume has adduced, or indeed any other, were urged in opposition to the grant.'

The length to which this fabrication extends in misleading is then ascertained by Mr. Fox with his usual precision.

Had this volume no other merit than that of detecting the disguises, the sophistries, and the impostures interspersed through the fascinating but unfaithful pages of Hume, more effectually than that service had ever before been accomplished, and of painting in its true colours and exhibiting in its full extent the paltry mendicity and inveterate enmity to our liberties of the last two princes of the house of Stuart, such merit would intitle its author to a distinguished place in the esteem and affections of his countrymen.

To return, however, to our narrative. So devoted was this abject parliament to the will of James, that he declared it contained not forty members whom he would not himself have named; and Mr. Fox truly states that this servile body 'afforded a tolerably correct sample of the disposition of the nation, and especially of the church party *who* was then uppermost.' A picture of the party then predominant in the country, sketched with great felicity and force, and which cannot be too attentively studied by the readers of English history, concludes the present chapter:

'Its general character at this time appears to have been a high notion of the King's constitutional power, to which was superadded, a kind of religious abhorrence of all resistance to the Monarch, not only in cases where such resistance was directed against the lawful prerogative, but even in opposition to encroachments, which the Monarch might make beyond the extended limits which they assigned to his prerogative. But these tenets, and still more, the principle of conduct naturally resulting from them, were confined to the civil, as contradistinguished from the ecclesiastical, polity of the country. In church matters, they neither acknowledged any very high authority in the Crown, nor were they willing to submit to any royal encroachment on that side; and a steady attachment to the church of England, with a proportionable aversion to all dissenters from it, whether Catholick or Protestant, was almost universally prevalent among them. A due consideration of these distinct features in the character of a party so powerful in Charles's and in James's time, and even when it was lowest (that is, during the reigns of the two first Princes of the House of Brunswick,) by no means inconsiderable, is exceedingly necessary to the right understanding of English History. It affords a clue to many passages otherwise unintelligible. For want of a proper attention to this circumstance, some historians have considered the conduct of the Tories in promoting the Revolution, as an instance of great inconsistency. Some have supposed, contrary to the clearest evidence, that their notions of passive obedience, even in civil matters, were limited, and that their support of the government of Charles and James was founded upon a belief, that those Princes would never abuse their prerogative for the purpose of introducing arbitrary sway. But this hypothesis is contrary to the evidence both of their declarations and their conduct. Obedience without reserve, an abhorrence of all resistance, as contrary to the tenets of their religion, are the principles which they professed in their addresses, their sermons, and their decrees at Oxford; and surely nothing short of such principles, could make men esteem the latter years of Charles the Second, and the opening of the reign of his successor, an era of national happiness, and exemplary government. Yet this is the representation of that period, which is usually made by historians, and other writers of the church party. "Never were fairer promises on one side, nor greater generosity on the other," says Mr. Echard. "The King had as yet, in no instance, invaded the rights of his subjects," says the author of the Caveat against the Whigs. Thus, as long as James contented himself with absolute power in civil matters, and did not make use of his authority against the church, every thing went smooth and easy; nor is it necessary, in order to account for the satisfaction of the parliament and people, to have recourse to any implied compromise, by which the nation was willing to yield its civil liberties as the price of retaining its religious constitution. The truth seems to be, that the King, in asserting his unlimited power, rather fell in with the humour of the prevailing party, than offered any violence to it. Absolute power in civil matters, under the specious names of monarchy and prerogative, formed a most essential part of the Tory creed; but the order in which Church and King are placed in the favourite device of the party, is not accidental, and is well calculated to shew the genuine principles of such among them as are not corrupted by influence. Accordingly, as the sequel of this reign will abundantly shew, when they found themselves compelled to make an option, they preferred, without any degree of inconsistency, their first idol to their second, and when they could not preserve both Church and King, declared for the former.

'It gives certainly no very flattering picture of the country, to describe it as being in some sense fairly represented by this servile Parliament, and not only acquiescing in, but delighted with, the early measures of James's reign; the contempt of law exhibited in the arbitrary mode of raising his revenue; his insulting menace to the Parliament, that if they did not use him well, he would govern without them; his furious persecution of the Protestant dissenters, and the spirit of despotism which appeared in all his speeches and actions. But it is to be remembered, that these measures were in no wise contrary to the principles or prejudices of the church party, but rather highly agreeable to them; and that the Whigs, who alone were possessed of any just notions of liberty, were so outnumbered, and discomfited by persecution, that such of them as did not think fit to engage in the rash schemes of Monmouth or Argyle, held it to be their interest to interfere as little as possible in publick affairs, and by no means to obtrude upon unwilling hearers, opinions and sentiments, which, ever since the dissolution of the Oxford parliament in 1681, had been generally discountenanced, and of which the peaceable, or rather triumphant accession of James to the throne, was supposed to seal the condemnation.'

The revolutions which have taken place in this party would furnish matter for a disquisition not less important than curious. They have much relaxed in theory. The modern Tory professes the creed of the Whig, more or less tinged with his former principles, but he still adheres to the practice of his sect; formerly the advocate of divine right, he is now a stickler for influence; once the impugner of the free provisions of the constitution, he now labours to render them inefficient; adhering to its letter, he is hostile to its spirit, and draws no distinction between its decayed and its sound parts; he does not make public consideration the road to preferment, but seeks it in the channel of court favour; and though in speculation the Tories of this day may differ from their predecessors, the line of conduct pursued by them both is precisely the same.

[*To be concluded in our next Number.*]

Art. VIII. *A Voyage of Discovery to the North Pacific Ocean*: in which the Coast of Asia from the Lat. of 35° North, to the Lat. of 52° North, the Island of Insu, (commonly known under the Name of the Land of Jesso,) the North, South, and East Coasts of Japan, the Lieuchieux and the adjacent Isles, as well as the Coast of Corea, have been examined and surveyed. Performed in his Majesty's Sloop Providence, and her Tender, in the Years 1795, 1796, 1797, 1798. By William Robert Broughton. 4to. pp. 420. and 9 Plates. 1l. 5s. Boards. Cadell and Davies.

Contingencies of various kinds will arise in the progress of our employment, which defeat our intentions and obstruct our duty with regard to some of the numerous publications that come before us. We occasionally find it necessary to allude to these impediments, in excuse for the tardy notice which we take of works thus circumstanced: but we seldom, if ever, deem it requisite to specify the particular causes of the delay. It is unimportant to the public, and even to the author of the book in question, whether our report of it has been protracted by accidental oversight, or by the domestic misfortunes, personal illness, or the negligence of the individual to whom it has been intrusted; and we consider it as sufficient to state that no design to injure or shew contempt for the work has been the cause, when its importance has induced us to examine it, even at a distance of time from its first appearance, much longer than the utmost extent of its *turn of insertion* could have produced. One of these cases has arisen in the instance of the narrative which we are now introducing to our readers; and while we are conscious of being exempt from blame on the occasion, we feel regret that our account of it has been withholden during a period almost as long as the voyage itself had occupied. We cannot, however, persuade ourselves to refrain from paying to it even this late tribute of that attention which is undoubtedly its due.

Captain Broughton's voyage to the North Pacific ocean is chiefly valuable for the addition which it has made to our geographical knowlege; especially that which it has communicated respecting Japan, a country whose inhabitants have so perseveringly continued to seclude themselves from intercourse with the rest of mankind. Captain B. went over much of the same ground (if the phrase may be applied to navigation) which the unfortunate La Pérouse had before traversed, and their joint discoveries may be said to have completed the geography of the eastern coast of the Korea, and of the Japanese islands.

This volume has likewise given us some insight into the *character* and present *disposition* of the Japanese. The communication which Captain B. obtained with those people was not considerable, but it was of a very characteristic nature; and that it was not more is by no means attributable to any coldness, neglect of opportunity, or want of exertion, on the part of the Captain, for perhaps since the time of the great massacre of the Christians in Japan, no European has taken more pains to overcome their repugnance to the visits of foreigners.

The ship provided by government for making this voyage was the same which had been employed in conveying the bread-fruit-tree from the South Sea to the West Indies; and the intention of the present expedition was to join Captain Vancouver on the west coast of North America. Captain Broughton sailed from England in February 1795, and arrived at New South Wales in August. Thence he crossed the Pacific ocean, stopping in his route at Otaheite and at the Sandwich islands; and in March 1796 he anchored in Nootka Sound, on the west coast of North America. He there learnt that Captain Vancouver had left the coast above a year before, and had departed for England.

From Nootka Sound, Captain B. now sailed to Monterey, in which port he anchored in June:

> 'It was now necessary (says he) I should come to some determination respecting my future proceedings. My orders from the Admiralty were, that I should survey the southern coast of the south-west part of South America, upon the idea that Captain Vancouver, who had similar orders, would not be able to fulfil them. But as I now had certain intelligence that he had left this port eighteen months before, and that both the ships, Discovery and Chatham, under his command, were in a good condition, I had not the smallest doubt of his ability to comply with his instructions; particularly as I had information of his sailing from Val. Paraiso in lat. 33° S. for that purpose. As this was the case, my proceedings in future depended upon my own discretion: and I wished to employ his majesty's sloop under my command, in such a manner as might be deemed most eligible for the improvement of geography and navigation. I therefore demanded of the officers their sentiments in writing, respecting the manner in which these discretionary powers allowed to me might most effectually be employed.'

The result was that Captain B. resolved to quit the American coast, and to sail for Japan and the coast of Asia: pursuant to which determination, he departed from the American continent in the same month, June, and arrived in September on the shores of Japan.—He examined the whole eastern coast of Nipon, the principal of the Japanese Islands, and extended his surveys northward to some of the Kurile islands, and southward to the Lieuchieux islands and Formosa. In December, he sailed to Macao, where he refitted his ship, and purchased a schooner. In April 1797, he sailed again north eastward to resume his task:—but on the 17th of May, his vessel (the Providence) struck on a reef of coral rocks, on the north side of the island Typinsan, which is between Formosa and the Lieuchieux islands, and was there wrecked. All the people got safe on board the schooner; and by the assistance of the inhabitants of Typinsan, who with great humanity administered to their distresses, they were soon enabled to sail on their return to Macao, which was rendered necessary by their circumstances.

'As it plainly appeared (says Capt. B.) from the master's representation we had nothing to expect from the wreck of the ship, any unnecessary delay here became dangerous from the want of provisions, having a very insufficient quantity even at short allowance, considering our passage to Canton was to be made against the S.W. monsoon; and for so numerous a crew (viz. 112 souls) we could only carry three weeks' water; added to which, the smallness of the vessel prevented more than one-fourth of the number being below at the same time: and we had to dread every complaint among the people, who were without clothing and destitute of every comfort, should we have to encounter bad weather. It was my idea, had we saved a sufficient quantity of provisions from the ship, to have left seventy men on the island while I prosecuted the voyage in the schooner, returning for them in the N. E. monsoon, after concluding the survey to the North: but I much fear, from the dislike the inhabitants had to our seeing the country, they would have prevented the execution of my plan, at least with their consent; and without their approbation it would not have been adviseable.

'In the morning of the 23d we received from our friends the remainder of their presents, which amounted in all to 50 bags of wheat, 20 of rice, and three of sweet potatoes; each bag containing 1 cwt. also, one bullock of 3 cwt., six large hogs, and plenty of poultry. Indeed whatever we asked for they immediately sent us; but our small vessel would not admit any thing more: and what was most acceptable, they gave at last all their jars full of water, containing five gallons each, at least as many as we could store upon deck.

'In the course of the day the heel of the ship's fore-mast went past: also a great deal of her planking. We towed the mast on shore, and took the iron hoops from it that we had so lately put on. The mast itself was perfectly rotten.

'When the schooner was ready for sailing, accompanied by the officers, we paid our last visit, carrying with us some trifling presents, the most acceptable we had. We endeavoured to make them comprehend how sensible we were of their kind attention, and I believe we succeeded, as they accepted our gifts with great satisfaction, particularly a drawing of the ship and a telescope. After partaking of their refreshments, these venerable old men accompanied us to the beach, where the long-boat completely rigged, fitted with sails, &c. lay at anchor, ready for their acceptance. They received her with great joy, and directly took possession. Thus did we part most amicably with these humane civilized people, not unaffected by the favours we had received from them in our distressed situation.'

At Macao, Captain B. found many English ships lying, and thus had an opportunity of dividing his crew, which was too numerous for his small vessel; and all except thirty, whom he retained with him, were dispersed on board different ships.— On the 27th of June [1797] he sailed again north-eastward, having only the small schooner. From this time to the middle of November, he was employed in examining the coasts of the Japanese islands, of the east side of the Korea, and the Gulf of Tartary: towards the end of that month he returned to Macao, and thence by the East Indian Sea to Europe.

In this brief sketch of the voyage, the enterprising spirit of the Commander is conspicuous; more particularly in his latter excursion eastward from China, when, in a small schooner only, he prosecuted his examinations, regardless of the prejudices and even the prohibitions of a people who had long been the professed enemies of christians. It appears to us, on the whole, that few of the voyages made since the time of Captain Cook are capable of yielding so much either of important information, or of entertainment, as this voyage of Captain Broughton must have done if the narrative had been carefully drawn up and published: but we have been informed that, unfortunately for the work, while it was in the press, the Captain was absent at sea on public service; and the want of his superintendance appears in the nautical remarks, which in some parts are not clear, in others are defective, and of which more is inserted than is either necessary or useful. A great instance of oversight in the publishers is their not having given, with the narrative of the voyage, a copy of a large map of the Japanese islands which Captain Broughton procured from one of the inhabitants, and which was of their own construction. A fac simile of this specimen of the state of geography among the Japanese, which must be regarded as native authority for the geography of their own country, and certainly the best authority for the interior parts, would have been a very satisfactory present to the world.

Notwithstanding these and other omissions, this narrative is always to be valued as the original and authentic account of a voyage of much geographical importance; and in the parts which are not nautical, we find much that will gratify curiosity. From these portions we shall now lay before our readers a few extracts.

On the ship's arrival at the island of Eso, (by Captain Broughton called Insu), the disinclination of the Japanese to the entrance of Europeans in their ports was immediately manifested. The native inhabitants of Insu, however, did not shew the same dislike to holding intercourse with strangers; and Capt. B. relates,

'At sun-rise the boats were sent in search of water, which was found opposite our situation; and the Japanese who attended, signified it was very good. Several of the natives accompanied us; but the jealousy of one man would not let them approach within a certain distance. They spread mats on the beach, while we were filling water; and entered into conversation with us, smoking small pipes of tobacco at the same time. Their inquiries seemed to allude to our departure, and to shew their anxiety for our going away. On our proceeding towards the village they strongly objected; and to avoid any difference, we gave up the point.

'We rowed along the beach to the westward about two miles; the country gradually rose in sloping hills, covered with verdure and interspersed with wood. We came to a fine stream of water near some houses; on our landing, the natives with great humility brought us mats to sit upon, and fortunately there was no Japanese present to interrupt their civility.'

The people of Insu were observed to be under great subjection to the Japanese. On taking in wood and water,

'The natives constantly attended our people on shore, bartering grapes for buttons; and sometimes we were able to persuade the fishermen as they passed by the ship, to sell us some fish; but this we could but seldom obtain.

'The master was sent to examine the shore between the ship and the apparent island. In the morning we were visited by a new party of Japanese, superior to the others in dress, and equally so in behaviour. We derived not only pleasure, but information also, from their society. They shewed us a chart of the world, which appeared to have been constructed in Russia: and having a book with them in which were drawn the arms of different countries, they immediately pointed out those of Great Britain, to which country they supposed us to belong. They had also a Russian alphabet, and by what I could understand, one of them had been at Petersburg. We had on board a seaman of that country, who conversed with them in his native language They permitted me to copy a large chart of the islands to the north of Japan, and promised me to bring one of their own doing the next day. After mutual civilities they went on shore. The master returned in the evening, having found a very good harbour in the N. E corner of the bay, formed by the apparent island, which he discovered to be a peninsula.

'Fine weather enabled us to get every thing from the shore, and we prepared for going to sea. Our Japanese friends joined our party at dinner, and presented me with a chart of their own doing; in return I gave them Captain Cook's general chart of the world, which gratified them extremely. They were curious in making remarks on whatever they saw; and what they could not comprehend, they immediately represented in India ink drawings. They seemed highly pleased to hear that we intended to depart shortly.'—

'The food of the inhabitants of Insu consists chiefly of dried fish, boiled with sea-weed, and mixed with a little oil made from the liver of the sun fish. They also feed upon several kinds of fruits and vegetables, such as grapes, winter berries, the fruit of the bramble, and others, with millet seed, &c. At the villages they kept young bears and eagles in cages, probably for food, as we could not prevail upon them to part with any. Indeed their poverty seemed to allow little in the way of barter; for even fish we could seldom procure, though it was their constant employment to catch them. Wild grapes were plentiful, and a species of garlic or chives.'—

'They were tributary to the Japanese, who prevented them as much as they could from having any intercourse with us; for whenever they appeared, the Japanese drove them away. They appeared a most harmless inoffensive race of men; and we regretted much the jealousy of the Japanese, which entirely prevented us from acquiring the information we wished concerning their customs and manners. They speak in a slow timid manner; and their language contains many Japanese words. There were some trifling plantations of Indian corn and millet, but few other signs of cultivation. This we the more wondered at, as their diet seemed very scanty and precarious; and the ground produced abundance of vegetables, as we observed in the gardens belonging to the Japanese.'

After the wreck of the ship, Captain B. and his people went to China, as already mentioned. When he returned to resume his discoveries eastward, he anchored in the schooner without the entrance of Napachan harbour, at the chief of the Lieuchieux (Lequois) islands. The wind blew fresh, and made landing difficult for the ship's boat: but boats came on board from the shore. On the next day,

'The wind still blew fresh from the south, which occasioned so great a surf on the shore that no boat could land except in the harbour, which to us was inadmissible. This restriction was extremely mortifying, as I was anxious to acquire some knowledge of the manners and customs of these people; and all my endeavours had hitherto proved ineffectual: nor could my intreaties persuade them to let some of the officers go on shore in their boats. I therefore determined to send them in our own boat; but the principal person remaining on board would not accompany them, and seemed extremely displeased at their going. They were landed without any objection in the harbour, and the boat returned immediately. In the mean while, our friend had gone ashore in one of their own boats.

'In about an hour we saw the officers coming off, escorted by their friends, and gave me the following account of their reception, &c. On their landing at the pier-head they were met by several of the principal people, who conducted them along the causeway leading to the town; but, after some conversation, they were shewn into a large dwelling-house, and entertained with refreshments of tea and tobacco. Here they remained, nor could they prevail upon their company to let them proceed any farther: they therefore (opposition having no effect) returned on board.

'They found the entrance into the harbour very narrow; and in the fair way they had 2½ fathoms just after low water; and within the port they had seven fathoms. It took a widening direction to the S.W., and was of considerable extent. They counted 20 large junks at anchor, chiefly Japanese, from 200 to 300 tons burthen.

'On each side of the entrance was an apparent block house or place of defence, built of stones in a square form, with loop holes. The causeway leading to the town was 300 or 400 yards long, with arches underneath, to give the water a free passage; for as the tide flowed up to the town, over the coral banks which extended from it to the pier-head, it was necessary to give the water its course without any obstruction. The town extended along the shore to the north some distance; and from the number of people we saw at different times, I should suppose it very populous. The houses were of one story, and the roofs covered with a brick tiling. Trees were interspersed among the houses; and the country rising to a moderate elevation at the back of the town, variegated with cultivations and clumps of woods, equally diversified the view from the sea.

'At the extreme of the town, to the north, was a burial-ground. The tomb-stones were whitened, and seemed to lay in an east and west direction. They are conspicuous as you sail into the roads.

'These people perfectly understood our having been at Typinsan, but could not comprehend what we had done with our men; not conceiving we had been since at China.'

Captain B. again visited the island Insu:

'After our arrival we were visited by some Japanese, who came from the town of Matzmai, as we understood them, on purpose to find out of what nation we were, and our intentions in coming here. And on the 18th our old friends arrived; the same we had noticed last year for their civility. They seemed much surprised at seeing us in so small a vessel, and could not well account for our coming here again. As they came expressly to look after us, and to prevent our intercourse with the natives, we had always their company either on board or on shore where they resided opposite the vessel. They were anxious for our departure, and strongly urged it every day, but in a very civil manner. I had to regret we could not understand each other better, this man being equally intelligible and communicative. I acquired from him a very compleat map of the Japanese islands, with strong injunctions not to acknowledge from whom I procured it; as they explained the parting with it would bring them into disgrace and punishment were it known.

'These people informed us that the proper name of this extensive island was Insu or Insoo, and universally called so by the natives: Matzmai applying only to the town and district inhabited by the Japanese, situate opposite to the coast of Nipon, in the straits. They also informed us of the Russians trading to Ago-dad-dy, a port on the island to the N. E. of Matzmai, which they represented as a very good harbour, much superior to Endormo.'

Jealousy of the visits of Europeans is not confined to the Japanese, and to the islanders in these seas, since the inhabitants of the Korea appear to entertain this sentiment in a degree equally strong. At the harbour of Chosan on the eastern coast of the Korea, Captain Broughton's vessel, a short time after her arrival, was visited by two canoes, in which were some of the inhabitants dressed in a superior style to any that had yet been seen:

'In each canoe were some soldiers carrying small spears, that were as staffs to their colours, which were a blue sattin field, with their arms in yellow characters. The hats of the soldiers were decorated with peacocks feathers. They made me a present of salt fish, rice, and sea-weed (fucus sacharinus).

'After many inquiries respecting us, we plainly saw they were extremely anxious for our departure, which I explained to them was impossible, as we were much in want of wood, water, and refreshments. They immediately offered to send us any quantity of the former; but I could not persuade them to send any of the cattle we pointed out to them, grazing on the shore.'

On the 21st, says Captain B.,

'Before day light I left the vessel, unperceived by our Korean guards, and proceeded up the harbour to complete a sketch of it. At day-light we saw fires near our village, which we supposed were signals respecting the boat. We however, having landed on the southern side, and continued examining that side of the harbour, remained unperceived by them, as there were no habitations near us, and returned on board to breakfast. It appeared our absence had thrown the village into great confusion: boats were dispatched in every direction after us, but we had escaped them all. The morning was favourable, and we took our last altitudes. Soon after, we received a visit from one of our principal friends, who seemed particularly pleased at our preparation for sailing. I presented him with a telescope and a pistol, the only articles he seemed desirous of possessing; and we parted with mutual satisfaction. We soon after got under way, and made sail out of the harbour, to the great joy of our Korean friends, who were assembled in great numbers on the adjacent hills observing our departure. We felt ourselves much obliged by their supplies of wood and water, without expecting any thing in return.'—

'It will be observed how little opportunity we had to make any remarks upon the customs and manners of these people, from their avoiding as much as possible any intercourse with us. Indeed this treatment we have been universally accustomed to, both at the island of Insoo and the Lieuchieux islands. It appears by their behaviour they are by no means desirous of cultivating any intercourse whatever with strangers. They seemed to look upon us with great indifference, which I suppose was owing to the insignificancy of our vessel.'

An Appendix contains a table shewing the daily progress of the vessel; and some specimens of the Korean, Japanese, Insu, and Lieuchieux languages.

Art. IX. *A Practical Treatise on the Powers of Cantharides,* when used internally, demonstrated by Experiment and Observation, in Three Parts, including an Inquiry concerning the Nature and proper medical Treatment of Gleet, Leucorrhœa, and obstinate Sores. By John Roberton, Surgeon, Edinburgh, &c. 8vo. 7s. Boards. Mundell and Co., Edinburgh; Murray, London.

The object of this work is to bring into notice the internal use of a remedy which is daily employed as an external application, and to recommend it as almost a specific for gleet, leucorrhœa, and a certain description of obstinate sores. Mr. Roberton enters on the consideration of gleet by some remarks on the character of the disease, and the diagnosis between it and gonorrhœa. This is universally admitted to be a point of much obscurity; and he finds no difficulty in proving that many of the most eminent practitioners have either confounded them, or endeavoured to establish fallacious and inadequate marks of discrimination. We do not, however, observe that his own definition throws any new light on the subject, nor that it is more likely to prevent confusion than those of his predecessors. He merely states that he proposes to call the affection, when combined with active inflammation, *gonorrhœa;* and when unaccompanied by it, *gleet,* without regard to the cause which originally produced it.

Whatever may be our idea of the nature of gleet, and however difficult it may be to distinguish it in some instances, the majority of cases are easily recognized, and are allowed by practitioners to be among the most unmanageable diseases which fall under their treatment. This is indeed so much the case, that some of the most celebrated authors have not hesitated to confess that the cure of gleet is an event not to be expected, that no certain remedy is known for it, and that, if it be relieved, it is more by accidental causes than by the acknowleged operation of any appropriate remedy. In this state of uncertainty, it is natural to suppose that numerous applications must have been tried; and that, from so many experiments, some approximation to success must have occasionally been experienced. Mr. Hunter has given an account of two cases, in which very considerable advantage seems to have been derived from applying blisters to the perinæum; and from this circumstance it would appear that Mr. Roberton derived the practice which he has found so successful, of administering the cantharides internally. He relates, with considerable minuteness, a number of cases, in which he tried this remedy; and it must be admitted that the result, as stated by him, is in the highest degree flattering. Gleets, that probably would have been little affected by the usual modes of treatment, were by these means speedily removed; and this effect was produced either without any disagreeable consequences, or at most with such as were by no means of a magnitude that could counterbalance the benefit derived. The method of applying the remedy was to give the tincture of cantharides in the dose of 10 or 12 drops thrice in the course of the day, and the following is the description of the effects of the treatment:

> 'The pulse is strengthened, appetite improved, mind rendered more cheerful, the matter of the discharge from any diseased surface becomes opaque, is inspissated, and assumes the appearance of pus.
>
> 'At this time, for the most part, a greater or less degree of pain affects the parts, whence the discharge proceeded, which goes off, if the medicine is not taken, increases if it continues to be taken, and is kept up, if the dose is only diminished.
>
> 'In the meantime, the discharge varies in quantity; but, on the whole, diminishes daily, and at last disappears; leaving the parts sound, and capable of performing all their functions.
>
> 'Sometimes, on taking the first doses of the cantharides, the discharge is increased in quantity; at others, diminished.
>
> 'The matter generally evinces inspissation before the inflammatory sensations disturb the patient.
>
> 'The attack of pain will be at very different times in different persons, after they begin to take the cantharides, though they individually take it in the same ratio, as most of the cases shew; for the medicine is at first prescribed, and afterwards continued to every one nearly in the same ratio.
>
> 'The quantity that some can take in a given time, without any sensible effect, is astonishingly great, compared with the smallness of the quantity which can alarmingly affect others.'

The principal point is the regulation of the inflammatory symptoms, which are to be checked by the discontinuance of the medicine, as soon as they have arrived at a due degree of intensity. If from inattention, or from any peculiarity in the constitution, the action should proceed so far as to produce strangury, or any other alarming symptom, the author advises the application of warm fomentations to the pubes, together with the liberal use of cathartics and diluents. It also appears, from some experiments that were made on dogs, that camphor has a specific effect in diminishing the operation of cantharides.

Part II. of the work, which treats on leucorrhœa, is very similar in its contents to those which have already been laid before the reader. This disease not only resembles gleet in its symptoms, but like it is extremely uncertain in its cure. The cantharides, however, given as in the other complaint, fortunately produce the same good effects; so as to enable Mr. Roberton to state, as the result of his practice, that he has 'tried this method of cure, in a great number of cases of leucorrhœa, with invariable success. In some of them, a few weeks, or months, after giving over the use of the cantharides, the discharge returned; but it was always again removed by the same remedy, and the cure completed.'

The benefit derived from the internal use of cantharides, in the treatment of obstinate sores, is not so obvious and decisive as in the diseases already mentioned. Mr. R. gives at full length the account of five cases; and it appears that some advantage may have been gained by the remedy. We think that practitioners will do well to bear in mind this medicine, as a resource in those obstinate cases which so frequently baffle all other modes of treatment.

Altogether, we consider Mr. Roberton's work as deserving of attention, since it contains some valuable information on a subject immediately applicable to practice: but we must caution our readers not to be repelled by the style of the performance; which is generally coarse, and sometimes even vulgar. The remarks on Mr. Abernethy are absolutely disgusting.

ART. X. *Contemplation*, a Poem; with Tales, and other poetical Compositions. By John Penwarne. 12mo. pp. 217. 4s. Boards. Longman and Co.

AFTER having laboured for some time, without effect, to produce a witty allusion from the mines of Cornwall to the leaden wings of contemplation, and afterward revolving in our mind a comparison between the atmosphere of this author's genius and that of the damp unwholesome regions in which he appears to have passed the greatest part of his life, we find ourselves (probably influenced by the stupifying opiate with which he has so profusely drenched us) obliged to give up the attempt; and we shall now only inform our readers, in plain terms, what they are to expect from the volume before us. 'Contemplation' is a poem in blank verse, divided into four cantos, and is opened by 'an Address to Contemplation':

> 'Come thou *who* with *immortal flight* untir'd
> Canst range the universe—at *whose* command
> DARKNESS retires—and *to thy* magic touch
> NATURE withdraws her adamantine bars;'—

The *Argument* then proceeds—'Mounts-bay in Cornwall—allusion to the early commerce of Britain with Tyre, Sidon, and Phœnicia—to the conquest of Jamaica by the Spaniards—COLUMBUS, PIZARRO, and CORTEZ—Yellow fever,' &c. which latter is personified in these sublime and resounding verses:

> 'But luckless *thou*, Columbus, *felt* their ire
> Whose crimes, on thy new world entail'd a curse,
> Impos'd by wrath divine,—for ever just!
> And Europe's sons, still shrink beneath the scourge
> Of FEVER pestilent—who annual stalks
> The groaning land—her dire contagious breath
> Poisons the stagnant air—with hollow eye
> And jaundic'd, haggard mein, she dreadful scowls:
> Her giant arm, DESTRUCTION'S besom wields,
> With which the vengeful FIEND oft daily sweeps
> A thousand victims to the yawning grave.'

The image of Destruction sweeping with its besom would have acquired immortal credit for Mr. John Penwarne, if it had been original. By the way, he is remarkably daring in the prosopopœia—

> 'In vain sweet HOPE would cheer
> His sinking heart, while meagre FAMINE scowls
> And DESOLATION mocks the vain attempt.' p. 14.

> 'BENEVOLENCE conducts the numerous fleet;
> At her command pale WANT and FAMINE fly,
> And INDUSTRY again her cheerful front
> Uprears,' &c. p. 15.

All the poetic horrors of a hurricane next ensue, during which an unhappy planter loses his wife and children, we know not how, and finds them again, we know not why. Mr. P. then

P. then kindly sits down in the second canto to tell us a tale, of 'William and Mary:' but this story, if story it can be called, is as old as the names of its actors, and is not varied for the better under Mr. P.'s management.

Canto the third introduces us to the Pilchard fishery (a most poetical subject) and the mines.—Here Mr. P. accounts for his propensity towards the prosopopœia, by making us acquainted with a fact which we did not know before, that the Cornish miners are in the habit of using this figure in their common conversation, nay in their very soliloquies. We will venture to assert that no labourer in any other province of England, or department of trade, would *think* or speak in such language as the following:

> 'But most he' (the miner) 'dreads to pass the lonely spot,
> The busy scene of mining once—in times
> Long pass'd away—where LABOUR daily toil'd
> Cheer'd by the jocund song and merry glee:
> "Those heaps"—he sighs—"where DESOLATION sits,
> "Were rais'd by hands which many rolling years
> "Have moulder'd into dust—the head which framed
> "Yon engine vast—has long since ceased to think."

The fourth canto bewilders us in its magnificent confusion: —'*Carnbrê hill* — Druids —Ocean — *Bellerium*—*Trafalgar*—*Lord Nelson*—*Buenos Ayres*—Country of *Liones*—*Cassiterides* —Contemplation of the Heavens—*Moon*;' as to which last, Mr. P. seems to have been favoured with a degree of perception far above what has been granted to the first of our astronomers, when he sings

> 'No burning rays by medium dense conveyed
> Scorch *her green vallies*, or *imbrown* her hills,'

and informs us elsewhere that her face

> 'Ever smiling shows
> A sweet variety of hill and dale,
> Of *spreading lakes*, and *seas*, and *rivers clear*,
> Of *verdant plains*, and mountains *cloath'd with wood*;')

and hence, very naturally, *Contemplation* leads him to the *Sun*, with which the poem concludes.

Of the sublimity of Mr. P.'s imagination, we have already given some instances; and we select only one more, from his Address to Contemplation in canto the first:

> 'The rushing Comet is *a creeping worm*
> Compared with thee.'

The musical structure of his verses and the purity of his language will be apparent from a few quotations:

'Thou *reach'st* the Sun, and to this nether world
Return'st, outstripping ev'n the beams of light.' p. 4.

'Shall *wake* the sleeping zephyrs *up* to fill
Her swelling sails.' p. 7.

'And wrathful arm'd with *fire*, howl along.' p. 11.

'Re-bellowing rush impetuous and sweep.' p. 12.

'A complicated scene of horror *glooms*.' p. 13.

'But that thy maniac voice *not Reason guides*.' p. 15.

'And lisping numbers flow'd of poesy (read *posy*) sweet.' p. 21.

'At length the tidings came that *to*ward home
He soon would bend his course,' &c.

'At *erst* in *former* days,' &c. p. 30.

There would be no end of multiplying examples. We cannot advise Mr. Penwarne to continue his walks in the regions of Contemplation.—His other poems do not appear to deserve particular notice. 'Tregeagle' is a tale of terror, and like other tales of terror. His witty stories are told in imitation of Peter Pindar, and are like his in every respect but that they want point. The best joke that we have been able to find in them is the name of the Cornish miner, 'Thomas Triggyniggy.'—'Gratitude, or the Farmer and his Ass,' is a pretty simple fable, and not ill told. It is the only piece in the collection to which we are able to afford the slightest portion of praise.

MONTHLY CATALOGUE,

For SEPTEMBER, 1808.

POETRY *and the* DRAMA.

Art. 11. *Poetical Tales*, founded on Facts. By M. Savory. 12mo. pp. 148. 4s. Boards. Darton and Harvey.

As the author of this little volume urges the privilege of youth and inexperience against the severity of criticism, we will do him the justice to lay before the public the form and substance of the plea which he has presented:

'If the contents of this volume should be deemed worthy of candid and liberal criticism, remarks of that kind will both instruct and oblige the author, who has neither the advantage of a superiour education, nor the experience of many years:

'Go little bark, the world's dread ocean brave,
The winds of censure, and opinion's wave;
Secure, on that expanded deep to find
Some breeze propitious, and some pilot kind:
Some, who will deem thy course not wholly vain,
And bid thee speed, thus launched upon the main;
Some who will view thy stores by truth's bright ray,
And counsel what to keep, what cast away:
Who, midst opposing gales, thy helm shall guide,
While buoyant on the wave—obedient to the tide.'

We cannot, however, admit this species of excuse for error and negligence, especially since so many juvenile authors rely on it in this age of premature genius: but if Mr. Savory be intitled (which from the whole tenor of his poetry we do not doubt) to the full extent of that allowance which it is consistent with our duty to make, we must express our regret that he has ventured so early into the world, and has exposed to the danger of a blight those talents which, if properly nursed and kept under shelter, might produce fruits deserving the pains of cultivation. We shall not invidiously call the public attention to defects from which the author does not pretend to be exempt, and which the experience of a few years will place in proper light before him: but, earnestly advising him not to publish again before that stock of experience is added to his present judgment, we shall extract the first stanzas of the first tale, (as fair a specimen as it is in our power to produce,) in order to prove to him that we can perceive his merits, and that we hope, on some *future* occasion, to pay them a more cordial tribute of praise:

'On yon tall rock's projecting side,
See where the stripling bends his way,
To hang with rapture o'er the tide,
And tune a sweetly rustic lay.

'Say, what in sportive youth can move
To dwell on nature's varied hue,
What bids his bosom glow with love
And bathes his azure eye in dew:

'What bids him hail the matin strain,
As morn's first blush illumes the vale;
And wake at midnight hour again,
To listen to the nightingale?

'O genius! 'twas thy strong controul,
As o'er his cradle from on high
Thou wav'd thy magnet o'er his soul,
And on his lips breath'd harmony.

'Thy magic touch bade fancy rove,
As mind its early charms displayed;
Bade Shakespeare ev'ry passion move,
And Homer on his pillow laid.

'Thou gav'st that fine perceptive sense,
Which throws o'er ev'ry scene its charm;
To joy, will brighter joy dispense,
To grief, more exquisite alarm.

'Ah dang'rous gift! where bliss appears
But as the morn's first vivid ray,
And grief her mournful aspect rears
Through the long, ling'ring, weary day

'Yet Siren Genius! still to thee
Thy captive pours the grateful strain,
To thee he bends the willing knee,
With all thy joys, with all thy pain.

'Would Alwin that pure sense forego
In tranquil apathy to rove?
"Ah! no," he cries, "with all thy woe,
O stay and charm me with thy love!"

Art. 12. *Lyric and other Poems*, by Laura Sophia Temple. Crown 8vo. pp. 145. 4s. Boards. Longman and Co. 1808.

This fair poetess is not yet tired of pouring out the delicate overflowings of her too susceptible heart in softly murmuring numbers, and strewing the devious paths of desultory life with the imperishable blossoms of Genius produced by Fancy in her gayest and her saddest hours. In examining the texture of so exquisitely delicate and fragile a floweret as that which she has now presented to our inspection, we would fain imitate the tender touch of those soft aerial beings, who fan with their silken wings the crimson buds of hope, and by their benign influence expand the blushing beauties which recede and close up at the approach of a ruder finger. Conscious, however, of the habitual coarseness of our nature, we resign the hopeless endeavour to disguise it under the gossamery habit of the sylphid, Affectation: but shrink not from us, too lovely plant, nor fear our boisterous approach! Let thy gentle mistress assume our office, and, in words more soothing than the western breeze that blows on a bank of violets, stealing and giving odour, describe thy nature and thy properties!

'To retrace (exclaims Miss T.) the vanished forms of past existence —to retain the impression of those which yet compose the essenee and enchantment of the present being,—is surely the dearest and most affecting of our pensive pleasures; nor can there be imagined one so sacred to sensibility as that which feeds the melancholy luxury of the muse, when she seeks with tender care to bind up and collect the scattered flowers of memory to revive the faded and reanimate the dead, to place beyond the injury of time, and to command a partial immortality. A fragment, however broken—a dubious hint—an almost imperceptible touch—may serve to point out the objects of former happiness. Dull indeed must be the eye that dwells with indifference on the scenes of early attachment—that beholds even in fancy the spot where hope and expectation first put forth their vernal blossoms—where once dwelt excellence, affection, and instruction,—where virtue lifted up the hand and heart ere the wing of devotion could yet ascend: dull indeed must be the eye that can behold these memorials, and behold them without emotion. The following pages contain to me these memorials,—they are then to me a precious property, for they will give me back my joys without tumult, and my griefs without poignancy. Let not philosophy contemn their humble designation; admonition never comes with such pathetic energy as when it tells us of our losses,—what we have fatally missed by foolishly neglecting fleeting opportunity: retrospection is beneficial—and no moral lesson is perhaps more useful than that which teaches best the evanescent nature of all we ever did or ever can possess.'

We must confess that, on reading the foregoing passage, it appeared to our rude comprehension that all the ends proposed by Miss Temple, in the present publication, would have been answered (provided that she can read her own writing,) by an elegant MS. volume bound in Morocco, with gilt leaves and glossy vellum paper;—and that every one of these poems would have served 'to retrace the vanished forms of past existence' equally well if kept in her own desk, and preserved for her private perusal, as now that they are ushered into the world with the pleasing types of Mr. Holl at the Mirror printing-office, Bristol. It is more than probable, however, that we do not understand these matters. As for the rest, if she would fairly and frankly confess that her motives for publishing are the same with those which influence the generality of writers,—the hope of lucre or the love of fame,—we should willingly allow that many volumes come daily before our eyes which are much less calculated to answer either of those honest objects than this. Our taste is, perhaps, not quite refined enough to relish as we ought the sweet effusions of sensibility which constitute its prevailing charm: but many minds are framed in a softer mould than ours; and such will doubtless give to the most tender delicate children of her fancy the meed of "Honour due". *We* can only say that we like her *Poetry* better than her *Prose*, because we can in general understand it better; and we will now select from the former a specimen, the subject and style of which are more agreeable to us than those of most of her remaining productions:

'The Scattering of the Rose *.

'A Persian Tale.

'Ye Persian youths who warmly sigh
At glance of Beauty's rolling eye;
Ye Persian youths, who love the vine,
Who quaff the blood of gen'rous wine;
O! listen while your poet's lays
Relate the bliss of golden days!
O listen while his numbers sing
The scattering of the Rose of Spring.

'* An eastern custom (noticed by Mr. Francklin, in his Persian Tour, under the name of Gulreazee,) of gathering the first rose of Spring, and strewing its leaves in the apartment.'

'Twas in the month when od'rous flow'rs,
First ope' their eyes in Persian bow'rs,
When stately pines their green heads rear,
And welcome in the crimson year;
'Twas then I hasten'd to the plain,
And join'd the young and festive train,
That gather'd round to gaily sing
The scattering of the Rose of Spring.

'There Beauty reign'd—her wiles were seen
In many a soft voluptuous mien;
The vermeil cheek, the eye of fire,
The sunny smile awoke desire;
There crisped ringlets wav'd to deck
The snow of many a well turn'd neck,
For choicest maidens came to sing
The scattering of the Rose of Spring.

'Fair were the forms, but one more bright
Than all the rest that met my sight—
Before mine eyes she graceful stole
In virgin modesty of soul.
I gaz'd! - she droop'd her bashfull head,
While orient blushes glanc'd and fled:
For pure was she that came to sing
The scattering of the Rose of Spring.

'I led my charmer from the throng,
And passion dwelt upon my tongue,
She heard me—and her od'rous sigh
Breath'd forth a faint, but kind reply—
I won the maid of polish'd brow!
To her I pledg'd my tend'rest vow,
And blessed the hour I went to sing
The scattering of the Rose of Spring.'

Art. 13 *The Rural Enthusiast*, and other Poems, by Mrs. M. H. Hay. Crown 8vo. pp. 168. 10s. 6d. Boards. Longman and Co. 18 7.

In the leading poem of the volume, this lady has brought together many of the most interesting appearances assumed by nature in the country, and has described them generally in clear language and tolerably easy verse, but, we think, without any indications of enthusiastic rapture. We cannot much applaud the structure of the stanza which is here, as far as we know, employed for the first time; and in which the addition of a rhymeless line, to a verse that would have been complete without it, produces a cumbrous and unpleasing effect. Our readers shall judge whether this innovation be an improvement:

'Those widely stretching fertile lands
  No rational pleasure brings;
The purse-proud steward there commands,
  And the poor tenant wrings

Too often with heart rending woe,
When forced the comforts to forego,
His family had claimed.'

We do not select this stanza as by any means a favourable specimen of the general execution of the poem, but for the purpose of pointing out a fault in grammar which too often occurs, and another in metre, of which description Mrs. Hay has committed but few, Some of the minor poems, particularly the story of Elwin and Ellen, are not devoid of interest.

Art. 14 *Attempts at Poetry;* or Trifles in verse. By Ebn Osn. of Pentonville. 8vo. 3s. 6d. Boards. Greenland and Norris. 1807.

In considering the modesty of this writer, we feel some regret on pronouncing that his *attempts* have failed, and that his *trifles in verse* are not *Poetry*.

Art. 15. *The Imperial Conspirator overthrown;* or Spanish Poison for Subjugation. The last Act of a long Tragedy. A Serio-burlesque Performance. By P H. Edwards, Esq. 8vo. 1s. Hughes. 1808.

How unpleasant is it for us to be under the necessity of reporting that Mr. Edwards' merits as an author are not in proportion to his patriotic zeal! We are sorry, on examining his performance, to find this to be the case; especially after the modesty displayed in the preface. His composition is not published (he says) 'as worthy of praise,' but as being in perfect unison with the general feeling of abhorrence against Bonaparte for his atrocities: but, if it be not worthy of praise, is it likely to produce the desired effect? If the drama be not well managed, shall we not be disgusted with the author and be unseduced by his fiction? Long dialogues between Napoleon and Demons are poor specimens of the serio-burlesque; and the finale of the Corsican blowing his own brains out, that the Devil may get possession of him, expresses the wish rather than displays the invention of the author. If, however, we cannot applaud this dramatic attempt, we regard, with Mr. E., 'the event in Spain as a warning voice to all Governments to conciliate the people as their truest friend;' and we sincerely hope that the insidious invader of Spanish Independence will meet the punishment due to his high crimes.

Art. 16. *The Eagle's Masque.* By Tom Tit. 12mo. 1s. 6d. Mawman.

A whimsical idea may be spun out till it loses its effect. The "Peacock at Home," from its novelty and humour, was greatly admired: but the subject did not admit of amplification; and a repetition of fashionable bird intercourse in the Eagle's Masque is rather tiresome than amusing, though Tom Tit tries to be comical, and to display his knowlege of the feathered race.

Art. 17. *The Shipwreck of St. Paul.* A Seatonian Prize Poem. By the Rev. Charles James Hoare, A. M., Fellow of St. John's College, Cambridge, &c. 4to. 2s. Hatchard. 1808.

A poet, if left to himself, would not perhaps have exercised his genius on *the Shipwreck of St. Paul:* but when that event is proposed as the subject of a prize poem, he manages it as well as he can. In this light we view the present attempt of Mr. Hoare; who strives to make the heavens frown and the billows roar in verse, till the bark which contained the Apostle of the Gentiles, after having been driven up and down in Adria by a tempest, is wrecked on the island of Malta. As for fiction, it is inadmissible: but the poet endeavours to compensate for its absence by copious reflections on the mysteries of Providence. To his rhimes he is not so attentive as to his piety, or we should not have seen *gods* rhiming to *clouds*, and *wake* to *break*. All that immediately relates to the shipwreck occurs in the following lines:

> ' The morn arrives—tall Malta's towering steep
> Bursts full to view, and darkens all the deep.
> They shout! they rush! and soon the vessel steer
> Where parting rocks disclose a shelter near:
> Each glist'ning eye the glad arrival hails—
> But fails as soon, each op'ning prospect fails—
> Lo! eddying tides now thick around them play,
> And fierce contending currents force their way.
> Whirl'd round and round, the giddy vessel flies
> O'er rock, o'er surf, then sudden bulging lies
> A hopeless wreck: unnumber'd fragments strow
> The waves; and planks and men promiscuous flow.
> Dire was the shriek: but soon, the danger o'er,
> Each seiz'd his plank, and reach'd the destin'd shore.
> Safe mid the rest the faithful Hero lay,
> And hov'ring angels watch'd his boist'rous way.'

An address to the faithful succeeds; and the poem concludes with an animated prayer in behalf of the preacher who visits distant lands to disseminate Gospel truth.

Art. 18. *Mr William Shakespeare's Comedies, Histories, and Tragedies.* Published according to the true Originall Copies. London Printed by Isaac Jaggard, and Edward Blount, 1623. Folio. 5l. 5s. Boards. Reprinted for Johnson, &c. 1803.

The original first folio edition of Shakspeare's works, edited by the players Heminge and Condell, and "printed at the charges of W. Jaggard, Edward Blount, J. Smithweeke, and W. Aspley, 1623," having become extremely scarce, and copies of it, whenever offered for sale, obtaining exorbitantly high prices,* it has been thought proper to attempt a *fac simile* of this much esteemed folio. No memorandum at the beginning nor note at the end informs us by whom this work has been undertaken; and nothing is added to this copy, excepting what the law requires, viz. the name of the modern Printer. It is left entirely to speak for itself. By the water-mark *Shakespeare* in every sheet of the volume, it is evident that the paper was manufactured expressly for this undertaking; and no pains nor expence appear to have been spared to render the imitation before us creditable to those who have superintended its execution. Indeed, in paper, type, and size, it surpasses the Folio by Jaggard and Blount, and so far it is not properly a *fac simile*. It also differs from its prototype in the omission of the *flower ornaments* which were fashionable in the reign of James I.; but the portrait of our immortal bard is copied in the title page, as are the typographical errors † and omissions which occur in the several plays. The epigram, however, of Hugh Holland "Upon the Lines and Life of the famous Scenicke Poet, Master William Shakespeare," is misplaced.

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* The copy at the sale of the Library of Mr. John Watson Reed, in 1790, was sold for 35l. 14s. while an equally good copy of the second folio fetched only 4l.

As far as we have had leisure to examine and compare the pages, we have found that great care has been taken to preserve the original orthography, and to some persons this copy will be as valuable as the original; though the true antiquary will regard it as a counterfeit, will scarcely deign to bestow on it any notice, and will prefer the coarse sheets of the true first Folio to the hot-pressed pages of the modern volume.

Art. 19. *The Dramatic and Poetical Works of the late Lieutenant General John Burgoyne*, to which *is* prefixed memoirs of the Author. Embellished with Copper-plates. 12mo. 2 Vols 12s. Boards. Scatcheid and Co. &c. 1808.

A very neat edition of the various offerings to the Muses, which were presented by an accomplished gentleman and a brave and skilful officer. The volumes contain the dramas of the *Maid of the Oaks, the Lord of the Manor, the Heiress, Richard Cœur de Lion*; *an Irregular Ode for Music by the Rev. Dr. P*********, and the *Westminster* Guide, originally contributed to the celebrated *Probationary Odes*; and a few epilogues, &c.—A concise sketch of General Burgoyne's life is prefixed, in which justice is rendered to his talents as a writer, an orator, and a soldier; and the unfortunate affair at Saratoga is attributed to imperious circumstances, not to any negligence or deficiency on the part of the General. Some partiality, however, is rather apparent in this anonymous tribute. It is remarkable that neither the time nor the place of General B.'s birth is known, and that even his parentage is doubtful; it being merely a matter of report that he was the natural son of Lord Bingley, who died in 1774. He married a daughter of the Earl of Derby, and left no issue.

Art. 20. *Ella Rosenberg*: a Melo-Drama. In Two Acts. By James Kenney. 8vo. 2s. Longman and Co.

Whatever interest may have been excited by this piece, when aided by music and adorned by the decorations of the theatre, we are obliged to say that, without these helps, it is flat and insipid.

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† Even where the paging is omitted, as in the play of Troylus and Cressida, or where the figures are transposed, as in the last page.

Art. 21. *Time's a Tell-tale:* a Comedy, in Five Acts. By Henry Siddons. 8vo. 2s. 6d. Longman and Co.

This drama is, we are told, partly formed on a story of M. Marmontel *,—'Blandford and Coraly appearing two very interesting characters;' and so they are in the French Tale: but in the play before us, the author, by attempting to combine the character of Benedict with that of Blandford, has completely thrown aside all the tender beauties of Marmontel, while he has substituted nothing to remind us of the wit of Shakspeare.—Of the other characters, little needs be said, except that old Hardacre is the best.—We perfectly agree, however, in the statement that 'the Comedy is written in the spirit of a man, anxious to serve the cause of truth;' and both the design and the effort are creditable to the author.

Art. 22. *The Guardians*; or the Man of my Choice. A Comedy, in Five Acts. 8vo. 2s. 6d. Longman and Co.

What should have induced the author to print this play ('a work written in FIVE DAYS') we are at a loss to imagine. He cannot be offended with us, however, if we advise him to take at least FIVE YEARS to complete his next essay:—that period being, as he will recollect, shorter by four years than the time so judiciously prescribed by the Roman Poet.

Art. 23. *Two Faces under a Hood:* a Comic Opera. In Three Acts. By T. Dibdin. 8vo 2s. 6d. Appleyards.

If this little drama be not intitled to any high commendation, yet it possesses sprightliness and vivacity; and the structure of the songs seems well adapted to the purposes of the composer.

Art. 24. *Antiquity, a Farce,* in Two Acts. 8vo. 1s. 6d. Chapple.

This is a very slight little piece, yet it has some merit. The object of it is to detach, by ridicule, a young man from the folly of despising every thing that is modern, and of apeing the manners and customs of the fifteenth century. The scene in which, in the character of Falstaff, the hero meets his friends at a supper at the Boar's head, is by no means destitute of humour.

Art 25. *Faulkener:* a Tragedy. By Wm. Godwin. 8vo. 2s. 6d. R. Phillips.

We have not derived the pleasure that we expected from the perusal of this tragedy; which abounds with improbabilities and inconsistencies, and in which we are called to witness scenes of bloodshed and misery, without feeling much of either horror or distress.

NOVEL.

Art. 26. *The Spaniard;* or the Pride of Birth. A Tale. By M. Rymer. 12mo. 4s. Boards. Robinson.

We have here a lively and well connected narrative, abounding with interesting situations. Mr. Rymer's style is simple and unaffected, though by no means free from inaccuracies: but his violation of Spanish costume is still less pardonable. The very names of some of his characters are exotics, and he has even attempted to transplant a whole street (Strada di Toledo) from Naples to Madrid.

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* "Friendship put to the Test."

POLITICS.

Art. 27. *A Sketch of the Causes and Consequences of the late Emigration to the Brazils.* By Ralph Rylance, Esq. 8vo. 2s. 6d. Longman and Co.

Art. 28. *Vindiciæ Lusitanæ*, or an Answer to a Pamphlet entitled "the Causes and Consequences of the late Emigration to the Brazils." By Edward James Lingham, Esq. 8vo. 1s. 6d. Budd.

Our eventful æra has produced nothing more *unique* than the emigration of Royalty from the old to the new world; and the causes and consequences of this event, especially the latter, are points which naturally attract political discussion. Probably its immediate advantages will be over-calculated, and trading speculators will at first be disappointed: but the measure, supposing the government of *New Portugal* to be directed by true wisdom, cannot fail of creating a great kingdom in South America, and ultimately of producing effects highly momentous to the political and commercial interests of mankind. Will the Prince Regent, however, in his new situation, adopt new principles, and act with that enlightened sagacity which the circumstances of his trans-atlantic empire so imperiously demand? If the account given by Mr. Rylance (is this a real name?) be correct, some ground for apprehension may be entertained on this head; particularly when we also take into our estimate the bigotry and intolerance of the Portuguese people. Though it is more likely that the Prince emigrated from a fear of Bonaparte, (and the captivity of the Royal Family of Spain proves the fate which awaited him if he had not fled,) than with his connivance; and though we cannot suspect him of playing the part which Mr. R. supposes, notwithstanding that some of his conduct towards us was a little suspicious; we do not see reason for running to the other extreme, and for appreciating his character so highly as Mr. Lingham has done. If Mr. R. may be unwarranted in his degrading account of the intellect of this Prince, Mr. L. is equally unjustified when he states that 'no vacillation ever took place in his mind.' Indeed, while the government of Portugal had doubts with regard to the part which we should take in the measure of its removal to the Brazils, the Regent could not have completely satisfied his mind respecting it.

Of these two pamphlets, the first appears to us to be the best written, and to contain much valuable discussion, not however untinctured with the spirit of party. The author of the latter is more occupied in vindicating the reputation of the Prince Regent, than in weighing the consequences of his emigration; and he seems to be averse to our interference, in any shape, with his new government. When Mr. R. lays it down as a principle that, both with

States and Individuals, justice is wisdom, he cannot mean that we should coerce the Brazilian King to abolish the Slave-Trade: but merely that we should recommend it as a step which sound policy demands. If, as Mr. L. asserts, the Inquisition was never established in the Brazils; its influence at least has extended to this Portuguese colony; and the people perhaps want some instruction on the political value of religious liberty, especially to a young state.

Art. 29. *The Dawn of Liberty on the Continent of Europe*: or the Struggle of the Spanish Patriots for the Emancipation of their Country. By J. Agg. 8vo. 2s. 6d. Longman and Co, &c. 1808.

Sooner or later, tyranny and oppression find a powerful re-action; and the unfeeling usurper discovers, in those whom he attempts to crush as slaves, a spirit of opposition which the tactics of regular armies cannot repress, and which instantly annihilates all his proud schemes of aggrandizement. The momentum of a great people, set in motion by one all-pervading principle, and directed to one point, is irresistible. Spain at this time presents a spectacle of this kind; and all the friends of liberty and national independence must hail the magnanimous efforts of this high spirited nation, to throw from their necks the yoke which the present ruler of France had so insidiously prepared for them. In a scheme, the atrocity of which can only be surpassed by its folly, he has hitherto been defeated; and if the Spaniards persevere with the prudence, fortitude, and unanimity which have so brilliantly distinguished the commencement of their struggle, they will not only secure their own freedom, resuscitate their faded glory, and raise themselves to eminent consequence among the nations of Europe, but they may originate a counteraction against Bonaparte, which may give a new turn to affairs, and wrest from France its over-grown and intolerable domination on the Continent. Mr. Agg, with many others, anticipates these consequences. In unison with the whole British Nation, he rejoices in the present spirit of the Spaniards, wishes them complete success, is persuaded that by their victories other states will be roused, and that Bonaparte will be placed in a situation equally novel and dangerous. He congratulates his countrymen on the prompt and liberal assistance which has been rendered by our government to the Spanish patriots; as reflecting honour on ourselves, and as fraught with the most important political advantages. – *On the spur of the occasion*, these reflections have been hastily written; and, as adapted to the feelings and sentiments of the moment, they will doubtless prove acceptable.

Art. 30. *The Claims of the Roman Catholics constitutionally considered*, in a Letter to the Lord Bishop of Norwich: to which is added a Supplementary Note, on an Hypothesis advanced in the historical Work of Mr. Fox. By T. Baseley, M.A. 8vo. 2s. 6d. Faulder. 1808.

Correctness of statement is essential to correctness of argumentation, and in this point Mr. B. fails at the threshold. He says that 'a foolish, if not wicked, notion is abroad in the world, that all men have a right to share in the government of the country where they live:' but we have not heard of this notion, whether foolish and wicked or not. The catholics and other dissenters do not maintain a right to share in the government, but a right to be considered as *eligible* to a share in it; which is a very different thing. Now if we regard the petition of the catholics as merely relating to their *eligibility* to public offices, we cannot see how their case differs from that of Catholics in Protestant countries abroad who have been employed in civil and military affairs, though Mr. B. endeavours to point out a dissimilarity. In both instances, the individuals employed are dismissable at the pleasure of the Prince or State into whose service they are taken. While retained by the Government, they make a part of it, but the Sovereign who appoints can also dismiss them. As far as elegibility to seats in Parliament is concerned, it should be observed that catholics cannot be formidable in the legislature while their number is small; any more than that of other dissenters, who are safely admitted into both houses. The Coronation-Oath binds the King to maintain the Protestant Religion. Granted: but are pènal statutes and civil disqualifications necessary to this maintenance? Is it creditable to the Protestant Religion of our country to offer such a sentiment? Does our Church, as by law established, actually stand in need of such dishonourable props? The apprehensions of Mr B. and of other writers on his side of the question, we trust, are groundless; and in a political point of view it is very certain that the empire is consolidated and strengthened by enabling his Majesty to avail himself of the abilities and loyalty of *all* his loving subjects. By such a comprehensive measure, disaffection will be cured; subjects of all sects will be *made loving*; the bundle of twigs, which civil disabilities separate, will be closely united; and the interest of the Prince and of his people will be one. It has been remarked that, by the Toleration Act, the Dissenting Church becomes in fact an Establishment, but it is an Establishment without an endowment; and the rich and patronized Church has nothing to fear from the poor and undignified state of its unendowed sister. Let the Established Church be kept on this *vantage ground*, and it needs not in our judgment to ask for disqualifying statutes for its farther protection. Supposing the Tests to be removed, is it probable that 'the *majority* of the Senate and of the Privy Council should be Catholics?' Allowing Catholics to be solicitous of power, are Protestants behind-hand in this respect? Admitting that the former have a glowing zeal for proselytism; if the latter have the best of the argument, they surely have no cause to be alarmed in this enlightened age. Principles founded on reason and scripture are in no perilous situation, though 'left at the mercy of times, seasons, and opinions;' for is not Christianity herself placed in this very predicament? *Opinionum commenta delet dies: judicia* veritatis *confirmat*

Mr. B. thinks that the mighty storms, which rage around us, ought for the present to have restrained the Catholic claimants from preferring their petition: but they will reply that they wish to throw in their aid in repelling the common enemy, and to be permitted in the hour of danger to rally round the throne. *Their all* is at stake as well as that of the Protestants; they share in the burdens of taxation; and they have a right also, they think, to share, if their Sovereign think fit, in the honour of being employed by him. They do not declare, as Mr. B. makes them do, 'that their loyalty must be purchased:' but they wish to have it cherished, and the irritation under which it labours removed.

As a strenuous advocate for our Established Church, this author represents its dangers from popery in a most alarming point of view: but he appears to us to contemplate them through a magnifying glass; while he does not seem aware of the dangers which may accrue from continuing to fetter the members of this church with existing disabilities. In a discussion of the catholic claims, it is irrelevant to examine their religious tenets; Mr. B. might therefore have spared himself this trouble: but, in proportion to the disagreement of these tenets with scripture, is the improbability of their propagation among us. On the whole, we cannot be roused by the alarms nor be convinced by the reasoning contained in this pamphlet; though we are ready to admit the ingenuity of the writer in supporting his side of the question.

The object of Mr. Baseley, in his supplementary note, is to combat the position maintained in Mr. Fox's historical fragment, viz. "that the establishment of popery was considered as a remote contingency" by James II., and that "his primary object was to render himself independent of Parliament;" and also to vindicate the Church of England against those strictures on her conduct which this work contains. Respecting the first point, it is a matter of no great consequence. Popery and arbitrary power were alike the passion of James; and the projects for promoting both, as Rapin says, "kept equal pace in his mind." As to the charge against the Church of England, of having been servile to the absolute views of James, it is absurd to attempt to repel it; for in the beginning of his reign non-resistance and passive obedience were avowed as *the doctrine of the Church of England*; and though her members afterward made a noble struggle against his encroachments, and thus in some measure retrieved their character, it cannot be said that their contest was for the civil liberties of the people.

ART. 31. *Catholic Principles of Allegiance illustrated.* By the Rev. Thomas Gillow. 8vo. pp. 104. 2s. 6d. Keating. 1807.

This tract has been written for the laudable purpose of promoting a mutual good understanding among Christians: but, though Mr. Gillow's piety and loyalty are conspicuous in all his pages, he does not claim equal praise on the score of enlarged and liberal views. He successfully assails protestant prejudices, but discovers an equal degree of catholic bias. We are friendly to the civil claims of the catholics, and are satisfied as to the merits of our contemporaries of that communion: but we cannot consent to falsify history in order to strengthen their case. We admit the virtues of our catholic ancestors, and our great obligations to them: but, while we recollect Becket, we cannot allow that civil disturbances on account of religion were unknown among us till Wickliff arose; nor can we agree with Mr.

Gillow that distractions alone were the consequences of the separation of England from Rome. We justify not the persecutions of Elizabeth: but we do not forget the provocations; and it indicates no great impartiality to inveigh against that princess, and overlook the cruelties of Mary. If the divines of Rheims inculcated loyalty, what shall we say to the excommunication of Elizabeth by Paul III.; and if we blush over the persecutions with which our protestant ancestors are chargeable, is it for the Catholic to reproach us with them? Mr. Gillow has too much of the spirit of party to be a successful advocate in the cause of emancipation, and is too zealous a Romanist to remove protestant prepossessions.

Art. 32. *Remarks suggested by the perusal of a Pamphlet intitled, "Britain independent of Commerce."* By P. Williams, Esq. 8vo. pp. 38. 2s. Tipper. 1808.

Another squib called forth by the extravagant fancies of Mr. Spence. The author appears to be duly impressed with the value of commerce; for which he may probably be indebted to a taste of its sweets:—a conjecture which the style of the tract corroborates, notwithstanding the scraps of Latin interspersed through it. Mr W. does not enter much into first principles, but states in an easy and striking manner the practical effects of commerce, and effectually exposes the miserable conceits which Mr. Spence has attempted to palm on an enlightened age; an age, too, which has the deepest interest in not being duped by his perversions and misrepresentations.

Art. 33 *A Sketch of the State of Ireland, past and present.* 8vo. pp. 64. 2s. Carpenter. 1808.

Rigid political virtue is claimed by this writer; who is a friend to Catholic emancipation, to the union of parties in Ireland, and to the amelioration of the country, and at the same time passes severe censures on the late administration. He commends their dismissal by the crown, and mentions with approbation the elections in which their partisans were foiled. He must of course include the means which were used to defeat them at these elections, the war-hoop of persecution, the banners of intolerance, and the insignia of bigotry, which were adopted on that ever memorable and disgraceful occasion. How these are displays of virtue, or even of consistency, we are at a loss to discover. Not a particle of diapprobation is expressed, by this advocate for catholic emancipation, against the member for Northampton; who proclaimed himself the saviour of the church of England, because he raised the outcry against that measure, which led to the disgraceful scenes of the summer of 1807, and which the growing light of the times only prevented from rivalling those of 1780. If this be not stoical virtue, it is perhaps very much the virtue of the day.

Art. 34. *The Economists refuted*; or an Inquiry into the Nature and Extent of the Advantages derived from Trade; with Observations on the Epediency of making Peace with France. And an Appendix, discussing the Policy of prohibiting Corn in the Distilleries. By R. Torrens, Esq. 8vo. pp. 108. 3s. Oddy. 1808.

We have in these pages a correct analysis of those doctrines of political economy, which bear on the paradoxes advanced by Mr. Spence Though we have no objection to the author's views of his subject we think that, by descending too much into minuteness, he has in some parts weakened his reasoning, and failed of precision. When he talks of commerce 'as occasioning the division of labour,' the proposition is narrower than the idea of the writer; which would be more correctly expressed by stating it to be the effect of commerce to increase production: a proposition which includes as well the proper employment of the soil and of materials, as the right application of human labour. The tract, however. on the whole is both able and instructive, and may be read with profit, though the delusions which it refutes have already lost their vogue.

AFFAIRS OF INDIA.

Art. 35. *Christianity in India.* An Essay on the Duty, Means, and Consequences of introducing the Christian Religion among the Native Inhabitants of the British Dominions in the East. By J. W. Cunningham, A. M. late Fellow of St. John's College, Cambridge. 8vo. pp. 210. 5s. 6d. sewed. Hatchard, &c. 1808.

This gentleman is a most strenuous advocate for the plan of christianizing India. 'If (says he) there is an obligation upon Great Britain, generally, to communicate her religion where she can; if India is designed *ultimately* to receive this religion;—surely we are *now* peremptorily called upon to lay our Eastern spoils at the foot of the cross.' In this language, however, the critic recognizes more of oratory than of argument; and if, assuming the attitude of a dialectitian, he was resolved to oppose it, he would greatly embarrass Mr. C. He might deny, in the first place, that one nation has any obligation, *as a nation,* to communicate its religion to another; and he might deny, in the next place, the correctness of deducing a *present obligation* on us from a regard to the *ultimate* designs of Providence. We know not when "the fullness of time" for the conversion of India will be displayed: but if it be remote, which circumstances seem to indicate, it is not very logical to maintain that, because the Almighty means to effect this object *ultimately,* we ought, without waiting for the leadings of his Providence, to attempt it *now*; and, with all the miscalculating ardor of Crusaders, to 'lay our Eastern spoils at the foot of the cross.' By such enthusiasts as Mr. C., our caution in this case may be attributed to infidelity: but we can tell him that we read our Bible with as much satisfaction as he does; and that when its sacred pages instruct us, with reference to the enlargement of the kingdom of Christ, that "a little one shall become a thousand, and a small one a strong nation," it is added, "*I the Lord* will hasten it *in his time*;" or as Dr. Lowth renders it, "*I Jehovah, in due season, will hasten it.*" Let the writers, who would coerce the Hindoos to profess Christianity, declare what signs of this *due season* at present appear.

A view is taken, in the first part of this essay, of the moral character and of the civil and religious institutions of the Hindoos, in order to shew how much they stand in need of the meliorating influence of the Gospel; the second enumerates the "means" of diffusing Christian knowlege in India, 'the chief of which consists in the distribution of the sacred Scriptures translated into the different dialects of India;' and the third and last part encourages to the use of these means by a display of the 'consequences' of this projected diffusion of Christian knowlege.

On the last two of these heads, the issue of this long controversy turns. No Christian will maintain that christianity is not preferable to the religion of Bramah: but the point to be discussed relates to the consequences of prematurely attempting to bring the Hindoos to adopt our opinion, and to the inadequacy of our present means of effecting the desired object. Mr. Cunningham seems reluctant to yield to prudential considerations, for he observes that 'if the line of *duty* is once marked out, no views of policy will drive a good man out of it:' but we are inclined to think that the policy or impolicy of the measure will affect our duty in all matters of this kind. If the attempt be very hazardous, and success extremely problematical, who will say that it is our duty to rush forwards regardless of consequences? Here the danger of the experiment, on which so much stress is laid by those who are best acquainted with India, is not sufficiently weighed; and we are led to reflect on the change which the introduction of christianity would operate on the physical and political state of the Hindoos as a people, without adverting to the ideas of the Hindoos respecting this boon which we are so solicitous of conferring on them. When they are made Christians, they will no doubt have christian habits: but their present habits and prejudices militate against their conversion; and should we not convulse India by the measures which Mr. C. proposes? "*There's the rub.*"

Art. 36. *The Dangers of British India from French Invasion and Missionary Establishments.* To which are added some Account of the Countries between the Caspian sea and the Ganges; a Narrative of the Revolutions which they have experienced subsequent to the Expedition of Alexander the Great; and a few Hints respecting the Defence of the British Frontiers in Hindostan. By a late Resident at Bhagulpore. 8vo. pp. 153. 5s. stitched. Black and Co. 1808.

Though objects which are desirable are not always practicable, yet individuals who are very enthusiastic rarely allow themselves, or even others, to make this distinction. The writer of the pamphlet before us, however, is not among those ardent *christianizers* who despise prudence, calculation, and danger. On the other hand, with a due zeal for the interests of religious truth, he combines those considerations of policy and risk which ought not to be left out of the argument. It is admitted, by one of the most strenuous preachers in favour of the measures pursued for the conversion of the Hindoos, that "christianity has been very gradually propagated;" and yet in the present instance, without waiting for those favourable opportunities which Providence in due time may afford us, we are required to hurry the Gospel into British India. The subject is neatly stated and ably argued in the pamphlet before us.

'The question (says the author) is not whether it would be of advantage to the natives of India to become christians; for on this there can be no manner of doubt; but whether they can be converted by human efforts, and whether it is our duty to make these efforts regardless of any national consequences that may arise from them?' A decided negative is given to the last of these interrogatories; and Messieurs Twining and Waring do not pronounce with more decision on the peril of the experiment than the present writer. 'The day on which (says he) the followers of Brama are seriously convinced that we have formed a design against their faith, or that we even intend to interfere with it, will, I am convinced, be the first day of real danger to the security of our Asiatic possessions.' From the very *discussion* of the subject he apprehends mischief, especially if the knowlege of it should reach India: but we trust that the perfect tolerance of our government in the East will counteract any impression, which an intimation of the existence of the controversy in Europe may have excited.

A knowlege of the Hindoos enables this late Resident among them to afford us a specimen of the manner in which they resist the arguments of Christians who endeavour to convert them:

'They present a formidable obstacle to the diffusion of the religion of the christian, which can only be overcome, if so, by analyzing the nature of Hindoo superstition, and by tracing its different stages: for until we can convince the Bramin that our system is the first in time, as well as the most perfect in precept, he will tell us that it is derived from his, and that the Shaster is the source from whence the christian faith has been drawn. Far from questioning the divine authority of the scriptures, or the divinity of Christ, he will say that we believe but a part of what he does, and that the deity might have been once incarnate in Judea as he had been often in India; that the Hindoo sciptures, as they were carried out of their own country, were altered to the local usages of others, and accommodated to the political views of their professors: and that, although we neglect ceremonies and profess the influence of moral precept, our external conduct implies a total negligence of visible adoration and gratitude to God, and the superiority of honor to religion.'

By adverting to the state of society among the Hindoos, we are farther enabled to account for the trifling success of the Missionaries:

'The repugnant habits of the Hindoo in private life render it impossible for a stranger to his faith, or an inferior in cast, to associate with him, and thus close one avenue by which instruction might be freely conveyed. The seclusion of the female sex from the eye and converse of mankind is another obstacle of no less magnitude. The English missionary cannot have access to the tables of the men, or to the apartments of the women: he must harangue them in the streets, or on the roads, when they are prosecuting their business, and have o leisure to attend; or during the celebration of their festivals, where numbers, example, and the intoxication of the ceremony will rm every hand, and shut every ear, against him'

If it be considered as an adviseable measure to disseminate translaions of the scriptures, it is thought that it would be more prudent o employ the servants of the company than professed Missionaries; t present, however, this author deems it wisest, while the enemy hreatens an invasion of India, to desist altogether from every act which may diminish the confidence of the people of Hindostan.

Having thus introduced the mention of Bonaparte's project respecting the invasion of our Asiatic possessions, the late Resident proceeds to discuss its practicability. After having traced the route over land, which must be taken by the French and Russian armies, he denominates the enterprize *crude*, but advises us not to despise it. He supposes that this force will proceed by the Black and the Caspia seas; and the distance from Astrabad, on the south-east extremity of the latter, to the town of Attock on the Indus, is in a direct line 1130 miles, and from Attock to Delhi 587, making in all 1717; or, allowing for the deviation of roads, about 2200 miles. Sketches of the expeditions of Alexander, and of the Mohammedan conquerors of India, are given, to shew the obstacles which oppose an invading army. Advice is also afforded as to the alliances which we should make, and the stations which we should assume, in order to check and defeat the purposes of the enemy. It is recommended to us to encourage the court of Persia to build a fleet on the Caspian sea, to secure the Afghans and Seiks, to occupy the navigation of the Indus and Punjab rivers, to station troops at the towns of Attock and Multan, and to make lines of communication from one station to another. In the last place, however, as well as in the first, we are exhorted to conciliate the Hindoos; by the preservation of whose confidence, together with the possession of Egypt, and the command of the Indian seas and the banks of the Indus, it is conjectured that British India may be secured from invasion.

Art. 37. *Vindication of the Hindooos from the Aspersions of the Rev. Claudius Buchanan,* M.A.; with a Refutation of the Arguments exhibited in his Memoir on the Expediency of an Ecclesiastical Establishment for British India, and the ultimate Civilization of the Natives, by their Conversion to Christianity. Also remarks on an Address from the Missionaries in Bengal to the Natives of India, condemning their Errors. and inviting them to become Christians. The whole tending to evince the Excellence of the Moral System of the Hindoos, and the Danger of interfering with their Customs and Religion. By a Bengal Officer. 8vo. pp. 171. 5s. sewed. Rodwell. 1808.

Disclaiming eloquence, but with an energetic pen, this officer pleads the cause of the Hindoos, and reprobates in pointed language the extreme impolicy of rousing the prejudices of our Asiatic subjects against us in this hour of peril. His *Vindication* was first excited by the perusal of a manuscript professing to be "A Translation of an Address to the Inhabitants of India, from the Missionaries of Serampoor, in Bengal, inviting them to become Christians;" and the author was induced to extend his remarks by a sight of Dr. Claudius Buchanan's "Memoir on the Expediency of an Ecclesiastical Establishment in British India." In both productions this officer considers the Hindoos to be vilified, and he enters on their defence with unexampled boldness. Under the heads of the conversion of the Hindoos, how far practicable?—the excellence of their religious and moral doctrines — their character — their civilization — the danger and inutility of employing Hindoo converts to the natives of India—the expediency of an Asiatic religious establishment,—the danger of attempting the conversion of the natives, &c. he discusses the subject which has occasioned so much debate, with great knowlege and ability; and he pronounces the measure which Dr. C. Buchanan strongly urges, to be so manifestly 'impolitic, inexpedient, dangerous, and unwise, as scarcely to admit of any excuse short of the unhappy impulse of insanity *.' No Hindoo, he says, of any respectability, will ever yield to the remonstrances of the missionaries. He takes fire at the epithet "barbarians" applied to the Hindoos; and he cites doctrines of their sacred books, to prove the sublimity of their morality, and that they require little instruction from us: but here the warmth of his zeal will subject him to the charge of too great partiality to the moral system prevalent in the East. Abulfazel, the Mohammedan, is quoted in support of the character which is drawn of the Hindoos, as a people exhibiting great mildness and suavity of manners, and as a most happy race of beings when left to the undisturbed performance of the rites of their religion. Instead of an ecclesiastical establishment in India, which he is sure would be of no utility, this Bengal officer advises us to endeavour, through the medium of their own pundits or priests, to correct the reprehensible customs which prevail among the natives. While we admit that this is a hint not to be despised, we cannot approve of a subsequent sentiment, which aims at the subversion not only of establishments, but even of all public worship.

Dr. B's statements respecting the want of truth and honesty among the Hindoos are flatly contradicted, on the ground of an experience of twenty-seven years. In opposition also to his account of the insubserviency of their mythology to morality, it is here asserted to be 'the most complete and ample system of moral allegory that the world has ever produced;' and to produce such a practical effect on the conduct of the people, that, says this officer, 'whenever the christian religion does as much for the lower orders of society, in Europe, as that of Brahma appears to have done for the Hindoos, I shall cheerfully vote for its establishment in Hindostan'

Other assertions advanced in the memoir of the clergyman are "stamped as false" by the officer; who is so energetic in defence of the Hindoos, and in condemning the scheme of religious interference, as occasionally to trespass on civility to Dr. Buchanan. Justice, however, requires us to add that his pages are full of that information which applies immediately to the subject in debate, and that the inference which he deduces must be admitted by all prudent men.

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* In other places he is even more severe. See pp. 78. 145.

MISCELLANEOUS.

Art. 38. *A Letter to the Governors, Legislatures, and Proprietors of Plantations in the British West India Islands.* By the Righ Rev. Beilby Porteus, D.D. Bishop of London. 8vo. pp. 48. 2s. Cadell and Davies. 1808.

A laudable anxiety and concern for the welfare of the neglected sons of Africa is here displayed, which is worthy of the pious and highly reverend pastor by whom they are expressed. May his earnest exhortations have all the weight to which they are intrinsically intitled, and which they derive from the character and sacred office of him from whom they proceed!

Bp. Porteus avows himself warmly attached to the proposition, and convinced of its practicability, for converting the Hindoos in the East, and the Negroes of the West Indies: but it is to the latter object alone that the present pamphlet is dedicated. He exhorts the persons to whom it is addressed, to concur in *the establishment of parochial schools in every parish of the West India islands*, on the plan established by Dr Bell at Madras; and among other means of supporting them, he suggests the formation of a subscription in this country; which he offers to open in his diocese by his own contribution of 500l., with a promise of doubling that liberal grant whenever occasion may require it.

Some of the expressions of the R. R. author have, we think, very improperly and wantonly been made the subject of cavil. He informs us that he has been censured because he states a well known fact, namely, that "christian negroes fetch a higher price than those who remain heathens." It is obvious, from the connection, that the worthy prelate does not mention this circumstance with the view of sanctioning a traffic in human beings, but to shew the general higher value which religion gives to those human beings.——We are as much advocates as the venerable Bishop, for the due observance of the christian sabbath: but the genius of christianity, and the authority of its founder, seem to us to militate against the restraints and gloom in regard to it which judaism and puritanism required and which are at least *countenanced* in this tract. The sacrifice, also, which the Bp. of London makes to a stupid clamour, when he gives up the plan of teaching the negroes to write, is unworthy of him; and we are persuaded that it cannot, nor does he ever intimate that it does, accord with his own benevolent and liberal sentiments.

CORRESPONDENCE.

'*To the* EDITOR *of the* MONTHLY REVIEW.

'SIR, Norham, Sept. 17, 1808.

'REFERRING to your last Number, page 428, you do not appear to have known, that the ballad of the Battle of Flodden was ever before printed; I beg leave, therefore, to acquaint you, that the poem was published several years since, with notes, by the late Rev. Robert

Lamb, vicar of Norham, to whom the manuscript was communicated, by the late John Askew, of Palinsburn, Esq. The notes, as coming from the pen of an able scholar, are not less curious and entertaining than the poem itself. Norham and Palinsburn House are only a few miles distant from each other, and the respective gentlemen were in the habits of intimacy.

'I am, Sir,
'Your very obedient Servant,
'A. I.'

Our Woburn Correspondent P. has not only misquoted Archimedes' celebrated declaration respecting the powers of the lever, but has misapprehended both the Barrister and us on the subject of self-dubbed Evangelical Preachers. If the 39 articles are allowed to be the pillars and foundations of truth, these preachers will make out a strong case: but from the Scriptures *accurately translated*, (we discard the common version as a court of appeal in controversy,) it is no easy matter for them to deduce their dogmas. On the subject of Faith, P. does not seem to distinguish between mathematical conviction and *belief* as a religious principle; he ought, however, to consider that the Scriptures speak of "believing with the heart," and of "an evil heart of unbelief," by the use of which expressions it is clear that they distinguish between a naked assent and a *cordial conviction*. It is the latter, – consisting in that full persuasion of religious truth, which lays hold on the heart and inclines it to obedience,—that we mean by *Faith*; and this as a principle must be the basis and origin of active virtue, or of a life of religion conformably to the precepts of the Gospel If our Correspondent considers the matter in this point of view, he will not regard us as so erroneous as he now supposes us to be.

P.'s subsequent letter does not appear to require specific notice.

We cannot advert to the subject of J. G.'s note in this number, but shall endeavour to attend to it in our next Review.

In this busy month, we have not had leisure to peruse the communication of L. S.: but we can discern, with a glance of the eye, that it is very materially too extensive for the purpose to which it is destined, considering the degree of importance possessed by the object of it.

Miles will find an account of Baron de Fage Vaumale's work on Fortification, in our *Appendix*, which is published with this Review.

Mr. Wright's letter has been forwarded to the gentleman whom it more immediately concerns, and who has not yet returned it to the Editor.

☞ The APPENDIX to Vol. LVI of the M R. is published with this number, and consists of *Foreign Literature*, &c. as usual.

THE
MONTHLY REVIEW,
For OCTOBER, 1808.

Art. 1. *Illustrations of Shakspeare, and of Ancient Manners.* With Dissertations on the Clowns and Fools of Shakspeare; on the Collection of popular Tales entitled *Gesta Romanorum*; and on the English Morris Dance. By Francis Douce. The Engravings on Wood, by J. Berryman. 2 Vols. 8vo. 1l. 11s. 6d. Boards. Longman and Co. 1807.

The ridicule absurdly cast on *black-letter* learning, merely because it is preserved in that peculiar character, has long recoiled on the authors of it; and a reference to "books too mean to be formally quoted" may often be necessary towards illustrating an obsolete custom, or establishing a controverted fact. Shakspeare is indisputably "worth reading," and therefore, according to Mr. Steevens's just and logical inference, "he is worth explaining;" while the manners of our ancestors must at all times form an object of natural and laudable curiosity. These considerations, though they cannot excuse the editor who swells a work that is universally admired to a bulk which renders it inaccessible to the purses of a vast majority of his readers, and who excludes Shakspeare from his own pages by a mass of notes not very rarely trifling, impertinent, or offensive, may form a very commendable motive to the critic, who devotes a separate treatise to the investigation of subjects so capable of amply rewarding the labour of research. We think, therefore, that the apology, with which Mr. Douce has ushered in his labours as a commentator on our immortal dramatist, was not necessary on the present occasion.

Unquestionably, Shakspeare is worth explaining wherever he requires to be explained: but, before we can assent to the opinion which Mr. D. ascribes to an *eminent critic*, and quotes with approbation, "that if every line of his plays were accompanied with a comment, every intelligent reader would be indebted to the *industry* of him who produced it," we must be satisfied that his productions abound more with obscurity, affectation, and perverted language, than the existing works of any author whatever. The *industry*, indeed, of such a resolute and indefatigable commentator, would be more apparent than either his good sense or his good taste: but it may be fairly doubted whether compositions requiring so much explanation can be worthy even of perusal. We are willing, however, to allow that the number of passages in Shakspeare, which may be rendered clearer by means of collateral information, is by no means inconsiderable; and the names of Steevens, Malone, Tyrwhitt, and Mason, notwithstanding all their defects, will be remembered with the honour which they deserve, for having contributed to a fuller understanding of such noble productions of human genius. Mr. Douce himself will certainly hold a distinguished station hereafter in this catalogue, from which he has excluded Dr. Johnson, on account of his want of skill in obsolete customs and expressions. His explanatory notes are, for this reason, considered as the most controvertible of any: but a warm eulogy is pronounced not only on his masterly preface, but also on his 'sound and *tasteful* characters of the plays of Shakspeare.' To the former part of this praise no man can refuse to subscribe: but that the latter part should ever have been uttered by any attentive student and zealous admirer of Shakspeare, is to us a matter of astonishment. Mr. D. has justly reprobated the frigid praise bestowed by the Doctor on the exquisite romance of the Winter's Tale,—"this play, with all its absurdity, is entertaining—the character of Autolycus is so and so"——, overlooking the character of Perdita, the strong dramatic effect of various scenes, and the truly beautiful poetry which runs through the whole composition:—but many others among these dramas are treated with equal injustice. The interest of Henry VIII. was quaintly said to come in and go out with Queen Catherine, yet Johnson had not expunged the characters of Buckingham and Wolsey from his edition. In discussing Henry V., the chorusses are mentioned with a sneer; they "have many admirers, but the truth is that there is in them a *little* which may be *praised*, and much that must be forgiven." Johnson has thought it proper to pass exaggerated compliments on several of the inferior plays: but, among those which have commanded the most absolute applause of all the rest of mankind, it may be questioned whether he has done justice to more than Macbeth, Othello, and the two parts of Henry IV. His intimate knowlege of the human heart qualified him completely to appreciate Shakspeare's merit in portraying character and passion: but the wit, the fancy, the romantic flights, and the high poetic excellence, of the inspired bard, appear to have escaped his phlegmatic censor; the general

notes in Mr. Steevens's last edition, of which the order is
e pursued. We shall offer to our readers such extracts
l observations, as have occurred to us in looking through
m, without attempting any arrangement in subjects that are
ıpable of any. It may be proper, however, to premise a
eral remark that the extracts from contemporaneous publica-
ıs, or those of an earlier date, from which Shakspeare may
e occasionally wished to borrow, or to which an in-
ntary association of ideas may sometimes have betrayed
into an unconscious resemblance, are by far the most
able portion of these pages. The supposed imitations of
icular phrases by subsequent writers, especially Milton, are
om well founded; and the accidental coincidences of
ression sometimes discovered in different plays, unless
throw light on the meaning of the several passages, ap-
to us to be of no use or value. Still, in justice to this com-
ntator, it should always be borne in mind that he professes
lustrate not Shakspeare alone, but also *antient manners*; a
e and general description, which will be found to comprise
ast variety of curious circumstances, in the literature,
, and customs which distinguished the ages that are

ı a scene from "the Two Gentlemen of Verona," noticed
. 42, the phrase "*very* friend" is explained by Steevens
mmediate friend," which we do not well understand. It
re properly corrected to the sense of *true, verus;* which,
orman French, Mr. D. might have added, is changed into
y.—Was it necessary to introduce a *new* note to—"the

cannot be eschewed must be embraced," ?—At p. 91 we have a long treatise on the term "point-de-vice," in "Twelfth night," which has already occasioned much discussion. In this note, a curious account is given of the mode of satirising female vanity, sometimes adopted in those days:

> ' In an old and very rare satirical poem against married ladies, entitled *The proude wyves paternoster that wold go gaye, and undyd her husbande and went her waye*, 1560, 4to, one of the gossips recommends her companions to wear
>
> " Rybandes of sylke that be full longe and large,
> With tryangles *trymly made poyntdevyse*."
>
> ' Some further account of this piece may not be unnacceptable. It is described in Laneham's *Letter from Killingworth* as forming part of Captain Cox the mason's curious library. In the appendix to Baker's *Biographia dramatica*, p. 433, a play under the same title is mentioned as entered on the Stationers' books in 1559; but from the correspondence in the date, it was, most likely, the present work, which cannot be regarded as a dramatic one. It describes the hypocritical behaviour of women at church, who, instead of attending to their devotions, are more anxious to shew their gay apparel. One of these, observing a neighbour much better clothed than herself, begins her *paternoster*, wherein she complains of her husband's restrictions, and prays that she may be enabled to dress as gaily as the rest of her acquaintance. She afterwards enters into conversation with a female gossip, by whose mischievous instigation she is seduced to rebel against her husband's authority. In consequence of this the poor man is first entreated, next threatened, and finally ruined. The author of this poem is not the first who has irreligiously made use of the present vehicle of his satire. One of the old Norman minstrels had preceded him in *The usurer's pater-noster*, which Mons. Le Grand has inserted among his entertaining *fabliaux*, and at the same time described some other similar compositions.'

' But to return (as Mr. D. says) to point-device,' of which he proceeds to state the etymology: 'Poinct in the French language denotes a *stitch*; *devisé* anything invented, disposed, or arranged. *Point devisé* was *therefore* a *particular* sort of patterned *lace* worked with the needle, and the term *point lace* is still familiar to every female.' The note then gives numerous instances of female industry and skill, with some descriptions of rare old books on the manner of exercising them, but not another word occurs about point-de-vice. 'It is *therefore apparent* that the expression *point-devise* became applicable, in a *secondary* sense, to whatever was uncommonly exact, or constructed with the nicety or precision of *stitches made or devised by the needle*.' If the author had never exhibited more *precision* than in this inference, he would be in no danger of having the epithet in dispute applied to him: but in truth this note is very unlike his usual manner. The *secondary* sense was already well understood from the usage of the word; the *primary* sense was the subject of inquiry, and to that no satisfactory clue is given. Of the three passages here quoted, in which the word is used, the last alone has any application to dress, and it contains nothing to shew that it was employed in its supposed primary sense. In the two others, one of which is of an earlier age, it has no connection with lace, needle work, or female apparel; and though it be true that *point* and *devisé* have the significations respectively assigned to them, when we consider how many other senses they bear, and in how many various points of view they might be combined, we can hardly fail to acknowlege, with whatever reluctance and regret, that the important task of tracing this compound phrase to its source remains to be performed.

At p. 104 we meet with some good remarks on Sir Toby's excellent description of "a knight, dubb'd with *unback'd* rapier, on carpet consideration." We are perplexed in our choice between the two readings *unback'd*, and *on batched*, i. e. fairly engraven: both express the sense perfectly, yet the former appears to be more in character with the liveliness of the whole picture.—In a note on the union between Sebastian and Olivia, we have a clear and full account of the custom of betrothing, which consisted in the interchange of rings; the mutual kiss; the joining of hands; and the testimony of witnesses. It is too long for insertion.

Some of the comments on "Measure for Measure" appear to us rather unnecessary. The *fowl of season* needed no explanation; *keep* is still used for dwell; and *lover* was undoubtedly applicable to both sexes. Shakspeare has been censured as ungrammatical for the sentence, "For that which, &c." where strictly it ought to be "for that *for* which:" but it was, and still is in conversation, very usual to omit a preposition in sentences of this nature, when the same preposition was required both for the relative and the antecedent.—We fear that Mr. Douce's explanation of

> "Let us be keen and rather cut a little
> Than fall and bruise to death,"

as a metaphor borrowed from lopping timber, will not be allowed to relieve Shakspeare from the charge of impropriety, since timber is not bruised to death by its fall, which the expression plainly implies.—*To possess*, in the sense of *to inform*, is much too common to require illustration; and we should have deemed it superfluous to explain "an *unpitied* whipping" by "a whipping that none shall pity," if Mr. Steevens had not announced that *unpitied* signified *unmerciful.*—On Lucio's taunt to the disguised Duke—"Shew your sheep-biting face, and be *hanged an hour,*" our commentator observes that he should have agreed with Mr. Henley in supposing that the phrase referred to the pillory, but for Lucio's subsequent expression, "this may prove worse than hanging;" which words, however, do not seem to have any reference to the former. We are presented with some curious cuts of the pillory, as it was used at different but remote periods.—In his observations on the story of this Comedy, and on other occasions, Mr. Douce has taken some pains to refute the forgotten cavils of Mrs. Lenox on several of Shakspeare's plays. This labour might surely have been spared.

We sometimes meet with an etymology that throws considerable light on the origin of words, among which the following may be offered to the reader's attention:

'MIDSUMMER NIGHT's DREAM.

'Sc. I. p. 32.

'Puck. But they do *square.*

'Dr. Johnson has very justly observed that to *square* here is to quarrel. In investigating the reason, we must previously take it for granted that our verb *to quarrel* is from the French *quereller,* or perhaps both from the common source, the Latin *querela.* Blackstone has remarked that the glasiers use the words *square* and *quarrel* as synonymous terms for a pane of glass, and he might have added for the instrument with which they cut it. This he says is somewhat whimsical; but had he been acquainted with the reason, he might have been disposed to waive his opinion, at least on the present occasion. The glasier's instrument is a *diamond,* usually cut into such a *square* form as the *supposed diamonds* on the French and English cards, in the former of which it is still properly called *carreau,* from its *original.* This was the *square* iron head of the arrow used for the crossbow. In English it was called a *quarrel,* and hence the glasier's diamond and the pane of glass have received their names of *square* and *quarrel.* Now we may suppose without straining the point very violently, that these words being evidently synonimous in one sense, have corruptedly become so in another; and that the verb *to square,* which correctly and metaphorically, even at this time, signifies *to agree* or *accord,* has been carelessly and ignorantly wrested from its true sense, and from frequent use become a legitimate word. The French have avoided this error, and to express a meaning very similar to that of a *quarrel* or *dispute,* make use of the word *contrecarrer.*'

We have afterward a very probable conjecture on a line i Macbeth:

'Sc. 2. p. 331.

'Sold. And fortune on his damned *quarrel* smiling.

'The old copy has *quarry,* which Dr. Johnson has changed *quarrel,* a reading that had already been adopted by Hanmer. Chan may hereafter determine that *quarry* was an *occasional* mode of orthography, *euphoniæ gratiâ*, as we find *perrie* for *perril*. See Howard's *Defensative against the poyson of supposed prophecies*, 1583, 4to, sig. A iij. The word too which expresses a square-headed arrow and a pane of glass is written both *quarry* and *quarrel*.'

The history of the doubtful word *quarry* must not be omitted:

' Sc. 3. p. 540.

' Rosse. ——— to relate the manner,
Were, on the *quarry* of these murder'd deer,
To add the death of you.

"*Quarry*," says Mr. Steevens, "is a term used both in hunting and falconry. In both sports it means the game after it is killed." So far this is just, and serves *partly* to explain the passage before us, as well as this in *Coriolanus*, Act i. Sc. 1.

" And let me use my sword, I'd make a *quarry*
With thousands of these quarter'd slaves, as high
As I could pitch my lance."

' What follows respecting the etymology of the word may not appear quite so correct. Mr. Steevens cites the MS. *Mayster of game*, in which the old English term *querre* is used for the *square* spot wherein the dead game was deposited. It is simply the French *carré*, but not, as Mr. Steevens conceived, the origin of *quarry*. It is necessary to state that *quarry* not only signified the game that was killed, but, in falconry, the bird that was pursued or sought-after. The same term is used to express the flight of the hawk after its prey. In these senses it is probable that the word has been formed from the French *querir*, *to seek after*, and that the game sought after would be called in that language *querie*, whence our English *quarrie*, the old and correct orthography. The more modern French term in falconry for pursuing the game is *charrier*. See René François, *Essay des merveilles de nature*, 1626, 4to, p. 48.

' It is conceived therefore that in both the passages in Shakspeare *quarry* signifies the spot or *square* in which the heaps of dead game were placed. Not so in the quotation from Massinger's *Guardian*; for there *quarry* is evidently the bird pursued to death.'

We are very sorry to be prevented by want of room from transcribing the instructive and entertaining notes in "the Midsummer Night's Dream," on blessing the bride-bed, and the several chambers of a house honoured by a fairy visit.

In proposing to correct an imagined misprint, a most extraordinary mistake appears to have been committed. Gratiano says, in "the Merchant of Venice,"—"whilst thou *lay'st* in thy unhallowed dam," and Mr. D. inquires whether this be not 'a very common misprint for *lay'dst*, where the preterite is intended?' Is it possible that the neuter verb to *lie* should thus have been confounded with the active to *lay*? We can hardly believe it; and yet the words are incapable, as far as we can discover, of any different construction.—In the last named play, the celebrated passage on the evil propensities of "the man who hath no music in himself" introduces a long and vehement declamation against Mr. Steevens; who, it seems, thought that an edition of Shakspeare was the proper place for venting his dislike to music, or, as Mr. D. more rhetorically expresses it, 'most disingenuously endeavouring to cast an odium on a science, which,' &c. &c. We are here given to understand that Mr. D. himself has a very fine ear, and that 'he is happily qualified to appreciate the *better parts* of music,' but that 'he will not *lend an ear* to the vulgarity and tumultuous roar of the tavern catch, or the delusive sounds of martial clangor.' The essay on the two stories, which form the plot of "the Merchant of Venice," must be admitted to be particularly amusing.

The annotations on "As you like it" are not intitled to much praise, if we except the notice of the strange superstition respecting the jewel in the toad's head.—The idea that 'all the world's a stage' might surely have occurred to a player, who had never heard of Petronius (with whom, by the way, we do not imagine that this obvious sentiment originated, since it may be found in the Greek Anthology,) or the play of Damon and Pythias, or Withal's *short Dictionarie*, or Pettie's *Civile Conversation*.—We do not perceive that Orlando's request to Jaques, to "mar no more of his verses by reading them ill-favouredly," *very much resembles* Martial's line "*male dum recitas, incipit esse tuum*," or Timothy Kendall's translation of it,

> "*But when thou ill doest read it, then*
> *Beginns it to be thyne.*"

Theobald is clearly wrong in considering "a pair of *cast* lips of Diana," as lips *left off*, which is mere nonsense. Mr. D. says that the allusion is to '*a statue* cast in plaister in metal:' perhaps it would be still more correct to say that it is to a pair of lips cast for a statue, as that kind of workmanship is commonly executed in detached parts.—We do not object to the account given of the use of the guillotine in Queen Elizabeth's reign, but can discover no connection between that machine and the expression,

> "The common executioner
> Falls not the axe upon the humbled neck."

In Rosalind's address to Phœbe, the old copy having supposed the lady to say—"What though you have *no* beauty, an expression equally ungallant and inconsistent with the spirit of the sentence; Mr. Malone ingeniously proposed to substitute *mo* or *more*, and supported his alteration by making Rosalind allow that Phœbe had more beauty than her lover Mr. D. justly objects to this reading, that she soon afterward asserts the contrary; and he suggests the omission of the disputed monosyllable, for the introduction of which he accounts satisfactorily, and the absence of which will correct a redundancy in the line. We hardly know whether to assent to this emendation, or to propose another very slight change that has occurred to us, of *have* into *had:*

—What though you had more beauty (i. e. than you have)
(As by my faith I see no more in you
Than without candle may go dark to bed)—

The innaccurate phrase in "All's well that ends well," *both our mothers*, for *mother of us both*, might be traced down to the law proceedings of our own times—*their and each of their* executors, &c.—In the "Winter's Tale," a long examination is devoted to "*Clamour* your tongues" by which the clown means "be silent." Drs. Warburton, Grey, and Johnson, Mr. Malone, and Mr. Nicholls, have offered explanations, which Mr. Douce will not be singular in deeming quite unsatisfactory: but we must hesitate to adopt his own derivation from to *clam*, i. e. to glue, till we see instances of that word being distorted into *clamour*, and applied to sound. After all, perhaps, Shakspeare only intended a joke very common with him in making the clown utter an absurdity and a contradiction; and the critics have lost their time on this passage, as much as they would have done by endeavouring to make sense of Dogberry's threat, "thou will be damned to everlasting *redemption*," by proving that *redemption* came from the old verb *dampner*.

"Macbeth" has furnished many opportunities for producing curious points of faith in regard to the powers and dispositions of witches.—Few persons will perhaps be inclined to agree that *the sticking place* means the *stabbing* place; and without inquiring whether Lady Macbeth drew her metaphor from a pile-driver or the peg of a violin, the generality of readers will be satisfied with believing that she means to exhort her husband to wind up his courage to such a pitch, that it might act with force and vigor.—This play, more especially the part allotted to its hero, abounds with obscure passages; and perhaps it is not impossible that the poet might sometimes intend, by the obscurity of his language, to paint the agitated state of a mind employed in horrid actions at which it revolted, distracted with scruples, torn by remorse, and trembling with continual alarms. Of one particular expression, which has been often discussed, but which is passed over in the present volume, the true explanation does not appear to us to have been given; and we take the liberty of offering a construction, which we believe to be new. On hearing of the death of his wife, the usurper exclaims,

> —"She should have died hereafter.
> There would have been a time for such a *word*."

The sense now most commonly put on the second of these lines is, that the *intelligence* of the queen's death should have come at a subsequent time; a very plausible interpretation, which certainly makes sense of the passage, but which appears to us to require some evidence that *word* was ever substantively used as *a piece of news*, and not merely in the idioms *to bring word*, *to send word*, &c. We would propose to refer *word* to *hereafter*; and we imagine that, on recollecting the entire disappointment encountered by Macbeth in all the hopes which he had formerly entertained of futurity, (among which the enjoyment of kingly state in conjunction with the woman whom he loved was probably nearest to his heart,) he bursts into an expression of spleen against himself for mentioning *hereafter*. The beautiful and melancholy lines which follow, most forcibly lamenting the miserable delusions produced by our hopes of the morrow, which have always incurred censure as wanting connection on the former hypothesis, appear to be very naturally suggested by the sudden turn of mind which we suppose.

We are compelled to pass over much curious information introduced in the notes on Henry IV.: but the discovery of the entertainment in which Justice Shallow performed Sir Dagonet, viz. "Arthur's shew," is too curious to be entirely neglected, though the details are too long for us to copy them. It is now ascertained that prince Arthur, the eldest son of Henry VIII. instituted an order of the Round Table in remembrance of his British namesake, and had frequent entertainments at Mile-end, and other places, where he and his knights were in the habit of practising archery. Sir Dagonet is mentioned in the old romances as King Arthur's fool, and this respectable character the worthy magistrate boasts of having sustained in his youth. This seems to us the greatest triumph of antiquarian industry in elucidating the page of Shakspeare; and the information is besides extremely curious in itself: but it may somewhat damp the pride of those who fancy that Shakspeare owes everything to their commentaries, if they will pause and consider how very little is added, even by this most successful effort, to our relish for the humour of our sportive dramatist.—The vulgar adjuration *by cock and pye* is here, with great probability, derived from the ceremony said to be performed at solemn feasts in the days of chivalry, when the knights made their vows over a *peacock* presented to them by ladies. When this custom had fallen into disuse, the peacock nevertheless continued to be a favourite dish, and was often brought to table in a *pie*, with its gilded beak and spred tail elevated above the crust.—The old phrase to *curry favour* is said, in another note, to be a corruption from *curry favel*, *favel* being the name for a yellow coloured horse, and the metaphor drawn from the pleasurable sensation excited in a horse when he is curried. Some analogy exists between the word in this sense, and the French *chatouiller*, to flatter; and we think that the quotations from old books make this etymology, so startling at first sight, extremely probable.—The explanation of *waxen* at p. 484 we consider as incorrect; we apprehend *woxen* to be the participle from to *wex*, or *wax*, and that no instance could be produced of that verb signifing to *expand* or *protract* in the sense here imputed to it. The learned note on "*a figo*" is full of curious matter, which will not bear transcribing.

Will Mr. Douce forgive us for hinting to him, that the few specimens of his taste given in this work furnish no exception to the common observation on the want of poetic feeling ascribed to verbal critics? We hope that he is the last of "the zealous admirers of Shakspeare," who will question the beauty of an epithet that even Dr. Johnson has condescended to admire,—"deserts *idle*." He has also attacked one of the boldest and most correct personifications to be found in this or any other writer:

> "Grim-visaged WAR has smoothed his wrinkled front,
> And now, instead of mounting barbed steeds,
> To fright the souls of fearful adversaries,
> He capers nimbly in a lady's chamber
> To the lascivious pleasing of a lute."

Instead of referring the whole of this spirited description to *War*, he appears inclined to make Edward, who is mentioned as the *son of York* five lines before, the nominative case for these verbs. It is probable, indeed, that Richard, while uttering the speech, was carrying on a silent comparison between himself and his brother: but War, abstractedly taken, is the allegorical hero of the picture. Mr. Douce observes, 'Dr. Johnson thought the image of *war capering* poetical; yet it is not easy to conceive *how grim-visag'd war* could *caper in a lady's chamber.*' Where is the difficulty? If it relates to his *grim visage*, Mr. D. might have recollected that the rugged front had been smoothed already: or if any metaphysical objection is to be made to *war* being engaged in the festivities and amusements peculiar to a season of *peace*, the same overstrained accuracy must condemn Lucretius for making Mars recline on the lap of Venus, in the full enjoyment of voluptuous indolence.

We must travel rapidly through the second volume, though its contents are often valuable. In "Lear,"—"To do upon respect such violent outrage" is interpreted ‘to do outrage to that respect which is due to the king.' May it not simply mean to do outrage, on consideration, *i. e.* deliberately?—We subscribe to the remark on the *meiny*, and must acknowlege our obligations to the history of the word *cockney*, as well as to the following etymology:

‘ ROMEO AND JULIET.

‘ ACT V.

‘ Scene 1. Page 536.

‘ Rom. An *alligator* stuff'd———

‘ Our dictionaries supply no materials towards the etymology of this word, which was probably introduced into the language by some of our early voyagers to the Spanish or Portuguese settlements in the newly discovered world. They would hear the Spaniards discoursing of the animal by the name of *el lagarto*, or the lizard; Lat. *lacerta*; and on their return home, they would inform their countrymen that this sort of crocodile was called an *alligator*. It would not be difficult to trace other corrupted words in a similar manner.'

The long essay on *wassel* and *wastell*, and the old French song of Christmas, to which considerable justice is done in a translation here inserted, abound with curious matter.—Was it necessary, however, to tell us that *sere* means *dry*, and that *eager* signifies *sour*?—The following entertaining note is *not* rendered *more* entertaining by a plate of a *chopine*, which is added to it, because we are unable to conjecture how it could possibly be worn:

‘ HAMLET.

‘ Sc. 2. p. 135.

‘ Ham. Your ladyship is nearer to heaven, than when I saw you last, by the altitude of a *chopine*.

‘ In Raymond's *Voyage through Italy*, 1648, 12mo, a work which is said to have been partly written by Dr. Bargrave, prebendary of Canterbury, the following curious account of the *chopine* occurs. "This place [Venice] is much frequented by the walking may poles, I meane the women. They weare their coats halfe too long for their bodies, being mounted on their *chippeens*, (which are as high as a man's leg)

leg) they walke between two handmaids, majestickly deliberating of every step they take. This fashion was invented and appropriated to the noble Venetians wives, to bee constant to distinguish them from the courtesans, who goe covered in a vaile of white taffety."

'James Howell, speaking of the Venetian women, says, "They are low and of small statures for the most part, which makes them to rayse their bodies upon high shoes called *chapins*, which gave one occasion to say that the Venetian ladies were made of three things, one part of them was wood, meaning their chapins, another part was their apparell, and the third part was a woman; the Senat hath often endeavour'd to take away the wearing of those high shooes, but all women are so passionately delighted with this kind of state that no law can weane them from it."

'Some have supposed that the jealousy of Italian husbands gave rise to the invention of the *chopine*. Limojon de Saint Didier, a lively French writer on the republic of Venice, mentions a conversation with some of the doge's counsellors of state on this subject, in which it was remarked that smaller shoes would certainly be found more convenient; which induced one of the counsellors to say, putting on at the same time a very austere look, *pur troppo commodi, pur troppo.* The first ladies who rejected the use of the chopine were the daughters of the Doge Dominico Contareno, about the year 1670. It was impossible to set one foot before the other without leaning on the shoulders of two waiting women, and those who used them must have stalked along like boys in stilts.'

A phrase now almost proverbial, *out-heroding Herod*, is so completely and ludicrously illustrated in the following extract from the mystery of *the Slaughter of the Innocents*, performed at Chester and Coventry, that we cannot withhold it:

'Hamlet, Sc. 2. p. 173. His Majesty's entrance is announced by a herald in the vilest French jargon that can be concieved. He commences by injoining silence on the part of the spectators, and ends with sending them all to the devil. "La gran deaboly vos umport." He then makes a speech, which begins in bad Latin, and thus proceeds;

"[I am] the myghtyst conquerowre that ever walkid on grownd,
For I am evyn he that made bothe hevin and hell,
And of my myghte power holdith up the world rownd;
Magog and *Madroke* bothe thes did I confownde,
And in this bryght bronde[*] there bonis I brak on sunder,
That all the wyde worlde on those rappis[†] did wonder.
I am the cawse of this grett lyght and thunder;
Yt ys throgh my fure[‡] that the[§] soche noyse doth make;
My feyrefull contenance the cloudis so doth incumber,
That oftymes for drede therof the verre[||] yerth doth quake.
Loke when I with males[¶] this bryght brond doth shake,

'[*] sword. [†] raps, blows. [‡] fury. [§] they.
[||] very. [¶] malice.'

All the whole world from the north to the sowthe,
I ma them dystroie with won worde of my mouthe.
To recownt unto you myn inewmerabull substance,
Thatt were to moche for any tong to tell;
For all the whole orent * ys under myn obbeydeance.
And prince am I of purgatorre and chef capten of hell;
And thase tyranees trayturs be force ma I compell
Myne enemys to vanquese, and evyn to duste them dryve,
And with a twynke of myn iee not won to be left alyve.
Behald my contenance and my colur,
Bryghter than the sun in the meddis of the dey.
Where can you have a more grettur succur
Then to behold my person that ys so gaye?
My fawcun † and my fassion with my gorgis ‡ araye?
He that had the grace allwey theron to thynke,
Lyve the myght allwey withowt othur meyte or drynke;
And thys my tryomfande fame most hylist doth abownde.
Throgh owt this world in all reygeons abrod,
Reysemelyng the favour of that most myght *Mahownd.*
From *Jubytor* be desent § and cosyn to the grett God,
And namyd the most reydowndid || kyng *Eyrodde,*
Wycche that all pryncis hath undr subjeccion,
And all their whole powar undur my proteccion;
And therefore my hareode ¶, here called *Calcas,*
Warne thow evyry porte that noo schyppis aryve;
Nor also aloond ** stranger throgh my realme pas,
But the for there truage do pay markis fyve.
Now spede the forthe hastele,
For the that wyll the contrare,
Upon a galowse hangid schal be,
And be *Mahownde* of me they gett noo grace."

' When he hears of the flight of the messengers, he exclaims—

" I stampe, I stare, I loke all abowt,
Myght I them take I schuld them bren at a glede ††,
I ren, I rawe ‡‡, and now I am wode ||||,
A that these velen trayturs hath mard this my mode
The schal be hangid yf I ma cum them to."

' The stage direction is, " Here *Erode* ragis in the pagond and in the strete also." He consults with his knights on putting the children to death; and on their dissuading him from it as likely to excite an insurrection, he says—

" A rysing, owt, owt, owt."

" There *Erode* ragis ageyne and then seyth thus:"

' * orient. † falcon, or perhaps falchion. ‡ gorgeous.
§ I am descended. || renowned. ¶ herald. ** allow.
†† burn on live coals. ‡‡ rave. |||| mad.'

"Out velen wrychis har apon [*] you I cry,
My wyll utturly loke that yt be wroght,
Or apon a gallowse bothe you schall dye
Be *Mabowndе* most myghtyst that me dere hath boght."

'At length the knights consent to slay the children, and *Herod* says;

"And then wyll I for fayne trypp lyke a doo."

'The bodies of the children are brought to him in carts; but he is told that all his deeds are come to nothing, as the child whom he particularly sought after had escaped into Egypt. He once more falls into a violent passion, orders his palfrey to be saddled, and hurries away in pursuit of the infant. Here the piece ends. It was performed by the taylors and shearmen in the year 1534; but the composition is of much greater antiquity.'

After the notes on the several plays, a dissertation follows, which is not announced in Mr. D.'s title-page, "on the anachronisms and some other incongruities of Shakspeare." The use of this *recueil* we cannot discover, since all these incongruities are pointed out in the notes to each play, as they occur; and if they are here collected for amusement, this is a purpose which they do not answer by being barely stated, however they might be wrought up.—The dissertation on the clowns and fools of Shakspeare, over whom Mr. Douce exercises the superintending care of a Lord Chancellor, is a judicious combination of all that can be properly stated on that strange but interesting subject.—The discussion of the *Gesta Romanorum*, which is far more valuable than either of the others papers, is introduced by some notice of the moralizations of profane works so common in the middle ages:

'The promptuary of examples for the use of preachers, at the end of Herolt's *Sermones discipuli*, composed in 1418, has been already mentioned by Mr. Warton, who has given a curious and correct account of that work; but he has omitted to notice, that, among a multitude of pious authors cited in it, the name of Ovid appears. This practice of indiscriminate quotation became afterwards very common. It was, indeed, sanctioned by a preceding custom, among religious writers, of *moralizing* works of all denominations. Thus, to mention only a few, Thomas Walleys, a Welsh Dominican frier, had published his moralizations of Ovid's metamorphoses, in the fourteenth century [†]. The *Bestiarum*, a treatise on animals, is, as well as the

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'[*] hereupon, or perhaps *haro!*'

'[†] There is a great deal of confusion respecting this man, some making him an English Jacobin of the fourteenth century. He has been mistaken for other persons of the same name, and his works are by no means well ascertained, being often confounded with those of Nicolas Trivet and others. In his Ovid he has been indebted to a preceding the *Gest. Romanorum,* perhaps an earlier instance. Afterwards the celebrated but licentious *Romance of the Rose* was moralized by Jean Molinet. Even the game of chess was moralized; for the reader who may take up Caxton's translation of Jacobus de Cæsolis, will be grievously disappointed should he expect to find any didactic or even historical information. We are not to wonder therefore, if on the restoration of letters, a system of morality was extracted from Æsop and other fabulists; and, accordingly, some of the early printed editions of Æsop were published under the title of *Æsopus moralizatus,* and this, do doubt, led the way to the moral applications to his fables which afterwards appeared in other languages.

'Among the preachers who interspersed their sermons with narrations of various kinds, a Carthusian monk of the fifteenth century deserves particular mention. With as much quaintness as humility, he styles himself *Guillelmus Hilacensis quondam simplex cordatus pauperculus discalciatus ac contemptibilis denudatus, sapientissimorum rudissimus, electorum infimus, et minorum minimus.* He has left a volume of sermons on the Lord's prayer, with stories in every page*. In the British museum, there is a very curious collection of Latin sermons, compiled about the reign of Henry the Sixth, by a person who calls himself a vicar of Magdalen college, Oxford. They abound with stories from Æsop, Cicero, Seneca, Valerius Maximus, Saint Austin, venerable Bede, &c.† Stephen Baron, an English Minorite in the reign of Henry the Eighth, has left a similar volume of sermons preached before the university of Cambridge‡.

'Among the most remarkable persons of this description who soon followed, were fathers Menot, Maillard, Barelete, Raulin, Vincent Ferrier, Pierre de Boves, &c., whose discourses were filled with quotations from Virgil, Valerius Maximus, Apuleius, Dante, Petrarch, and the *Gesta Romanorum.* Erasmus, ridiculing the absurdities of some of the theologians, mentions their practice of quoting the *Speculum historiale* and *Gesta Romanorum.* Schelhorn speaks of a copy of the latter in his possession, dated 1499, in which some former possessor had marked against many of the stories the year in which he had used them in his sermons. Even in the eighteenth century the Italians had not left off this custom. Grosley states, that he heard

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preceding work by Alexander Neckam. Another allegorical work on Ovid's metamorphoses was written about 1370, by Giovanni Buonsignore di Castello, and a tropological explanation of them was published by Pierre Lavigne, about 1500. There is also a manuscript in the Royal library at Paris, intitled *Ovidii metamorphosis moralisata, per Johannem Bourgauldum.* See Labbe *nova bibl. MSS.,* p. 321.'

'* It was printed at Paris, 1494, in 12mo, by Geringard Rembolt.'

'† MS. Harl. 5396. This manuscript contains another similar collection; and these are the more worthy of being noticed, as we have very few of the kind printed in England.'

'‡ These were printed at Wynkyn de Worde, and at Paris, without date.'

a buffoon preacher at Rome, who stuffed his discourse with a thousand tales, among which was that of father Philip's geese, from Boccaccio.'

Mention is then made of some of the most important of these works; and from that which is ascribed to Odo of Ceriton, the following parables are extracted:

"Isengrin the wolf, to expiate his sins, became a monk. His brethren endeavoured to teach him his letters, that he might say *Pater noster;* but all that they were able to get from him was, 'lamb, lamb.' They told him to look up to the cross, but could never make him turn his eyes from the sheep. In like manner do the monks cry out for good wine, and fix their eyes on dainty viands and full trenchers; whence the English proverb, *Yf alle that the wolf unto the prest worthe and be sette on to boke salmes to ler, zit is ever hys one eye to the wodeward* *." To conclude with one more, "The wolf being dead, the lion assembled the rest of the beasts to celebrate his obsequies. The hare carried the holy water, and the hedge-hogs the wax tapers. The goats tolled the bells; the badger dug the grave; the fox carried the coffin; Berengarius the bear celebrated mass; the ox read the gospels, and the ass the epistles. Mass being finished, and the Isengrin duly buried, the beasts partook of a splendid feast, the expence of which was defrayed out of the deceased's property. The parties wished for nothing better than a similar ceremony. So, says the moral, on the death of any rich usurer, the abbots assemble all the *beasts* of the monastery; for in general, the black and white monks are really brutes, that is, lions in pride; foxes in cunning; hogs in gluttony; goats in luxury; asses in sloth, and hares in cowardice."

The *Gesta Romanorum,* which has also been designated by the title *Liber Monasticus,* was certainly a collection of apologues formed for the use of preachers: but Mr. D. combats Warton's opinion that it was composed by Peter Bercheur, or Berchorius, though without ascribing it to any other writer. Might it not be the labour of various persons, all interested in

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'* That is, "Though the wolf come to the priest, and be set to his book to learn psalms, yet is one of his eyes ever turned towards the wood." A similar fable is among those composed by Marie de France in the twelfth century. A curate having tamed a wolf, undertook to teach him to read. "Now," says he to the scholar, "repeat after me, A." The wolf articulated A. "Good," says the curate; "now say B." The wolf cried "bee, bee;" but thinking he heard the bleating of the sheep, away he ran to the fold." This apologue is probably from the East. See the story of *Bohetzad and his ten vizirs* in the continuation of the Arabian nights' entertainments. The other seems to have been borrowed from the celebrated and interesting romance of Reynard the Fox, evidently composed long before the twelfth century.'

increasing the collection, for their own use and that of their brethren?—The MSS., the printed editions, and the translations, of this work, are enumerated with care.

As Mr. D. remarks, however,

> 'It is now time to proceed to the description of *another Gesta Romanorum*, and which has indeed been the principal cause of the present dissertation. This work was undoubtedly composed in England in imitation of the other; and therefore it will be necessary for the future to distinguish the two works by the respective appellations of the *original* and the *English Gesta*.
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> 'It is remarkable that neither Mr. Tyrwhitt nor Mr. Warton, both of whom had frequent occasion to inspect the work in question, and to notice certain variations between what they have too loosely termed the *printed copies* and the *manuscripts*, should not have perceived that the latter were in reality a different performance. Mr. Tyrwhitt indeed, for want of this perception, has made use of certain English features in the manuscripts as an argument to prove that the *original Gesta* was composed in England.'

An analysis is then given of the additional stories in this *Gesta*, some of which are interesting in themselves, and others curious as having furnished the ground-work of subsequent stories. We select the following, on account of the resemblance between its catastrophe and a report long prevalent respecting the death of a late licentious nobleman:

> 'A law was made at Rome, that no man should marry for beauty, but for riches only; and that no woman should be united to a poor man, unless he should by some means acquire wealth equal to her own. A certain poor knight solicited the hand of a rich lady, but she reminded him of the law, and desired him to use the best means of complying with it, in order to effect their union. He departed in great sorrow, and after much enquiry, was informed of a rich duke who had been blind from the day of his birth. Him he resolved to murder, and obtain his wealth; but found that he was protected in the day-time by several armed domestics, and at night by the vigilance of a faithful dog. He contrived however to kill the dog with an arrow, and immediately afterwards the master, with whose money he returned to the lady. He informed her that he had accomplished his purpose; and being interrogated how this had been done in so short a space of time, he related all that had happened. The lady desired, before the marriage should take place, that he would go to the spot where the duke was buried, lay himself on his tomb, listen to what he might hear, and then report it to her. The knight armed himself and went accordingly. In the middle of the night he heard a voice saying, "O duke, that liest here, what askest thou that I can do for thee?" The answer was, "O Jesus, thou upright judge, all that I require is vengeance for my blood unjustly spilt." The voice rejoined, "Thirty years from this time thy wish shall be fulfilled." The knight, extremely terrified, returned with the news to

the lady. She reflected that thirty years were a long period, and resolved on the marriage. During the whole of the above time the parties remained in perfect happiness.

'When the thirty years were nearly elapsed, the knight built a very strong castle, and over one of the gates, in a conspicuous place, caused the following verses to be written:

"In my distress, religion's aid I sought;
But my distress reliev'd, I held it nought.
The wolf was sick, a lamb he seem'd to be;
But health restor'd, the wolf again we see."

Interrogated as to the meaning of these enigmatical lines, the knight at once explained them by relating his own story, and added that in eight days time the thirty years would expire. He invited all his friends to a feast at that period; and when the day was arrived, the guests placed at table, and the minstrels attuning their instruments of music, a beautiful bird flew in at the window and began to sing with uncommon sweetness. The knight listened attentively, and said, "I fear this bird prognosticates misfortunes." He then took his bow, and shot an arrow into it in the presence of all the company. Instantly the castle divided in two parts, and, with the knight, his wife, and all who were in it, was precipitated to the lowest depth of the infernal regions. The story adds, that on the spot where the castle stood, there is now a spacious lake, on which no substance whatever floats, but is immediately plunged to the bottom.'

This singular work is supposed to have been written either by Bromyard or Walleis, and a list is given of its MSS. and printed editions.

Mr. Douce's dissertation on the Morris Dance, assisted by an engraving from a very scarce copper plate, throws much light on the characters which figured in that antient and reverend pastime, and the style in which it was exhibited. It is said that morris dancers are yet annually seen in Norfolk and Lancashire: some from Pendleton paid a visit to Salford in 1792; and a very few years ago, a strolling company of this sort was seen at Usk in Monmouthshire, but they had dwindled down to 'a boy-Maid Marian, a hobby horse, and a fool.'

We trust that Mr. Douce will pursue his researches on the curious subjects connected with antient manners, for which he is so eminently qualified. We are bound to acknowlege with gratitude the amusement and information which his present work has afforded us; and to allow him the praise of being a learned antiquary, an acute observer, and frequently an useful commentator on the greatest of dramatic poets.

Art. II. *General View of the Agriculture of the County of Devon*; with Observations on the Means of its Improvement. Drawn up for the Consideration of the Board of Agriculture, and internal Improvement. By Charles Vancouver. 8vo. pp. 479. 15s. Boards. R. Phillips. 1808.

THOUGH all the county reports are cast in the same mould, or constructed on one general plan, the materials of which they are composed are various, and their merit is greater or less in proportion to the genius and industry of the person to whom the business of the survey is assigned. As far as we can decide on the evidence before us, Mr. Vancouver appears to possess the necessary requisites for the employment which he undertook. No trouble seems to have been spared in collecting information, and no skill nor labour has been wanting in digesting and arranging it for the consideration of the Board, and the information of the public at large. With reference to himself, and to the present General View of the County of Devon, he observes,

'That the Surveyor enters on the examination of the agricultural practice and general interests of the county, with a mind totally unfettered by any opinions or practices prevalent in its rural, commercial, or manufacturing departments. So little indeed has his attention been engaged of late years in the consideration of rural improvements (unless on the great scale of cutting down the woodland, and clearing the forests in Kentucky) and the interests of a community necessarily connected therewith, that on the commencement of the present Survey, he found it necessary to re-peruse, with considerable attention, the two Reports he formerly had the honour to prepare under the sanction of the Honourable Board, on the Agriculture of Cambridgeshire and Essex, before he entered upon the present inquiries. This recurrence to former labours has tended to disperse the confusion of ideas which pressed upon his mind, in his endeavours to retrace impressions which once interested, although from lapse of time and other engagements, became in a manner disregarded. Again, however, within the sphere of his former pursuits and inclinations, he reverts with pleasure to the contemplation of objects so genial to him; and, fully impressed with the importance of the subject, he enters upon the following detail, subjoining such observations as result from long experience, to the consideration of the Honourable Board.

'Delightful task, to rear the wholesome plant,
To teach the infant tendril how to climb;
To spread the enriching compost o'er the soil;
To till with temperate zeal the teeming mould,
And fix in Nature's lap, with gen'rous care,
Abundant crops for ages yet to come.'

Mr. V. has divided the County of Devon into seven districts, exclusively of Dartmoor Forest, and this division is closely followed in the different departments of the work; so that information is presented relative to the agricultural state and practice of the county, as distinctly as the nature of such a survey can admit. With the details, as occasions arise, he blends his own strictures; and his animadversions often merit the notice of the gentleman and the farmer. If commendation can be bestowed, he seems to have pleasure in giving it: but if reproof be necessary, he does not spare the rod. To his account of *things as they are,* he sometimes subjoins a representation or sketch of *things as they should be,* according to his judgment; thus combining instruction with history.

Of the mass of particulars of which this thick and closely printed volume contains a detail, we can only advert to a few; among which the account of the geographical Situation, Extent, and Divisions of the county under survey claim the first place:

'Devonshire is a maritime county, bounded north-eastwardly by Exmoor, in the county of Somerset; east and south by a part of Dorsetshire and the English Channel; west by Cornwall, and a part of the Bristol Channel; and north by the Bristol Channel only. It is about 70 miles from north to south; 65 from east to west, and 280 in circumference: of which, after rejecting the prominent headlands and indented coves or inlets, not exceeding one mile in their breadth or openings, there are 52 miles on the Bristol, and on the English Channel 82 miles, of maritime coast.

'*Acres.*—The most modern calculation extant (or at least such as has been within the reach of the Author of this Report) assigns an area of 1,595,309 statute acres, or 2493 square miles, including water-courses, for the surface territory of the county.

'This extent of country is divided into 33 hundreds, and again subdivided into 432 parishes and tithings, exclusive of the 22 parishes and precincts contained within the boundaries of the city of Exeter. The returns made to parliament under the Population Act of the 41st of George the Third, state the number of inhabited houses within the county to be 58,041: these are inhabited by 72,560 families, making a population of 343,076 souls, and averaging 137,61 inhabitants to each square mile of 640 statute acres.

'*Political.*—"Under the Roman domination, Devon was included in the district named Britannia Prima; by the Saxons it was made part of the kingdom of Wessex, and so continued till the incorporation of the various Saxon states into one monarchy, in the time of Egbert."

'The county of Devon gives the title of Duke and Earl to the noble family of Cavendish. The city of Exeter sends two members to parliament, and gives the title of Marquis and Earl to the Cecil family. Plymouth, one of the principal arsenals for the naval stores of the kingdom, gives the title of Earl to the family of Windsor Hickman, and sends two members to parliament; Tavistock sends two members to parliament, and gives the title of Marquis to the family of Russell; Dartmouth sends two members to parliament, and gives the title of Earl and Baron to the family of Legge; Ashburton sends two members to parliament, and gives the title of Baron to the family of Dunning; Barnstable, Tiverton, Oakhampton, Honiton, Plympton, Totness, and Beeralston, each sends two members to parliament: Torrington gives the title of Viscount to the family of Byng

'Besides these. there are the following market-towns, viz Crediton, Biddeford, Topsham, Axminster, Bampton, Newton Bushell, Lyfton, Bow. Bradninch, Brent, Kingsbridge, Dodbrooke, Chudleigh (which latter gives the title of Baron to the family of Clifford), Chumleigh, Cullumpton, Combe-martin, Coliton, Hartland, Hatherleigh, Holdsworthy, Ilfracombe, Modbury, Moreton, Hempstead, and South Molton.

'The following villages are remarkable for giving the following titles, viz. Edgcumbe gives the title of Viscount to the family of the same name; Boringdon gives the title of Baron to the family of Parker; Sidbury, the same honour to the family of Fitzgibbon; Stevenstone, to that of Rolle; and Sidmouth to that of Addington.

'The principal rivers immediately discharging into the Bristol and English Channel, are, the Taw, the Torridge, the Tamar, the Plym, the Yealme, the Erme, the Aven, the Dart, the Teign, the Exe, the Otter, and the Axe; the lesser streams having the same outfall, are, the Lyn, the Dawl, and the Sid; the head branches of the principal rivers are, the Mole, the Bray, the Okements, east and west, the Tavy, the Lyd, the Tynhay, the Carey, the Waldon, the Lenmon, the Bovey, the Wrey, the Creedy, the Culm, the Little Dart, the Coley, and the West Waters of the river Axe; all conspiring with their respective dependencies and contributory waters, to justify the ancient designation of the county, which was that of a country abounding with rivers, rivulets, and streams. Hence its original name D'Avon, and afterwards, including Cornwall, that of Danmonium *.

'It sends 26 members to parliament, viz. two for the county, and 24, as above shewn. It pays a one-twentieth part of the land-tax, and provides 1600 men to the national militia. It produces silver, copper, tin, lead, iron, manganese, umber, timber, slate, marble, limestone, freestone, moorstone, and corn; cider, fowls, game, and fish in abundance. Its chief manufactures are the different kinds of woollen cloths, as also of bone-lace, in the eastern parts of the county. There are mineral waters at Tavistock, Cleave, Lamerton, Bampton, and Lifton The bathing places so much resorted to during the summer season, on account of the great purity of the water and superior conveniences of sea-bathing, are, Linton, Ilfra-

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'* The Roman geographers attribute Devonshire and Cornwall to the Dunmonii or Danmonii. The Lizard Point in Cornwall, is denominated Danmonium Promontorium by Cambden, who brings the origin of the name from the British *moina*, signifying tin, and another from the vallies in which the inhabitants dwelt—*Duffnient*, in British, signifying low vallies.'

combe, Clovella Court, Hartland, Torquay, Sheldon, Teignmouth, Bridleigh, Dawlish, Star-cross, Exmouth, Salterton, Sidmouth, Bere, and Seaton.

'*Ecclesiastical.*—Devonshire lies within the province of Canterbury and diocese of Exeter. This city is the see of the Bishop, and was so made by King Edward the Confessor, who transferred it hither from Crediton. The city is a county within itself, and, with the county of Devon, is included in the western circuit of the kingdom.'

To the *political* and *ecclesiastical*, Mr. Vancouver next adds the *agricultural* divisions, which he arranges in the following order: District 1. *North Devon.* 2. *Free, or Dunstone Land.* 3. *Moorlands.* 4. *South Hams, Limestone, Marble, &c.* 5. *Granite Gravel.* 6. *Red Clay and sandy Loam, Marl, Grout and Dunstone; Flints of Haldon and Woodbury.* 7. *Chalk, Flint, Sandstone, Marl, Freestone, Limestone, &c. &c.* These districts are numbered and marked by different colours on the map, in order to assist the reader in ascertaining the portion of the county to which the remarks of the surveyor apply.

The industry of the author may be inferred not only from the minute reports of each district arranged under distinct heads, and the long statistical tables here furnished, but also from his brief introductory paragraph on the subject of soil.

'As it appears utterly impossible for any one to pronounce with certainty on the nature of soil or surface-mould, without a due examination of the subsoil, and even the more remote substrata of the surface to be examined, it is deemed proper to premise, that in the present Survey, close attention has been paid to these particulars.'

After this notice, a full account is exhibited of the soil of the county, occupying many pages.

In the section on *Water*, the injury done to the Salmon-fishery by the destruction of the fry is justly reprobated:

'If it is true, as is asserted, that there is a proneness in those animals to return to the waters in which they were bred, the taking of such vast numbers in the latter end of the year appears to be such wasteful and improvident destruction of the species, as loudly to call for the most serious consideration; it being stated from very good authority, that on the return of the young fish to seaward at that season, no less than a thousand have been taken in one week at Brightly, on the river Taw; as many as half that number have been caught at Umberleigh, in the same space of time, and on which occasions it has been usual for the young salmon fry, or gravellers, to be given to the pigs. So very abundant was the supply of salmon formerly in these waters, that it is still in the memory of many persons, that the farmers, in hiring their servants, found it necessary to stipulate that they should not be compelled to eat salmon oftener than twice a week.'

When Mr. V. proceeds to *the State of Property*, he touches on a circumstance to which professional Land Surveyors and Stewards are "feelingly alive:" but, as there is evidently much truth in the observation, we shall not abbreviate the section by the omission of that part:

> 'If we except a few individuals, who, in reference to others, may be considered as owners of large estates, the landed property in this county will appear to be very much divided; a large proportion of it being in the hands of a respectable yeomanry, and other estates belonging to the sees of Exeter, York, and Salisbury, the Dean and Chapter of Windsor, the Universities, and the Duchy of Cornwall, forming no inconsiderable part of the whole county. The manner, however, in which this landed property, when so large as to be out of the occupation of the owner, is managed, induces much reflection, and on which it will be necessary to animadvert with all that freedom and interest, which the importance of the subject, and its consequences, so highly demand.
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> 'It is believed, that in no part of England are the care and management of estates so generally deputed to the superintendance of attornies and other unqualified persons, as in the county of Devon: in what view their education, professional pursuits, and habits, can be deemed qualifications for the important duties of land agent, is not easily to be understood; particularly, as the essential endowments of the latter are so widely different from those of law agents, whose exclusive attention should be directed to the title. Different, however, are the qualifications for a land steward, for it is to him, and him only, that we must look for projecting, directing, and carrying into execution such works as the nature of the estate requires, and by the most economical and judicious means, effecting the permanent improvement of his employer's property.'

With as little reserve he offers his opinion on the bad consequences of Life-hold Tenures; on the injudicious sites of many farm houses; on the building and tenanting of cottages; on the character of the farmers; &c. &c.

Under the head of building materials, Mr. V. informs us that, in a district in which Slate abounds almost in every part, a substitute for this covering is coming much into use; and the receipt for this artificial compound being subjoined, we shall copy it, as acceptable information to some of our readers, together with the recipe for an additional composition:

> 'Take three parts whiting, five of sand, one of pounded charcoal, and one of bone ashes;—to a barrel of tar is added 4lb. of black rosin, which boiling together, the ingredients are added in small quantities, keeping them constantly in motion over the fire, till the whole mass becomes of a consistence fit for use. The roof being previously covered with sheathing-paper securely nailed down, it should be spread hot from the copper, about three quarters of an inch thick, and which will cost, at the cauldron, about 35s. for each square of ten feet.

The common slating will cost about 32s. the same measure. The roof for the composition is pitched very flat, and, from the lightness of its scantling, comes considerably cheaper than the roof required for carrying slate or tiles.—A preserving and highly ornamental wash for stone or rough-cast buildings, is getting greatly into use: it consists of four parts of pounded lime, three of sand, two of pounded wood-ashes, and one of scoria of iron, mixed well together, and made sufficiently fluid to be applied with a brush. When dry, it gives the appearance of new Portland stone, and affords an excellent protection against the penetrating force of the south-westerly storms.'

Perfectly in unison with the opinion of other county-reporters, is Mr. V.'s recommendation of the thrashing machine, for general adoption.

The chapter on *Arable Land* contains the exposition of an usage in the county of Devon on the cutting or reaping of wheat, which would be "more honoured in the breach than the observance." This agricultural historian fails not to mark it with his anathema; and we hope, for the credit of rural morality, that it will be discontinued. By the following extract, our readers will be informed of the singular circumstance to which we allude:

'The reaping and harvesting of the wheat is attended with so heavy an expence, and with practices of so disorderly a nature, as to call for the strongest mark of disapprobation, and their immediate discontinuance, or at least a modification of their pastime after the labours of the day. The wheat being ready to cut down, and amounting from 10 to 20 acres, notice is given in the neighbourhood, that a reaping is to be performed on a particular day, when, as the farmer may be more or less liked in the village, on the morning of the day appointed, a gang, consisting of an indefinite number of men and women, assemble at the field, and the reaping commences after breakfast, which is seldom over till between eight and nine o'clock. This company is open for additional hands to drop in at any time before the twelfth hour, to partake of the frolic of the day. By eleven or twelve o'clock the ale or cider has so much warmed and elevated their spirits, that their noisy jokes and ribaldry are heard to a considerable distance, and often serve to draw auxiliary force within the accustomed time. The dinner, consisting of the best meat and vegetables, is carried into the field between twelve and one o'clock: this is distributed, with copious draughts of ale and cider; and by two o'clock the pastime of cutting and binding the wheat is resumed, and continued without other interruption than the squabbles of the party, until about five o'clock, when what is called the drinkings are taken into the field, and, under the shade of a hedge-row or large tree, the panniers are examined, and buns, cakes, and all such articles are found, as the confectionary skill of the farmer's wife could produce for gratifying the appetites of her customary guests at this season.

'After the drinkings are over, which generally consume from half to three-quarters of an hour (and even longer, if such can be spared from the completion of the field), the amusement of the wheat-harvest is continued, with such exertions as draw the reaping and binding of the field together with the close of the evening. This done, a small sheaf is bound up, and set upon the top of one of the ridges, when the reapers retiring to a certain distance, each throws his reap-hook at the sheaf, until one, more fortunate, or less inebriated than the rest, strikes it down: this achievement is accompanied with the utmost stretch and power of the voices of the company, uttering words very indistinctly, but somewhat to this purpose: *we ha in! we ha in!*—which noise and tumult continue about half an hour; when the company retire to the farm-house to sup, which being over, large portions of ale and cider enable them to carouse and vociferate until one or two o'clock in the morning.

'At the same house, or that of a neigbouring farmer, a similar scene is renewed, beginning between eight and nine o'clock in the morning following, and so continued through the precious season of the wheat harvest in this country. It must be observed, that the labourers thus employed in reaping receive no wages, but in lieu thereof, they have an invitation to the farmer's house, to partake of a harvest frolic; and at Christmas, during the whole of which time, and which seldom continues less than three or four days, the house is kept open night and day to the guests, whose behaviour during the time may be assimilated to the frolics of a bear-garden.'

Rural simplicity and innocence are often depicted by poets, but in a Devonshire wheat-harvest their descriptions are not realized.

It is well known that the Devonshire dairy-practice, in scalding the cream for making butter, differs from that of most other counties: but we learn that the smoaky taste communicated by the fumes of charcoal to the clouted cream, in the operation of scalding, renders the butter made with it unpleasant to many persons; that in consequence the Factors object to it; and that the practice is abandoned in all the large dairies.

The produce of Cider is averaged at 3½ hogsheads per acre through the county.

From Col. Taylor of Ogwell-house, Mr. V. has obtained some information on the propagation of the Elm, which cannot be too generally known:

'Writers on planting recommend raising elms by layers as better than suckers, which, they say, are more apt to breed suckers, and thus injure the tree and encumber the ground round them. Those who give this advice, are probably in the interest of the nurseryman, for the statement is not true, and there are no better trees than those properly taken from suckers, and placed for two or three years in a good nursery. A young tree growing as a sucker, without transplanting, certainly breeds new ones, because it springs up from a long horizontal root, which being accidentally bored or otherwise wounded, will, in all such places, throw up a new plant; but if the young tree be severed from this root, and planted in good soil, it speedily becomes flourishing, and grows exactly as the larger tree grows. On examination of these roots, no deficiency will be found, but the case is widely different if the young tree remains attached to the parent root, the decay in the stump of which communicates with the young tree; and this is the reason why so much of the hedgerow elm falls unsound. Although apparently flourishing in the lower part of the stock, they all grow from suckers, which convey the rot from the mother to the daughter; and it is a rare thing in Devonshire, to find two sound elms together that have sprung up spontaneously, whereas it is equally uncommon to find a planted tree unsound at the bottom.'

We have already observed that the Forest of Dartmoor makes a distinct district on the map, and we shall copy a part of the account here given of it:

'The forest of Dartmoor rises with a bold majestic grandeur over all the surrounding heights, which compose an extremely rough and broken region in this part of the county of Devon. After attaining the summit of this waste, it is found to spread generally (at least in comparison with the leading features of the country below) into an extended plain, and so much of this stupendous eminence as is called The Forest of Dartmoor, is divided by certain meets and bounds from the commons belonging to the surrounding parishes, and which, by calculation from the map of the moor, made by Mr. Thomas Gray, in 1796, is found to contain 53,644 acres. This forest belongs to His Royal Highness the Prince of Wales, as appurtenant to, and parcel of the Duchy of Cornwall.

'The duty of the Surveyor on this occasion is deemed to be exclusively confined to the examination of the native properties of the forest, and how they may be most effectually and permanently improved to the public benefit, the advantages of the revenues of the Duchy, and above all, to the melioration of the climate of the moor, and consequently to that of the country below. The relative heights of the most prominent and lofty points upon or near the Forest, with well-known eminences in the surrounding country, must afford considerable satisfaction, as the result of data deduced from the trigonometrical survey, conducted by Colonel Mudge, and to whose politeness the Surveyor is much indebted for the important communication. These heights are all in reference to the common level of the sea. Where they are returned certain, there can be no appeal beyond this statement; and where the return is made probable only, it will, in most cases, be found within a few feet of the existing elevation, and, at all events, sufficiently accurate for our purpose.

	Feet.	
Butterton Hill, near Ivy Bridge, - -	1201	certain.
Rippon Tor, east of ditto, - - - -	1545	ditto.
North end of Cawsand beacon, - - -	1792	ditto.
Highest part of Dartmoor, called Cawsand bog,	2090	probable.
Summit,	5347	feet.
divide by	3	
Mean height of the forest of Dartmoor, -	1782	feet.'

Mr. V. next inquires into the effects of the boggy an elevated region of Dartmoor on the climate of the surrounding country; and he proposes the drainage of its bogs as th means of bringing them into cultivation, and of improvin the temperature of the atmosphere. To the account o Dartmoor is added a perspective view of the War Priso situated on that waste, near Tor Royal, designed for the accommodation of 10,000 men.—Various particulars are specified in the chapter on Improvements: but for these we mus refer to the volume.

On the North Devonshire breed of cattle, Mr. V. make these remarks:

> ‘The superiority of this breed for grazing or for draught, is ampl demonstrated by the demand, and very high prices they bring afte their work is done, either at home or among the Somersetshire graziers; but for the uses of the dairy or for milk, it is a breed by n means held in general estimation, as their aptitude to look well (without being fleshy) is derived from the peculiar nature of the animal which disposes its secretions in the accumulation of fat, rather than i the production of milk. For the purposes of labour, this breed can n where be excelled for docility, activity, or hardihood, in proof of whic no stronger circumstance can be adduced, than that it is a commo day's work, on fallow land, for four steers to plough two acres wit a double-furrow plough, and that a general use is thus made of them and for most of the other purposes of draught in the country wher they were originally found; and in others to which they have bee since transplanted.

A plate exhibiting the North Devon Cow is given; an the form, excellencies, and defects of this animal are full described.

It is reported that the Exmoor sheep have been crosse with the Spanish Merino, and that ‘this cross makes a ver compact animal; the native defects in the form of the Merin appearing to be very much, if not entirely, absorbed in th more pleasing symmetry of the Ryland.’ The Bampton Nott Dartmoor, and other breeds of sheep in the several districts are regularly reviewed by the Surveyor: but we cannot follo him in his report, and must pass over the other animals included under the chapter on Live Stock; which concludes with curious estimate of the loss sustained in the destruction of grai by pigeons, which Mr. V. supposes must amount to 1,476,562 10s.! No very attractive view is afforded of the Devonshir Roads; and the gangs of pack horses which occur on the must, according to Mr. V.'s representation, be formidabl especially when they are met descending a hill in a narro pass.

Among the Manufactures of this county we find the Roy Dock Yard at Plymouth included; in which naval arsena

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from the best information that this reporter was able to obtain, 2741 artificers are employed, the annual amount of whose wages is 191,153l. 16s. 9d.

As to Commerce, it is stated that the Exports from the port of Exeter, in 1805, exceeded those of the year 1800, by 15,251 pieces of woollen, valued at 66.559l. 18s.

Particular attention is paid in this report to the subject of Population; and separate tables are assigned to each District; to which are appended distinct remarks, including the Healthiness of the district, and the Food and Mode of Living of the Inhabitants.

Though it is lamented that want of hands and of capital obstructs the agricultural improvement of this county, the farmers are represented as not averse from instruction; and Mr. V. hopes to persuade them to desist from the practice of paring and burning their sound well-stapled land.

In conclusion, we are presented with *Means of Improvement, and the Measures calculated for that purpose*, which branch out into several heads. One of these is the *Poor*; to which "*hewers of wood and drawers of water*" for the community, this Reporter would not have any instruction extended that 'should inspire them with a desire to amend their circumstances by the quitting of their cast.' He suspects that his observations on this subject will be deemed 'contracted and ungenerous;' and we must confess that the application of the Asiatic word *cast* to the English peasantry is of this nature; while the recommendation of measures, by which they must be for ever confined to that class, is still more deserving of those terms. We are sorry to differ from Mr. V. when we are about to take our leave of him: but his notions, if adopted, would lead to the revival of the state of *Villainage*, and to the conversion of our labouring poor into mere *serfs*. It is not from the little instruction given to the agricultural poor that discontent arises, but from the inadequacy of their wages to procure the means of subsistence: a just ground of complaint, on Mr. V.'s own statement; for he admits that wages have not risen in proportion to the price of the necessaries of life. We shall not here, however, pursue this subject, which would lead to an undue extension of the present article.—By the samples which we have produced from the different divisions and subdivisons of this work, our readers will be able to form some opinion of the merit of the whole, and of the praise to which the Reporter is intitled; though they must be aware that numerous interesting topics are passed by us altogether unnoticed.—Twenty two plates, including the Map, embellish the volume: but it wants an Index, and is incorrectly printed, even to a greater extent than is specified in the long list of Errata.

Ought not a County Glossary to accompany the Agricultural Reports?

Art. III. *The fourteen Books of Palladius Rutilius Taurus Æmilianus on Agriculture.* By T. Owen, M. A. of Queen's College, Oxford, and Rector of Upton Scudamore, Wilts. 8vo. pp. 349. 8s. Boards. White. 1807.

Did the question *Cui bono?* never occur to this translator, when he was employed in cooking this antiquated hash for the British public? If those books, which are classed under the general head of Grecian and Roman Classics, contained nothing preferable to these remains of Palladius, we should not recommend the study of the languages in which they are written. Our opinion of the agricultural science of the antients remains the same as it was when we reviewed Mr. Owen's *Geoponica*; (see M. R. Vol. 51, N. S. p. 183) and indeed the publication before us serves to confirm it: but we could have wished to have been spared the trouble of wading through such a mass of stupidity for so bootless a purpose. We read Virgil's Georgics not as a practical treatise, but as a poem, and in the fascination of the Muse we forget the ignorance of the Farmer. Here, however, we have nothing to recompense us; for though at the end Palladius addresses his friend Pasiphilus in verse, he is no descendant of the Mantuan swain, and in his English dress he has acquired no adventitious attractions.

Mr. Owen observes that it is not easy to ascertain the exact period under the Roman Empire at which his author flourished: but it is conjectured that in the reign of the Emperor Antoninus he wrote these books on Husbandry; which, we are told, mention several circumstances that had not been noticed by Columella. Even supposing that the directions here given had been complete, the subjects to which they apply, viz. the Vine, Olive, &c. render them altogether uninteresting in our northern climate: but the fact is that a great portion of these receipts are childish, and must be perused by the more philosophic moderns with a smile, if not with a downright horse-laugh. Mr. Owen endeavours to obtain some respect for this treatise, by intimating that our modern authors on Gardening and Agriculture are indebted for their arrangement to the Roman writer: but we cannot allow any obligation of this kind; since it may with confidence be asserted that none of our practical Horticulturists, who have arranged observations relative to their art according to the order of the Calendar, and specified the work appropriated *to every month in the year*, ever heard the long name of *Palladius Rutilius Taurus Æmilianus.*

Only as a matter of curiosity, then, can this translation be tolerated; and in a long winter-evening, when no better employment occurs, our ingenious English farmer may turn over these pages. With the view, however, of saving his time, and his pocket, we shall present him with a few samples taken from the several bins in this granary of Roman agricultural knowlege.

In the section concerning Industry, we are gravely informed that 'The Greeks order in respect to the Olive, when it is planted and gathered, that the work be done by boys and virgins that are not contaminated. I believe this tree is under the tutelage of Chastity.'

To prevent Pigeons from leaving their houses, this sage hint is afforded: 'Some say that they do not desert a place, if you hang over the windows some part of a thong, or of a chain, or of a rope, that has put in execution the sentence of the law.' If this be the case, we recommend it to Jack Ketch to keep Pigeons.

As the Moon is "a saint of no small power" with Palladius, he invariably has an eye to her influence, directing 'what things soever are to be sown, let them be sown in the increase of the moon.'

On the score of Prescriptions, Dr. Last must "hide his diminished head" before Palladius. E. G.

'Many things are prescribed against hail. The salted meal for sacrifice is covered with rose-coloured cloth; bloody axes are also lifted up to heaven in a threatening manner.'

'It is thought that hail will do no injury, if any one carries the skin of a crocodile, or that of a hyæna, or of a seal, through his grounds, and if he suspends it at the entrance of the villa or court, when he finds the misfortune approaching: or if, bearing a testudo in his right hand, in a supine posture, he holds the curvature of his back against the ground, so that he may not be turned, but remain with his belly upward: the ground being defended by these means, the noxious storm is said to pass by. Some when they see the misfortune approach, receive the reflexion of the cloud in a *speculum*, and keep off the cloud by this remedy, as if being set against itself, it may be averted; or as if doubled, it may give way.'

'Against ants, if they have their abode in the garden, let us apply the heart of an owl!

'The cranium of a mare that has a foal, is also to be placed in the garden, or that of a she-ass; for they are thought, by their presence, to render fruitful those things which are near them.'

Similar to this is the hint to prevent Bees from flying away. 'They are thought not to take flight, if the fronts of the hives are covered with the fæces of a first born calf.'

Among instructions concerning Ploughing, we are told that 'a furrow in ploughed lands ought not to be longer than a hundred and twenty feet;' in the section on the Almond, 'writing on the kernel' is recommended for promoting its growth; and frequent transplantation is ordered to give luxuriancy to the Walnut: but why a furrow should not be longer than 120 feet, or how the luxuriancy of a tap-rooted tree can be advanced by transplantation, we cannot discover.

On some occasions, we have "great cry and little wool." Thus the title of one section is—'*Of marking cattle and curing Bacon and Gammons, and the Echinus and Turnips*:' by which our expectation was excited, in the hope of knowing how far the Bacon of the antients was better or worse than our own: but guess our disappointment, gentle reader, when we found the whole of the section, bearing so pompous a title, included in the few following words!—'Let the lambs and all beasts, great and small, be marked this month. This is the season (January) for curing bacon, for salting the echinus, for preserving turnips, and for curing of gammons.' It might be supposed that, in some other part of the work, and especially in the rules for the month of December, the desiderata might be found: but *point de tout.* The subject, indeed, is repeated, but no more information is communicated.

Much is related by the antients respecting their modes of grafting, which we cannot verify by modern practice. No doubt they were very credulous, and reported without making experiments. Palladius mentions the following circumstance as resting merely on hear-say evidence; yet he seems to credit it, as well as the effect which the junction of a peach with a willow is stated to produce:

> 'A certain Spaniard imparted to me this new method of incision, which, he asserted, he tried on the peach. He ordered a solid branch of the willow, of the thickness of his arm, two cubits long, or more, to be bored in the middle, and a plant of the peach-tree in the same place, deprived of all its branches, the head only being left, to be set in the hole of the willow; then the same branch of the willow, with each end fixt in the ground, was to be curvated like a bow, and the perforation was to be closed with clay, moss, and bands; then, at the end of the year, when the bottom of the plant thus coalesced below the pith of the willow, so that they were both incorporated, the plant was cut underneath, and transplanted, and the earth was heaped up, which might cover the arched willow with the top of the peach, hence the fruit of the peach grew without stones. But this suits wet situations only, or such as are watered; and the

willows are to be assisted by watering, that the tree may flourish, which likes a wet soil, and that it may administer abundance of juice to the alien branches.'

Of what value are lessons on gardening by a man who could suppose that the above-mentioned process would afford peaches without stones? Yet this receipt does not stand alone: we have directions for raising grapes also without stones:

> 'There is a handsome sort of grape which has no interior grains. Hence it may be sipped very pleasantly, when it is so uniformly incorporated. It is raised by this method, according to the Greek authors, nature succeeding by means of art. We are to cleave so much of the shoot, which is to be planted, as is to lie concealed in the earth; and, all the pith being taken away, and carefully scraped off, we are to unite the divided parts again, and to set them, tied together with a band. They assert that the band is to be made of the papyrus, and to be set in moist earth. Some set the shoot, carefully bound, within the bulb of the squill, by which means, they say that all things take root with greater facility. Some, in the season when they prune the vines, excavate a fruit bearing and undivided shoot of a vine, that is pruned, the pith being taken away from the top, which may be done; and, having fixt a reed, tie it, lest it should be moved. They then pour what the Greeks call[*] opos of Cyrene into the hollow part, being first dissolved to the consistence of sapa, and they do this for eight days, until the fresh buds of the vine shoot. It is said by the Greeks that this may be done with regard to apples and cherry trees. It is proper to try it.'

In like manner, Palladius informs us of a method pursued by the Greeks for producing variegated bunches of grapes, 'by joining the divided shoots of a black and white vine together, so that the buds of both kinds may be united,' and the union of the buds of the fig-tree is mentioned in the same manner: but we question the possibility of this operation. We wish that our intelligent and investigating Horticulturist, Mr. A. Knight, would put to the test of experiment some of these recipes of the antients.

Concerning the Cucumber, we have the information that 'it has such an antipathy to oil, that if you lay it near it will grow crooked like a hook; and that, when it thunders, it shews emotion, as if it were from terror.'

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[*] '*Opos* was the juice of the wild fig, which the Greeks and Romans used in curdling milk. The *opos* here mentioned had its name from Cyrene, a city of Africa; and some imagine it to be the *silphium* of the ancients.'

A section concerning Horses includes an enumeration the various colours under which they were classed by Romans:

"*Colores* (says Palladius) *bi præcipui, badius, aureus, albi russeus, myrteus, cervinus, gilbus, scutulatus, albus, guttatus, ca dissimus, niger, pressus. Sequentis meriti, varius cum pulchritudine, ni vel albineo vel badio mistus; canus cum quovis colore, spumeus, macul murinus, obscurior.*"

Mr. Owen confesses that it is not easy to convey the preci meaning of Palladius in this passage: but he has thus deavoured to find equivalent English terms:

'These are the principal colours: bay, a light chesnut, whiti the common bay, the myrtle colour, the dark bay, the dun, piebald, white, dapple, the pure white, black, the dark brov Those of secondary merit are these: a variegated colour with degree of beauty, as a colour mixt with black, or white, or bay grey with any colour; the cream-coloured, the spotted, the mou colour, one of a darker hue, are in this class.'

It appears from this section that the antients, like ourselv looked into a horse's mouth to ascertain his age.

It is well known that the Romans were partial to vin mixtures, and did not prefer pure genuine wine: we fi therefore in this book a variety of receipts for making viol rose, and other wine, which is prepared by the infusion flowers, or leaves in wine, with the addition of clarified hon They made also *Diamoron*, with juice of mulberries and hor boiled together. Since it is not likely that these directi will be adopted by our readers, we shall not copy them: b as a curiosity, and not for the instruction of our wine m chants and wine mixers, we shall extract a part of Palladiu report of 'what the Greeks and others have said of preservi and curing wine.'

'That I may not pass over things of importance, I have ta care to exhibit what the Greeks prescribed concerning preservi wine, who distinguish the nature of wine with so much judgme and they will have it, there is this difference in it, that they say wine which is sweet is unfavourable to digestion; that which is w and rather salt is good against complaints in the bladder; that wh is of a saffron colour, is good for digestion; that which is white astringent, is good for a relaxed stomach; that which is brou from beyond sea, causes paleness, and does not nourish the blo They say that strong wine is made from black grapes; sweet wi from red ones: from white grapes, that which is of a middl quality. In preserving wine, therefore, some of the Greeks must to it, boiled down to half or to a third part of its quanti Others among the Greeks prescribed this: that clean sea-water fr the sea, when it is calm, which has been in store a year before, should be kept; the nature of which is such, that it becomes free from saltness, and harshness, and ill savour by time, and it becomes sweet by keeping: they therefore mix an eightieth part of it with must and a fiftieth part of gypsum: after three days they shake it briskly; and they say that it insures not only age to the wine, but brightness of colour also. But the wine must be moved and taken care of on the ninth day, or, if later, on the eleventh; for frequent inspection will indicate whether it may be fit for sale, or for private use. Some put in three ounces of dry pounded resin in the cask, and stir it; and they say that the wine thus becomes diuretic. The must indeed, which is of little value by much rain, they have ordered to be thus cured: they order all the must to be boiled down, until a twentieth part of it is wasted; and it becomes better, if you add a hundredth part of gypsum: but the Lacedemonians order it to be boiled down until a fifth part of the wine is wasted, and to use it the fourth year. They say that wine becomes mellow, if you put two cyathi of barley meal wrought with wine in the vessel, and suffer it to be there one hour Some mix the lees of sweet wine with it: some apply a little dry liquorice, and they use it, when they have mixed it a good while, by shaking the vessels. Wine is also made to have a very good flavour after few days, if you put the mountain berries of the wild myrtle in the cask, dry and pounded, and suffer them to remain ten days; you may then percolate, and use it. You will also take care to dry the flowers of the arbustive vine in a shade: you will then have them pounded and sifted in a new vessel; and when you wish, you will put one measure, which the Syrians call *chenica*, of the flowers in three casks, and you will stop the vessel, and on the sixth or seventh day you will tap and make use of it. They say that wine becomes sweet for use thus: a proper quantity of fæniculum or satureia is to be immersed in the wine, and it is to be stirred, or the fruit which two cones of the pine have produced, roasted and bound in linen, is to be put in the vessel, which is to be stopped with clay, and it will be fit for use in five days. Wine is made to appear old, if you bruise bitter almonds, absinthium, the gum of the pine-tree, and fenugreek together, as much as you think sufficient, and you may likewise pound them equally, and you may put one cyathus of these in an amphora, and you will make the wine strong. But if you perceive that it is about to turn off, you will mix with the composition aloes, myrth, crocomagma, pounded and pulverized, in equal quantities, and you will apply one cyathus to an amphora.'

More curious ingredients, as pepper and the leaves of the box, are prescribed as mixtures for wine: but we have transcribed enough to shew that the taste of the Greeks respecting wines is not adapted to ours.

We have adverted above to the poetry of this volume, and before we conclude the article we must indulge our readers with a sample: but, as we have hinted that it is not in the first style of excellence, it shall not be a large portion. The poem which makes the 14th book is intitled

'*Of the various Modes of Grafting.*

'Secrets, Pasiphilus, I now reveal,
Which I might wish from others to conceal.
These books which I have labour'd to compose,
Not in verse sublime, but in humble prose:
Which in harmonious numbers neither run,
Nor as the stream that's sacred to the sun,
These you praise, you my rustic work approve,
Because you are resolv'd your friend to love.
'An humble Poem I this time have brought,
Which I, in hopes to please you. lately wrote.
It is the harmless study of my Muse,
To celebrate the toils which farmers choose;
The happy trees to join in wedlock's band,
That varied beauty on all sides may stand:
On the rich grove a kindred shade to throw;
To cause the trees with suited leaves to grow:
The sweet juices with taste correct to blend,
That with rich-flavour'd fruit the tree may bend.
What young wood takes the tender graft I'll shew,
And with adopted leaves what tree will grow.'—
'I'll begin: What the ancient farmers wrote,
You in their own expressions shall be taught.
'Industry, at first, many kinds produc'd,
And th' experienc'd hind to work induc'd;
For the tree, that by alien leaves is clad,
The foster'd branches to promote is made:
Shoots in the loosen'd bark are either set,
Or the cleft wood doth something else admit;
Or it receives eyes of extraneous blowth,
Which, being bound, will fast increase in growth.'

To us, bad as Palladius's poetry is, it is preferable to his philosophy: but our readers are not obliged to adopt our opinions; and if, from the preceding specimens, they esteem him worthy of being studied, they will feel more obliged to Mr. Owen than we do. We think that Palladius did not merit a resurrection.

Art. IV. *A Day in Spring, and other Poems.* By Richard Westall, Esq., R. A. 8vo. pp. 234. with four Plates. 12s. 6d. Boards. Murray. 1808.

When we received this volume, our recollection of Mr. Westall's habitual pursuits suggested to us that whatever degree of literary merit his poems might possess, they would abound with original and pleasing delineations of such natural objects as are capable of a picturesque effect. If we were confirmed in this impression by reading his table of contents, and discovering that the principal part of his subjects were of a descriptive nature, a careful perusal of the poems themselves has proved our anticipation to have been correct.—It is indeed fortunate that our expectations had not been very highly raised as to the author's skill in poetical composition, since his language and versification are by no means free from defects of considerable magnitude. *Thou* and *you* are very commonly confounded in one sentence, particularly at p. 149. Afterward, in the ode on Virgil, that poet is said to have employed the *lyre* on *epic* themes, and the word *lyre* is made a dissyllable; which usage is only authorised, as far as we know, by the probationary ode in the Rolliad ascribed to a prevaricating prelate, and beginning "Hail to the *Liar!*" Then *ear* is compelled to rhyme with *air*, *alarm* with *calm*, &c. &c and we imagine that Mr. W. would consider it as quite fair to make *earth* answer to *sloth*, on a pressing occasion, since he has, in different places, selected each of these words as a proper companion to *wrath*. *Aramanthine* must surely be the printer's mistake.

Though a want of attention and experience, however, has betrayed the author into faults like these, his good taste and a natural ear for harmony have often enabled him to express himself with fluency and grace; and in presenting a view of some of the leading poems, we hope to prove to our readers that Mr. Westall has studied nature very successfully, with the eye of a painter. The 'Day in Spring' describes a rural walk taken, in that delightful season, by a person who is resolved to see the most favourable side of very object, and is exhilirated by all that surrounds him. This subject naturally provokes a comparison with the *Allegro*; yet, though the imagery cannot boast of much novelty, we oberve nothing servile in Mr. Westall's manner. The simile in the following lines is striking, and (we think) original:

> 'Roaming on, the place I find,
> Where full oft, my lifted mind,
> Joying at the op'ning sight,
> Deeply drinks the rich delight.
> Gradual hills of tend'rest blue,
> Which their pure etherial hue
> O'er the distance lovely shed,
> Like radiance from a sainted head.'

In another part, the author appears to despair of im
tality as a poet, and thus addresses the sister-art, to whic
is justly confident that his devotions have not been pai
vain. That his 'weak numbers' should survive him, he rej
as a 'fond thought:'

> 'But oh! inspir'd maid,
> Never thou forsake my shade;
> Thou, who mute, doth language use,
> Powerful as the vocal muse:
> Thee my infant choice approv'd,
> Thee I woo'd, for thee I lov'd.
> Often, when the orient ray
> Spoke the near approach of day;
> Often, when the evening mild.
> Dewy mantled, wept and smil'd;
> Often, at the solemn time,
> When the pale moon rode sublime,
> Thou hast heard my ardent prayer,
> Heard, and not disdain'd to hear;
> For, around my pillow'd head
> Oft thy perfect forms were spread;
> And delicious Hope the while
> Cheer'd me with her magic smile;
> And in sweet prophetic lays
> Whisper'd me of coming days.'

'The approach of Winter,' which gives a title to the sec
poem, is well portrayed by its accumulated symptoms:

> 'What time the once unnotic'd tide,
> Fast swelling rolls a torrent wide;
> What time the fields are frequent strown,
> With scatter'd leaves of yellow brown;
> What time the hawthorn berries glow,
> And touch'd by frost, the ripen'd sloe
> Less crudely tastes; and when the sheep
> Together in the vallies keep;
> And all the smaller birds appear
> In flocks, and mourn the alter'd year;
> The careful rustic marks the signs
> Of winter, marks them, and repines.'

An observer of nature, however, seizes the opportunity
enlarging his store of ideas in the midst of this chil
scenery:

> 'While fancy (now without her flowers,
> Her wand'ring streams, her mystic bowers)
> Delighted, rides upon the wind,
> And shapes the wild forms to her mind.
> Me, when the rising morning breaks
> The rear of night with ruddy streaks,

She calls, the alter'd scenes to view,
And fills the soul with features new.'

The verses immediately following describe an effect which s probably been observed by most of our readers who have ent their winter in the country:

'How changed, how silent is the grove,
Late the gay haunt of youth and love!
Its tangling branches now are shorn
Of leafy honours, *and, upborne*
By their close tops, the snow hath made
Beneath a strange and solemn shade.'

We think, however, that the 'Lines suggested by the Sight 'a Ruined Castle' form the most perfect picture in this inresting gallery:

'High on the mountain's steepest side
Frowns a dark wreck of Norman pride!
Its time-struck halls of old were hung
With bloody spoils; and there was sung
The victor's praise, while yet he stood
O'erspread with dust and stain'd with blood:
Around him all his barons bold
Stretch'd their large limbs, herculean mould,
Recumbent, while the runic rhymes
Up-call'd the chiefs of other times,
To hear of battles lately won,
And glory in their mighty son.
There oft imperial rulers sate,
And awful, judg'd a nation's fate:
There oft the titled dames were wont
To give the dance a sparkling front;
And as the blushing beauties mov'd,
The conquering warriors saw, and lov'd.
'No joys, no glad triumphant sounds,
The wasting ruin now rebounds;
But from its towers the owlet's scream
Oft breaks the neighb'ring rustic's dream:
And deep its mould'ring vaults among
The wily fox conceals her young.
'Where are the sons of valour gone?
Where are the dames who lovely shone?
They too were subject to decay,
And the proud line is swept away!
'The storied marble rais'd on high,
And deck'd with pageant heraldry,
The storied marble scarce supplies
A veil, to hide from vulgar eyes
Their mingled dust, the sole remains
Of Beauty's, and of Valour's trains!'

With one short poem more, we shall close our extracts:

'LINES, addressed to a Friend, on the Birth-day of EMELINE, in October.

'Awake! arise! this natal day,
Demands a prompt and ardent lay;
Happiest lover, rise and twine
A garland for thy Emeline.
What though sedate October knows,
Nor musky pink, nor flaunting rose;
And though the jasmine doth not shed
Its gales of perfume round her head,
Yet bloom the myrtles, and appear
Unchang'd throughout the changing year;
Nor can the garden, or the grove,
A plant produce more like to love:
No careless hand its form can raise,
No thoughtless heart secure its days;
When summer pours refulgent heat,
It seeks the shelter'd cool retreat;
When icy winter wraps the streams,
Desires the warm refreshing beams;
In every season asks the bliss
Of still, unvary'd tenderness:
Possess'd of this, its leaves are seen,
For ever fresh, with glossy green;
Possess'd of this, its blossoms glow,
All lovely, spite of winter's snow.
Happiest lover! seek no more,
Nor the garden flowers deplore;
Of myrtle be the garland made,
Design'd that beauteous brow to shade;
But here and there the wreath adorn
With ripen'd ears of fruitful corn.'

This volume is embellished with four beautiful drawings made by the author, and exquisitely engraved by Mr. Heath. These will be considered by many purchasers to be as properly the objects of criticism as the literary part of the work; and if we may be allowed to pronounce on their merits, we should be inclined to rank them among the best productions of Mr. Westall's pencil. They are not merely rich and brilliant, but are full of decided character and various expression. Horace sleeping in the Apulian grove, where the dovs strewed him with laurel and myrtle, and the wild beasts turned away harmless from the destined bard, exhibits at once the image of lovely childhood, and expresses, by a look of undefinable grandeur, the genius by which he is to be inspired and the glory which he is to achieve. He is truly the *non sine Dîs animosus infans.*—Is not the figure of personified Twilight (who is rather strangely designated "*grey-bosom'd* Twilight,") borrowed from a design of the author for *Melancholy*, which formed a part of his series taken from the *Penseroso?* Popular composers, whether in poetry, painting, or music, cannot escape detection, when they commit plagiarisms on their former productions.

Among the 'Odes descriptive of the character of the works of some of the greater poets,' we find one allotted to Spenser, whose name is erroneously spelt *Spencer*.

Art. V. *History of the Female Sex*; comprising a View of the Habits, Manners, and Influence of Women, among all Nations, from the earliest Ages to the present Time. Translated from the German of C. Meiners, Councillor (Counsellor) of State to his Britannic Majesty, and Professor of Philosophy at the University of Gottingen. By Frederic Shoberl. 12mo. 4 Vols. 1l. 10s. Boards. Colburn. 1808.

The partiality of editors for their authors, and of translators for their originals, is become proverbial: but, while Mr. Shoberl is deeply impressed with the extraordinary merit of Mr. Meiners, we can conscientiously subscribe to the character of him which declares that he is 'far from the studied elegance of *fine* writers,' and that 'he never attempts to dazzle by unexpected sallies of wit.' This last excellence (says the translator, in his preface, p. vii.) 'is no small recommendation to his works, and has contributed not a little to their popularity:' but, as he here speaks of popularity with the German public, whose literary taste we have reason to consider as more advanced by many centuries than that of our own country*, it may possibly happen that his 'well earned reputation' at home will not secure that favourable reception which is anticipated here. We are also disposed to credit the assertion that he is a man of very extensive condition, and may have 'read in the original languages whatever Greece and Rome, Britain, France, Italy, Spain, and Germany have produced most interesting in the principal departments of literature, especially in history, philosophy, and statistics;' and as the acquisition of these numerous languages must have occupied a large portion of his time, and the perusal of these thousands of volumes must have consumed still more, it is not surprizing that he should have wanted opportunity for digesting his multifarious knowlege, or for making any reflections or observations on the facts with which his memory has been so abundantly stored. On the most animating of subjects, indeed, he has compiled the dullest of books; and without any apparent intention to gratify pruriency, or offend against the rules of decorum, he has been betrayed by the inveterate love of collecting, and by a natural coarseness of mind, into a series of the grossest indelicacies that we ever saw gravely detailed. Fortunately, however, they are rather calculated to disgust than to corrupt; and charitable readers will be inclined to extend some indulgence to errors, which can be so clearly traced to no worse motive than the insatiable thirst of book-making. 'In the composition of this work,' says M. Meiners, (author's preface, p. xiv.) 'I have not, to my knowlege, omitted to avail myself of one single authority of any consequence. On the contrary I have been at the pains *to read through many volumes, for the sake of individual chapters,* AND AFTER ALL, *my trouble has not been rewarded with the discovery of one solitary fact that could be of any service to me.*' What a picture of an indefatigable compiler!

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* See Horne's Translation of Gœde's "Memorials of Nature and Art," Rev. for May last, p. 33.

In the first of these closely printed volumes, we are presented with a description of the state of women among, 1. The Heathen nations of Siberia, and the Aborigines of America; 2. The Negroes of America; 3. The Inhabitants of Mongolia, the South of Asia, and the Islands of the East Indies and South Sea; 4. The Eastern nations in general; 5. The Sclavonic nations of Europe; 6. The Celtic nations, during the times preceding the age of Chivalry; 7. The antient Greeks; 8. The antient Romans. The second volume gives a full detail of the public and private life of the female sex in the middle ages; the constitution of the present European courts, with reference to the part acted in them by the fair sex; with the effects produced by the change of manners on their education and character; of the extinction of antient, and the origin of modern, gallantry, till the age of Louis XIV: and of the influence of the ladies during these periods, on affairs of state. It also contains various particulars relating to the dress and fashions which then prevailed. The third volume, after a rapid sketch of female manners in Spain and the other countries of Europe, towards the close of the sixteenth and the beginning of the seventeenth century, is devoted to the Court of France under Louis XIII. XIV. and XV. and the regency of the Duke of Orleans. The last volume continues the same history to the time of the French republic, takes a general survey of the other nations of Europe at the same period, and concludes with a comparison of the character and situation of females among all the nations of which modern Europe is composed.

Our readers may from this enumeration derive some idea of the vast mass of materials which is here thrown together, without arrangement or ornament. It is impossible, however, to have written much with labour and accuracy, on such a subject, without bringing together some facts of a curious nature; and we shall endeavour to select a few passages which may impart some instruction or afford some amusement.

On the subject of the intercourse between the sexes that subsisted in the age of chivalry, and indeed on the whole character of that anomalous era, Mr. Meiners has been enabled, by the assistance of St. Palaye's admirably ingenious and sensible paper*, to express himself with a degree of force, spirit, and discrimination, which are not common to him:

> 'The manner in which the knights displayed their valour and courtesy is better known from the imitations and parodies of romances of chivalry, than the real nature of their other virtues. The knights of the middle ages much more rarely employed their extraordinary strength, courage, and experience in arms, in the defence of their country, than in the oppression of their inferiors, the invasion of their equals, rebellion against their princes and kings, or finally, in adventures equally ludicrous and bloody; so that while we admire their intrepidity, we cannot forbear deploring or laughing at their actions. The knights did not evince their love and esteem for the sex by fidelity to their wives, by a careful education of their daughters, and by respect for the virtue of the wives and daughters of others; but merely by empty ostentation, which corrupted females instead of honouring them, and which, in its most ridiculous extravagance, was as devoid of real love and regard, as their exterior piety was destitute of true devotion, and their profusion of genuine liberality. They paid adoration, from custom, to females whom they debauched and despised, and out of vanity engaged in mortal combat for the honour of ladies whom they knew to be without honour. It cannot, indeed, be denied, that, in every country, and in every age, there were knights who, like the Constable du Guesclin, the Marshal de Boucicaut, and the Chevalier Bayard, conscientiously fulfilled all the vows which they made on their reception into the order, and who were, at the same time, living patterns of all the other virtues befitting knights. Nor is it less true, that at every period there existed ladies of extraordinary merit, who endeavoured to render themselves worthy of the esteem of such knights; but we should be egregiously mistaken, were we to form a judgment from these models of the majority of knights and ladies, or of the predominating manners of both sexes during the age of chivalry. The admirers of chivalry, and the panegyrists of the

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* In Tom. xx, of the *Mem. de l'Acad. des Inscriptions et Belles Lettres.*

middle ages, might have inferred, from the constitution of human nature and the analogy of history, that, when the sensual appetites and the impetuous and selfish passions of arrogant barbarians were neither attempered by education and instruction, nor restrained by the dread of punishment, but on the contrary, were strengthened and inflamed by impunity, example, and religion—that, in this case, I say, the vows and oaths that were taken by the knights, on their entrance into the orders of chivalry, were far too weak to keep within bounds the desires and passions of powerful and lawless men, and that words alone, especially in rude and corrupt times, cannot supply the place of education, instruction, good examples, wise laws and punishments, and a pure religion, favourable to the cause of truth and virtue.'

This picture, which is somewhat different from that which has been drawn by the romantic pencil of modern visionaries, while it dissolves some of our agreeable prejudices, may tend to diminish our regrets that "the age of Chivalry is no more."—We shall now attempt to remove another delusion, which has been encouraged to a considerable extent, by those pleasing but mischievous historical fictions from the pen of Madame de Genlis, which have laboured to invest the character of one of the worst of monarchs with many of the qualities that command the respect and admiration, while they attract the sympathy, of mankind; which we shall do, not by transcribing the just though severe general strictures that are here passed on him, but by stating one or two incontrovertible facts, related on the authority of eye-witnesses:

'Louis XIV. loved none of his children with such warmth as the duchess of Burgundy, and the loss of none of them afflicted him so deeply as her death[*]. Nevertheless this favourite princess, who cheered and enlivened the solitude and dereliction of his old age, was not so dear to him but that he exposed her life and that of her child to the most imminent peril, only that he might not be deprived for a short time of the pleasure of her society. The king resolved, contrary to his usual custom, to go to Marly in the beginning of the spring. The physicians represented that the duchess, who was pregnant, and near her time, could not accompany him without great danger. These remonstrances could not shake the resolution of the selfish and hard-hearted Louis. The princess was obliged to attend him to Marly, and soon after her arrival, the fears and predictions of the physicians were realized. This unpleasant intelligence was conveyed to the king by the duchess de Lude, when the monarch was standing, surrounded by his courtiers, on the bank of a fish-pond. When the lady had retired, the king peevishly said; "The duchess of Burgundy has miscarried." On this, the duke de Rochefaucault observed aloud, that it was a very unfortunate circumstance, because the princess had already

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'[*] *St. Simon*, VI. p. 27. "Le roi et Madame de Maintenon penetrés de la plus vive douleur, qui fut la seule veritable qu'il ait jamais eue dans sa vie."'

ready experienced several accidents of that kind, and might, perhaps, never have any more children "Well," replied the king, with great indignation, "and if she shou'd not, what is that to me? Has she not one son, and if he should die, is not the duke de Berry old enough to get children? What do I care which of them is my successor? Are they not all my grand-children. She has miscarried, because her health and constitution were such, that it could not be otherwise. In all my journies, and in any thing else that I have a mind to do, I will not be controlled, either by women or physicians. I will come and go when I please, and nobody shall prevent me." All present were so petrified by this splenetic effusion of the king, that they durst not venture to speak, or scarcely to breathe. This profound silence continued a quarter of an hour, when the king withdrew. The duke de St Simon was, most certainly, not the only one who now began to think, or was confirmed in the opinion, that the king had neither love nor consideration for any person but himself; and that self was the paramount object of all his actions and of all his desires *.'—

'The same Louis, who denied to no female the usual marks of exterior respect, and never offended or hurt the feelings of a lady by a harsh word, felt so little genuine respect for the sex, and shewed it so little indulgence, that he treated the ladies of his court as though they were slaves whom he had purchased. In his excursions, the ladies of his court, nay, even his mistress and the princesses of the blood, were obliged to attend him in all seasons, and in all weathers, however ailing or ill they might be. In his journies, he enjoyed for his own person every convenience that he could possibly procure; while, on the other hand, none of the ladies durst detain the king a single moment, or put him in the least out of his ordinary track. The high sense he entertained of his majesty, and a natural dryness of disposition, produced in him taciturnity and reserve. The less he contributed to the amusement of others, the more he expected others to exert themselves for his amusement; and in this consisted the greatest art which his mistresses were obliged to practise, and the most difficult task they had to perform. Madame de Montespan poured her complaints on the efforts which it cost her to amuse the king into the bosom of her friend, Madame de Maintenon; and, notwithstanding all the prudence and patience which Madame de Maintenon had acquired in the difficulties which she had to encounter in life, she found herself unable to suppress similar lamentations.'

We afterward meet with our old friend the Duke de Lauzun, whose gallantry, delicacy, and tenderness, have been so warmly panegyrised by his fair biographer†. Would his wife or his mistress have subscribed to the truth of the eulogy?

' * *St Simon*, II. p. 109, 110. "Je me sais gré, d'avoir jugé, sans me tromper, ni faire tort au roi, qu'il n'aimoit, ni ne comptoit que lui, et étoit à soi-même sa dernière fin."

† See Rev. Vol. lv. N. S. (Appendix) p. 517.

'In the most brilliant times of Louis XIV. none possessed the favour of the king and the love of the ladies in a higher degree than the count, and afterwards duke de Lauzun. This favourite treated the sex in a manner that would scarcely have been forgiven in one of the minions of Henry III. The princess of Monaco, being unable to resist the solicitations of the king, resolved to sacrifice her former lover, M. de Lauzun, for his master. Her inconstancy exasperated the haughty favourite to such a degree that he said the grossest things to the king, and broke a large mirror in the apartment of the princess, who happened to be absent. Louis XIV. confined the incensed lover in the Bastile, from which he was, however, soon liberated, because the king lost all relish for the princess of Monaco, after the first enjoyment, and could not dispense with the society of Lauzun. He one day saw the princess of Monaco seated on the grass, and her fair hand resting on the ground. He went up to her and trod, as if by accident, upon her hand, and then turned round upon his heel. The princess gave a violent shriek, and loaded him with the bitterest reproaches, to which Lauzun listened with the utmost composure, and which he answered with cold excuses. Of all the ladies whose hearts he gained, none loved him with such ardour and constancy, and none sacrificed so much for his sake as the proud and illustrious princess de Montpensier, who frequently solicited the king in the humblest manner, to fulfil the promise he had originally given, and to consent to her marriage with M. de Lauzun [*]. After she had released her lover from his tedious confinement, by the cession of a principality to the duke du Maine: Lauzun repaid this and other magnanimous sacrifices with the blackest ingratitude, and even with the most revolting rudeness. One day, on his return from hunting, he said to the princess, with whom, according to report, he had been privately married: "Henrietta de Bourbon, pull off my boots!" When the princess complained of this insolence, he made a motion with his foot, as though he would have added the grossest of insults[†]. He began, at length, to beat her, not merely out of brutal passion, but from principle, and at last used the princess so ill that she was under the necessity of parting from him entirely.'

The general character of the times ought not to be omitted, since it is valuable for historical correctness, and still more for the awful and important lesson which it holds out to the aristocracy of every country, in regard to the causes of corrupt morals and political revolutions:

'The love of pleasure, pomp, and profusion, which the king excited and rendered either habitual or indispensably necessary; the consequent, speedy, and almost general impoverishment of the nobility; the eagerness after favour, places, and pensions, resulting

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'[*] *Mém. de Montpensier*, VI. p. 70. 74. *Mém. de Maintenon*, II. p. 150, 151.'

'[†] *Mém. de Maintenon*, as above. "*Il fit du pied un mouvement, qui étoit le dernier des outrages.*"

from urgent necessities and pressing embarrassments; and the desire of making and advancing fortunes, were still more powerful causes of the universal corruption of morals. Men of rank, and even princes cringed before the king, before his ministers and his mistresses, before their minions and the favourites of the latter; and this example, set by husband and fathers, was followed by their wives and daughters. "The women began to live in a low familiarity with men of business. Those who could not aspire to the comptroller, or the farmers general, insinuated themselves into the good graces of their agents and clerks. They delivered in new projects and proposed fresh taxes. They sold their patronage; they sold their virtue; they sold the marrow of the people. The labouring part of the nation was oppressed by the lovely part *." Those who possessed power, made use of it for the purposes of plunder, or to sell to others the liberty of robbing and cheating with impunity. Such as durst not, or would not have recourse to these expedients, sought to raise themselves in the world by advantageous marriages. Men of the highest rank courted the daughters of opulent financiers, or of favourites, by whose recommendation they hoped to obtain large dowries, lucrative places or pensions †. The blood of the French nobility became depraved; the distinctions of rank were almost abolished, and wealth was the only standard by which the worth and consequence of persons and families was estimated. Among the whole court, small indeed was the number of beautiful women, who would not have offered, or have been ready on the slightest intimation to sacrifice their own honour, and that of their families, to the happiness of being the mistress of the king. There was, in fact, not a family at the court of Louis XIV. but what built the hope of honours and fortune on the beauty of their daughters, and encouraged the latter to make it their study to gain the affections of the king ‡.'—

'The same wants and desires which originated in the avidity for favour, places, and pensions, were increased, and still more generally diffused by the passion for play. The king, as I have already related, in another place, prohibited the most ruinous games of hazard in the capital, upon pain of death; but at the same time tolerated them at court. He played himself; the queen, the princes, and the princesses were passionately attached to play. The courtiers followed their illustrious examples, and played so high that a person sometimes lost one hundred thousand pistoles in an evening. Gentlemen and ladies of the highest rank kept gaming-houses or banks, "which

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' * *Mém. de Maintenon*, II. p. 114'

' † For a niece of Madame de Maintenon, even a prince of the house of Lorraine, and the son of the duke de Noailles, durst not offer themselves as suitors. The latter obtained her hand, and Mademoiselle d'Aubigny was the commencement of the prodigious fortune which the house of Noailles in the sequel acquired. *Mém. de Maintenon*, IV. p. 250.'

' ‡ This was the case with Mademoiselle de la Mothe;—*Hist. Amour. des Gaules*, II. p. 24, and afterwards with Mademoiselle de Fontages, as well as many others.'

were so many lures for the avarice of men; so many abysses that engulphed the fortunes of families; so many rocks on which the happiness, honour, and virtue of natives and foreigners were wrecked. From these places emissaries were sent out to discover such persons as had been left a rich inheritance, or had received a considerable present, or had gained an important law-suit, or had won a large sum at play, or who were willing to stake upon a card the monies with which they were intrusted. Numberless were the instances of persons who totally ruined themselves by gaming, and had no other excuse to make, than that they could not live without play."

Notwithstanding the extreme *grossièreté* of almost all the passages exclusively relating to the conduct of exalted females at this period, we feel some inclination to insert one or two specimens, as an antidote to the mischief that has so often been produced by a blind admiration of beauty and splendour: but suffice it to say that they constantly display a state of manners not more inconsistent with virtue, than with external propriety, elegance of demeanor, and even with refined voluptousness; and that they perfectly refute that lubricous palliation of French profligacy, that "vice lost half its mischief, by losing all its grossness." Still we cannot agree with the author that the annals of this reign form the most humiliating chapter in the history of man, since it was followed by the regency of the Duke of Orleans, and the administration of the countess du Barry, under Louis the fifteenth. How much soever we may be shocked at the undeserved catastrophe of the most virtuous of the Bourbon race, it was impossible that the odious vices which contaminated the rulers of the people should fail to produce their effect; or that a court and a nobility so weak and so degraded should long retain either power or authority over an enlightened people.

The last chapter in this work professes to contain a 'brief comparison of the personal advantages, of the education and accomplishments, of the prerogatives and consequence, of the more or less comfortable situation, and of the purity or corruption of the morals of the Female sex, in the principal countries of polished Europe.' It anticipates an objection on the part of the fair sex to the tribunal of Professor Meiners, which we think is very likely to be made, since he does not appear by any means competent to the decision of so delicate an inquiry. A large portion of this summary is devoted to the English ladies, of whom it is extraordinary that he should on the whole entertain so favourable an opinion, if he could believe, according to one of his countrymen, that it is neither unusual nor considered as disgraceful 'to be *disguised in liquor*, even among the higher classes of English ladies.' We were amused

amused with the aukward *naiveté*, with which this learned gentleman deprecates political controversy with the ladies:

> 'Miss Wollstonecraft was of opinion, that the character of women would cease to be degraded by many littlenesses, "if political and moral subjects were opened to them." But who prevents women from attending to those subjects? The example of this writer herself is not very inviting. She is such a furious enemy of princes and nobles, that I should not like to converse with her on political topics.'

While, with equal gallantry and patriotism, he assigns the pre-eminence to the German ladies, he vents his indignation against the votaries of fashion in a style rather unphilosophical:—'I feel such indignation against these *apes* of fashion of both sexes, that I wish to express myself in the strongest language I can, that the look of contempt and the finger of scorn may every where be directed to the *fools*,' &c. Then he talks about 'the *idiots* who set themselves up for patterns,' &c. —We shall conclude with observing that, if the German ladies merit the praises bestowed by this author on their modesty, they will infallibly disappoint his expectation of having them for readers of his work; though he talks as confidently on this point, as if he had only published a Treatise on Cookery. We should hope that this dish is too highly seasoned for them.

The translation, though not without some German idioms, is on the whole pretty well executed.

Art. VI. *On the Necessity of a more effectual System of National Defence*, and the Means of establishing the permanent Security of the Kingdom. By the Earl of Selkirk. 8vo. pp. 179. 4s. Hatchard. 1808.

This bulky pamphlet adds one more to the numerous tracts which have for some time not only agitated the public mind, but have also in a great measure distracted and bewildered it, on the subject of national defence. Lord Selkirk appears to have taken views of danger and attack, as microscopical and distorted as those of any writer who has preceded him; and consequently he has been led by his apprehensions to magnify the necessity and the means of guarding against the threatened evil, beyond all truth, sound sense, and due proportion. His motives in publishing this treatise, no doubt, have been laudable and patriotic: but the measures recommended in it are not only unfavourable to liberty, but strike us as unnecessary, and as founded on ignorance both of the nature of military operations and the proper mode of defending this country.

Lord Selkirk's arguments, or rather assumptions, in proof of the necessity of a more effectual system of national protection, and of permanently establishing the security of the kingdom, are principally these :

I. That, though Great Britain has long maintained a rivalship against a country containing more than double her population, and in natural advantages still more her superior, our independence will now be in a *permanent* state of danger unless our means of defence be increased in proportion to the power of our rivals, and placed on a basis as *permanent* as the ascendency of France on the Continent.

II. That our naval superiority is not alone sufficient to secure us from attack; and that the extensive preparations, which have hitherto been made to repel invasion, 'are a sufficient proof that our Government has not given way to an infatuation of so dangerous a tendency.'

III. That our danger is increased *incomparably* beyond what it was four years ago, when all ranks of people came forwards with an animated zeal to assist in the defence of the country.

IV. That Bonaparte then threatened to invade us, when he had no thought of leaving the Continent, but in reality meditated the *overwhelming* of the Austrian monarchy; and that, as he utters no threats of invasion now, we ought to regard him as determined on the attempt, and, instead of suffering ourselves to be lulled into security, view it as near at hand.

V. That whether invasion be an event remote or near, we have no reason to expect long previous notice of the movements of the invading force; that the coasting and river craft of Holland 'may be converted even in a few days into a most formidable *military conveyance*;' that, without entering into a minute investigation of the means by which a flotilla so composed 'may be enabled to elude or defy our naval superiority, it is enough that such men as Lord Nelson and Sir Sidney Smith have deemed the attempt *not impracticable*;' 'that repeated experience has proved, that the greatest naval superiority may be eluded; and that a *successful landing* of the enemy is still to be reckoned among the events, for which Great Britain ought to be prepared.'

VI. That 'a successful invasion of England would not be more remote from the course of ordinary events, than many of those, which the history of the last three tremendous years will record.'

VII. That, without pretending to define at what period invasion is to be expected, whether a few weeks only or years may intervene, 'it is on shore that we must ultimately be prepared to defend the liberties of our country; and unless we can maintain the contest on our own ground, we have no right to expect that our existence as a nation will long be preserved.'

VIII. Finally; that, 'since the obstacles to the passage of the enemy are not physically insuperable,' (as Lord S. concludes from these assumptions,) 'it is at least a *possible supposition* that they may succeed in landing an army of 100,000 men on the coast of Kent or Essex.'

These positions, however, are not only questionable, but are in most respects manifestly erroneous and without foundation. Before the noble Earl roundly advanced the first of them, it would have been proper to shew that France enjoys natural advantages over Great Britain, greater than even her superiority in population. Our inexhaustible coal-mines give us naturally a great and decided advantage in various respects over our enemies; and in regard to invasion, which is the subject under consideration, no person of common sense, and particularly of military knowlege, will deny that our insular situation and decisive superiority at sea are as much in our favour as they are against the enemy. Historical facts, both antient and modern, concur in establishing the truth, that no solid operations can be carried on by any power with armies across a branch of the sea, without a decided and uninterrupted naval pre-eminence. The Romans were never able to make themselves masters of Sicily, even contiguous as that island is to Italy, and short as the passage is between them, till they had destroyed in a great measure the Carthaginian marine; which they succeeded in effecting after a contest the most violent and obstinate of any on record, that lasted without intermission for twenty-four years. They never even attempted to carry their arms beyond that island, till they accomplished this object, and thus effectually secured to themselves the means of furnishing their armies with all necessary supplies in prosecuting more distant conquests; except in the descent under Regulus on the coast of Africa, after they had defeated the Carthaginians in two naval engagements; and which, though that consul debarked his troops at Aspis without opposition, terminated in his own captivity and the ruin of his army. The Carthaginians, finding their marine so crippled as to leave their enemies masters at sea, and themselves in a situation which deprived them of the means of regularly supplying their army in Sicily, and of carrying on the war, very prudently sent to Amilcar Barcas, who commanded it, informing him that they trusted to his discretion the management of their affairs in that critical conjuncture.

That able, enterprising, and experienced commander,—who, while any prospect of success remained, left nothing unattempted against the enemy, and who rested his hopes of victory on the strength and vigour of his arms more than any General that had existed before him,—perceiving no appearance that his country would recover her lost naval superiority, and unwilling to expose his gallant army to ruin and disgrace, wisely yielded to the necessity of the times, and made the best peace that he could obtain, by delivering over to his antagonists the subject of contention.

Now the Carthaginian marine bore at that time a greater proportion to that of the Romans, in force and number of vessels, than the navy which Bonaparte can command bears to that of this country. It would therefore have been fully as wise an undertaking on the part of the Carthaginians to attempt the invasion of Italy, as it would be for him now to attempt a serious invasion of this island. *They* were not so mad as to make such an attempt, when they could not, from the want of a superior fleet, even supply their troops at Eryx; and *he* is not, as we believe, so unwise and so desperate as to try such an experiment against Great Britain with his crippled and reduced marine. While he is without commerce, as having no navy to protect it,—while he cannot regularly supply the colonies and distant possessions of France,—while he cannot even attempt with any prospect of success the subjugation of the small islands of Guernsey and Jersey, lying adjacent to his own coast,—the idea of his invading this island, for the purposes of conquest, may be regarded as preposterous.

Louis XIV., during the short time in which he maintained a naval superiority, made an effort to replace James II. on the throne of England; which, as he was obliged to act across a branch of the sea, proved unsuccessful; and France afterward excited disturbances in Scotland in favour of his grandson, but for want of a marine could not support them.

During the war which preceded the contest in which we were unfortunately engaged with our American colonies, we carried victory into almost every place which we visited, and stripped France of many of her foreign possessions; because, as she had not a superior navy, she could neither supply nor protect them.

Nothing evinces more clearly the great difficulty of prosecuting solid military operations, across an ocean, even without any naval opposition, than the American war; or across a branch of it, even with a superior navy, than our expeditions to the coasts of France and other parts of the Continent.

As to Lord Selkirk's second position, it is barely necessary to observe that, although our decided naval superiority might not prevent all trifling, desultory, partial, and transient assaults for the purposes of pillage and annoyance, it is more than sufficient for securing us against a serious invasion by a numerous and powerful army; which would require some hundreds of transports for its conveyance, with a strong fleet to convoy them, and could not be landed with every thing necessary for its operations (were it even to reach our shores) in less time than several days. The simple fact, that extensive preparations have been made to repel invasion neither proves that it was really intended by the enemy, nor that our government was wise in making them. It is possible for ministers, who are unacquainted with military operations and the proper application of a military and naval force, to be led into improprieties or even absurdities of a very extravagant and expensive nature; for ignorance often engenders unnecessary apprehensions; and unreasonable fears occasion a species of folly and inconsistency in conduct, that wears the appearance of infatuation.

The justness of the Earl's third position we must positively deny. No nation was ever yet capable of establishing a powerful marine, while the greatest part of her physical strength was exerted in supporting and maintaining armies. Polybius expressly informs us that the Romans, in his time, notwithstanding the greatness of their power and the vast extent of their territory, were not able to equip so many ships and to send such powerful fleets to sea as in former periods, and particularly during the first Punic war, when they had not carried their arms beyond the adjoining island of Sicily;—and the reason is plain. The more they extended their conquests, the more their real physical force, on which they could depend, was exerted and exhausted in keeping the conquered countries in subjection; and they acted wisely in not sending armies to a distance from Italy till they had acquired the sovereignty of the ocean. Louis XIV. lost the superiority at sea which, with the assistance of the ablest ministers and with infinite pains, he had acquired, almost immediately after a powerful confederacy was formed against him on the continent. Compelled to employ the whole force of his kingdom in resisting the progress of the allied armies, his marine was necessarily abandoned, and soon dwindled into nearly the same state of insignificance in which he found it. Ever since the Revolution in France, her navy, compared with our own, has been greatly inferior to its strength under the monarchy, and it is annually becoming more insignificant.

Why? because her physical force has been exhausted in her armies, which exhaustion has increased with the extension of her conquests. Will any man of sound sense assert that it is in the power of Bonaparte to establish a formidable marine, while he is some years in advance with the conscriptions for his land forces? Such an advance is one of the best criteria by which we can form a judgment, and is sufficient to convince any reflecting mind that a serious invasion of this country by France is in reality much more impracticable and much less to be apprehended now than it was four years ago: when, however, we are persuaded, he had no such enterprise in contemplation.

We therefore agree with the noble author in his fourth position, that, when Bonaparte threatened to invade us, he had other objects in view. The force which he called *the Army of England* was certainly more intended to overawe the French than to subdue the English: for he well knew that, without a powerful army at his nod, he could not easily succeed in placing himself and his family on the throne of France. We are far, however, from thinking with Lord S. that we ought to infer from his uttering no threats of invasion now, that he really intends it; though, like other men, he doubtless in the prosecution of an object endeavours to conceal his real intentions.

In regard to the fifth position of this pamphlet, we conceive it to be utterly impossible that a force of sufficient magnitude for a serious invasion of this country should be collected, and put on board shipping, on any part of the coast opposite to this island, (or nearly so,) without our having timely notice from our cruisers. After having ascribed to our enemies a power of conversion bordering even on a creative faculty, Lord Selkirk very prudently declines to explain to us how a flotilla, composed of the coasting and river craft of Holland, may elude and even *defy our naval superiority*. He tells us 'that Lord Nelson and Sir Sidney Smith have deemed it *not impracticable*:'—but though to the bravery and skill of these naval officers a willing tribute may be paid, yet we must observe that to solve the problem of the practicability of a grand invasion of this island, by an enemy incomparably inferior to us in a navy, a man must not merely be a good seaman, but must be well acquainted with the nature of military operations, and a judge of the measures necessary to be adopted in order to ensure probability of success: an acquaintance and a power of judging which we do not allow to have been gained by those officers, from the casual specimens which they beheld of military warfare on shore. No such repeated experience as is here mentioned has ever existed with an armament of sufficient magnitude for such an enterprise.

We differ from the noble Earl *toto cælo* in regard to his sixth position. The operations of Bonaparte, during 'the three tremendous years' of which he speaks, were carried on by land, and bear no analogy whatsoever to an invasion of England. A *successful* attack on it by him, therefore, while he is obliged to have recourse to an anticipation of conscriptions to keep up his armies for other purposes, and with a crippled and even almost annihilated marine, would be an event to which we find nothing similar in either antient or modern history.

We so far agree in the seventh position, that, were this country to be invaded, we ought to be prepared to defend it against the invaders: but the military establishment which we already possess is more than adequate for this purpose, if a proper application of it be made. To suppose that it is not sufficient, while it is kept up at the enormous expence of twenty millions sterling per annum, would be paying a bad compliment both to the Commander in Chief and to the representatives of the people, who vote the supplies for its support.

The last position is drawn as a corollary from the preceding, on the supposition that they are just and well founded: —but, even if we allow, for the sake of illustration, that the enemy may be able to land 100,000 men on this island, it is highly improbable that he would think of landing them on the coast either of Kent or Essex. When an army acts across a branch of the sea, it must occupy some convenient and secure harbour, with a place of arms contiguous to it as a depôt. Now Plymouth and Portsmouth are the only places along our whole coast that answer this description; and a skilful commander of an invading army would therefore hardly think of attempting to land to the eastward of Portsmouth. General Lloyd, after having examined minutely the coast from Plymouth to Harwich, was decidedly of this opinion; and we regard his determination as carrying more authority with it on this subject, than the ideas of all the pamphleteers who have discussed it, or are likely to discuss it.

It is now to be stated that Lord Selkirk's apprehensions, which we have endeavoured to prove to be unfounded and unreasonable, having conjured up this hydra of invasion, he proposes to guard against it by the permanent establishment of a system of martial law, for the discipline and regulation of a local militia. His scheme embraces every young man in the community between the ages of eighteen and twenty-five, and stands therefore on a much broader basis than the plan of a Local Militia which has been adopted by the government.

The following is his own account of the plan for creating, as he expresses himself, in a few months, an army of 400,000 men:

> ' Habits of strict obedience are of infinitely more consequence, to form soldiers for the purposes of real service, than dexterity in the use of their arms, or even precision in their manœuvres. In this respect there seems to be an essential defect in the Volunteer System, in which the authority of the officers is necessarily precarious, and precludes the possibility of enforcing strict military discipline. In the formation of these corps, we have begun at a wrong point : object of secondary importance have been insisted upon, before the necessary foundation has been laid in the habits of implicit obedience ; and thu the pains which these corps have taken in acquiring a proficiency i their manœuvres, have, in a great measure, been thrown away.
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> ' In the proposed organization of the Local Militia, this error i avoided. The authority of the officers will be as complete as in th regular service. The men will be, from the first, under the strictes discipline which martial law can enforce ; and this for an uninterrupted space of three months, during which the recruits will be withdrawn from every other avocation, from every thing which can interrupt the acquisition of military habits. Whether this be a sufficien period of exercise, to confirm these habits effectually, is a questio upon which professional authority must decide. Upon this point find a difference of opinion. Some officers of experience consid three months as sufficient, and in confirmation of that opinion ref to the French armies, in which the conscripts are esteemed fit f duty in a still shorter time. There are on the other hand, officers great eminence, who think this period too scanty, for the complet formation of a body of soldiers. It is, however, so much beyon any, which has hitherto been allowed to our domestic forces, that fair trial may at least be made, before we conclude that more is nece sary. If experience prove that it is not sufficient, more time mu undoubtedly be allowed, rather than that the Local Militia shou remain in a state of inefficiency.
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> ' It will have occurred to the reader, that under the arrangemen which have been hitherto explained, this system of Local Militia ca not, for several years to come, be considered as in a state of maturit and capable of effecting the purposes for which it is intended. T whole plan proceeds on the supposition, that every recruit is, in t very commencement of his service, to be completely instructed in h military duties, and that a space of three months of uninterrupt discipline is to be devoted to this instruction. In the arrangemen that have been explained, the means of this instruction are provid only for the young men between 18 and 19. In the course of sev years, those who are now 18 will have reached to 25, and every o below that age, will then have gone through the prescribed course discipline. The observations hitherto made, have been chiefly rected to the regular and permanent effects of the proposed plan ; a

to put these in a distinct point of view, they have been described, as if the plan had been established for some time. If, however, the young men between 19 and 25, were now to be assembled, without any further preparation than that which has already been explained, they would be in a very different state of proficiency; they would neither be capable of the duty which is expected from them, nor prepared to profit by the opportunities of exercise, which the great annual assemblage would afford to those who have received *a sufficient* previous *instruction*.

'If the dangers which we have to apprehend were so remote, that we could safely wait for some years, the plan, as it has been already stated, would produce the desired effect in a gradual and progressive manner. But our situation is not such as to admit of this delay, and an effort must be made, to bring our state of defence speedily up to the standard, which the emergency requires. The simple and effectual way to accomplish this is, after enrolling the Local Militia, and organizing them on the principles that have been stated, to call out the whole body, and put them at once on permanent duty for three months, or for a sufficient period to be fully disciplined.

'To instruct at once so large a body of men, is certainly a task of considerable difficulty. The regular establishment of the Training Battalions was calculated for the progressive instruction of the young men between 18 and 19 only, and cannot be adequate to the immediate accomplishment of the same object with numbers so much larger. It is a question of great importance how this deficiency can be supplied, and officers provided for the commencement of this great establishment.

'The first resource that presents itself, is the employment of the volunteer officers, among whom there are many, who have rendered themselves fully masters of their duty, and are not inferior in point of skill to many professional men. As it must require some time before the young officers, who are to be drawn from among the cadets, can be fully instructed, it would be very desirable that a great proportion of the volunteer officers could be induced to accept of temporary appointments in the Local Militia. As an encouragement, the officers who thus agree to serve, though not within the age legally subject to military duty, should receive higher allowances, than the ordinary officers of the Local Militia, and such as to form an adequate indemnification for the time, which they sacrifice to the public service. There is a probability, that a great proportion, and the best of the volunteer officers, may be induced to afford their assistance. Men who have taken so much pains to obtain instruction in a duty, remote from their ordinary occupations, must be actuated by motives of zeal and patriotism, which will prompt them to continue their services in a case of equal urgency and importance. They may be the more readily expected to acquiesce in this, as it is only a temporary sacrifice, and they may soon be relieved from attendance, when a sufficient number of the cadets are prepared for their duty.

'If the volunteer officers in general can be induced to undertake the proposed service, we may expect from them every thing that zeal and assiduity can accomplish. But it will be of material importance, that along with them should be combined a considerable number of men of practical experience in real warfare. This may be obtained in part from the establishment of the Training Battalions, into which the Inspecting Field Officers of the volunteers should immediately be transferred. These officers are now employed in a manner little calculated to afford any important benefit; and their talents may certainly be rendered far more useful to the state than they now are.

'An additional resource of great value may be found in the officers on half-pay, many of whom are both able and willing to afford the services required, and on all of whom the public has a right to call. These officers are dispersed in all parts of the country, so that they may in many instances perform the duty required with little personal inconvenience; without going to a great distance from their ordinary residence, or interrupting in a very detrimental manner the occupations in which they are engaged.

'To complete the arrangements for the first instruction of the Local Militia, officers of rank and ability ought to be appointed to superintend each of the proposed Districts. The operations, which are necessary for converting a body of 8 or 10,000 recruits into efficient soldiers, are of such magnitude and importance, that the ablest men in our army cannot be considered as ill employed in directing their execution. There will be no difficulty in finding proper persons for this charge. The number of generals on the staff forms but a small proportion of the officers who have that rank, and who cannot, according to military etiquette, be employed in regimental duty. From this cause a number of excellent officers remain unemployed: if they were called upon to assist in the formation of the Local Militia, a great mass of abilities now lying dormant would be called into action—abilities adequate even to the stupendous task of creating in a few months an army of 400,000 men.'

Without debating the question, what is to become of all the arts and trades (even of the first necessity) in which these young men may have been engaged, while they are thus withdrawn from them, we must remark that this plan would certainly be a gigantic stride towards the subversion of our freedom and our constitution, though Lord Selkirk says that the preservation of both is its professed object: a tendency which, we have observed on preceding occasions, is a marked feature of all these schemes. This serious consideration has led us to examine his Lordship's doctrines and positions more particularly than we otherwise should have done, since he makes use of them as arguments for the adoption of measures which would be destructive of civil liberty. Into the details of them we need not enter.

Lord Selkirk does not seem to be aware that men may be very useful in defending their country, without being much practised in the Eighteen Manœuvres, or in the Prussian and German tactics; three fourths of which are not only nugatory but, even pernicious, as calculated to lead troops into confusion in the field, who ought not to be taught any operation which they cannot practice in the face of an enemy. Nor does he appear to be sensible that no one *arm* is suited to every circumstance of place and time; that the musket and bayonet, naturally a clumsy weapon, form for many purposes one of the worst perhaps that can be put into the hands of a soldier; and that three fourths of the time usually taken up in exercising men with it is uselessly consumed.

ART. VII. *A Portraiture of Methodism:* being an impartial View of the Rise, Progress, Doctrine, Discipline, and Manners of the Wesleyan Methodists. In a Series of Letters addressed to a Lady. By Joseph Nightingale. 8vo. pp. 495. 10s. 6d. Boards. Longman and Co. 1807.

If success with the multitude could be admitted as presumptive evidence of superior truth and excellence, no modern sect would have stronger reason for triumph than the Methodists; one division of which (the *Wesleyan*), from a number not exceeding half a dozen persons, in less than the space of eighty years has increased to the *astonishing* amount of nearly *two hundred and seventy thousand**!' Philosophers, however, never appreciate at a high rate the discernment and preference of the vulgar; and though many able writers have been induced to enumerate the rapid progress of Christianity, in the first ages of the church, among its evidences, we have always thought that this was a weak argument, since it assumes for its basis the untenable position that numbers are the test of truth, and would lead to consequences of which those who employ it seem not to be sufficiently aware: since by the same rule Mohammedans and Hindoos may defend their religion. To prevent the improper exultation of predominant sects, we would have it understood that the great mass of mankind are very indifferent judges of religious or metaphysical subjects; and that sectarian aggregation is more frequently the effect of ardent enthusiasm and persevering zeal, than of sound appeals to the judgment and the understanding. With the populace, nothing is more foreign to their taste or more unanimating than pure reasoning; and so little value do they set on this quality, that they are easily persuaded to renounce the reasoning faculties which they may possess, and yield themselves to the control of their feelings, passions, and affections. With them, manner is often more than matter; and the circumstances which are included in the history of a doctrine are found to operate more powerfully on their conviction, than the doctrine itself. Yet notwithstanding these considerations, popular sanction is generally a matter of triumph, and sects are always proud to proclaim their growing numbers.

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* According to another estimate, they are said to amount, regulars and irregulars, to 700,000!!

Though we mean not to charge Mr. Nightingale with this vulgar boast, he has stated the circumstance with evident pleasure, and has endeavoured to impress it on the mind of the reader by the epithet *astonishing*. A subsequent remark would justify the addition of another epithet, for in letter 5. the Methodists are mentioned as 'a body whose union and influence affect the interests, if not threaten the existence of the ecclesiastical establishment in this island.' This is very bold language, which the state of Methodism, however proud in its own estimation, does not seem to warrant. Neither the number nor the power of the Methodists is yet adequate to the subversion of the established religion.

The title of the present work is evidently borrowed from Mr. Clarkson's account of the Quakers; and the author seems to be solicitous of emulating that gentleman in his fidelity and impartiality in the relation of facts. With regard to Mr. N.'s qualifications for the present detail, he says that he has not only perused every publication relative to his subject with which he is acquainted, but has been for *nine* or *ten* years intimately connected, in the character of a minister, with the Wesleyan Methodists, whose Portraiture is delineated in the work before us. He undertakes, therefore, with great propriety to state particulars relative to the internal economy of that sect, including its peculiar customs, and modes of expression and action; and while he represents some preceding portraitures as either caricatured and distorted, or overcoloured and enlarged, he recommends himself to our notice as having drawn the line of truth, and 'produced much original and interesting information: original, at least, to the public at large; and even to numbers of the Methodists themselves.'

It is remarked as a singularity that the Methodists should have been the only sect which assumed a name at first employed as a term of ridicule or reproach; yet Mr. N. contends for its rigid application to their founder John Wesley, who observed the strictest regularity and order in all his proceedings, and is pronounced 'a *finished* Methodist.' At what time it was given to the sect at large is uncertain: but in order to obtain respect for it, the author tells us that it 'is now often used to distinguish all who make pretensions to superior sanctity

sanctity of mind or manners, and to a more than ordinary spiritual intercourse with the Almighty.' The history of John Wesley, as the founder, necessarily occupies a considerable part of an account of the rise and progress of methodism; and the labours of this *finished* Methodist are displayed with much animation by his present biographer. A fair portrait is attempted: but the eye which contemplates with partiality loses the keenness of discernment. Mr. N. admits that Mr. Wesley was *too credulous* in his accounts of sudden conversions, as well as ambitious and enthusiastical: but he does not perceive that this credulity applies to the relations of his miraculous escapes; and though he enjoys the anecdote of the Quaker and the Calvinist, the former of whom would not allow the latter to share with him the only bed in the inn, after the confession of a long list of sins which he made in prayer, he justifies the pious and virtuous Wesley in the miserable and lying cant of calling himself *the chief of sinners.* However contemptuously this writer may speak of a travelling methodistic preacher who did *not* deem himself *the chief of sinners,* he certainly, in this respect, had less false humility than his master. Must not Wesley have laboured under a strange misapprehension when he thus represented himself? Did he ever "*breathe out threatenings and slaughters against the church,*" that he should compare himself to Paul before his conversion? Good men often quote and apply scripture passages with little judgment and propriety.

Mr. Wesley is censured by the present writer for his double-dealing with the church of England and the Dissenters; and as he had accused some preachers, who wished that the Methodists might form a distinct body from the church of England, of 'cutting and shuffling,' his biographer adds:

> 'It was Mr. W. himself who was cutting and shuffling between the church of England and the Protestant dissenters, and not those societies which determined to act an honest, open part, by leaving the church whose rubric they had broken, and whose ritual they had in a great measure discarded. How the Methodists of the present day can persist in calling themselves members of the church of England, I cannot tell. When will they lay aside their double-dealing?'

Afterward, when the circumstance is recorded that Mr. Wesley assumed the episcopal office by ordaining some of his lay-preachers, and by making some of them into a kind of *episcopal bishops,* the biographer exclaims — 'Was ever such a thing known before or since in the annals of our church history?'

In this Portraiture of Methodism, the artist has so distributed his lights and shades, and been so desirous of exhibiting scars and blemishes as well as beauties, that we much question whether the body at large will feel themselves obliged by the delineation. Though at one time he appears zealous in the cause, and anticipates the period 'when the whole race of man shall rally round the standard of methodism,' at another he speaks of it rather in degrading terms as 'calculated to civilize the mob;' he represents 'the great bulk of the Methodists to the present day as having a sort of dread of human learning,' and as not qualified to convince Unitarians; and for the correction of 'Calvinian bitterness, and puritanic barbarity,' we are directed 'to the light of science, and the humanizing influence of reason and philosophy.' Every part of the great machine of modern methodism is here developed; and on the parts of it which Mr. N. does not entirely approve, he, without reserve, passes his critical strictures. His readers will perceive that it is more completely systematized than is generally supposed, that its constitution is settled, and that its government, by the Conference, (in whom, as in a sort of conclave, all power and authority are vested,) is little short of absolute. The whole kingdom is divided into districts and circuits, answering to the episcopal dioceses and parishes; through which five hundred travelling preachers * constantly take their rounds, in addition to the services of the local preachers. On the oligarchy of the Conference, which acts independently of the people, Mr. N. animadverts with some severity; and if he approves the leading doctrines of Methodists, it is evident that he is not satisfied with their government. We have full accounts of the rules observed in the Formation of Societies;—of the Classes and Bands;—of Prayer-Meetings;—of Agapæ, or Love-Feasts;—of Watch-Nights;—of the Yearly Covenant;—of the Quarterly Visitation of the Classes;—of Prayer-Leaders;—of Travelling and Local Preachers;—of the Persecutions, Doctrines Controversies, and Superstitions, &c. of the Methodists;—to which is added a statement of their numbers and finances. It is not in our power regularly to follow Mr. N. through the various details which he has here exhibited: but we shall endeavour to find room for some of his sketches, which are by no means tame and spiritless. Our first extract shall consist of his picture of the Agapæ, or Love-Feasts:

'These meetings are kept, in most places, once every quarter; viz. the Sunday immediately following what the Methodists call quarter-day.

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* The local and travelling preachers in the United Empire and America are said to be 5000.

'After the regular public service is ended, and the whole congregation is dismissed, when it is intended that a love-feast should be kept, the members return into the chapel; having shewn their certificates, or notes of admission, to some persons, appointed for that purpose, who stand at the door.

'The preacher being still in the pulpit, opens the service by singing and prayer; which being ended, every one sits down, while the *stewards* hand to all present a little plain, or spiced, bread and water. It was originally the practice literally to *break bread* with each other; but much confusion and disturbance throughout the whole assembly being thereby occasioned, that practice is now prohibited by positive command of Conference. It would very often happen, that a person might have a particular attachment to some brother or sister who might be seated several pews distant; and when an attempt was made to manifest this attachment by breaking bread with the favourite, the noise and trouble of scrambling over the backs of the seats, or pressing through the aisle, not only retarded the more important business of the love-feast, but gave considerable offence to those who had either more modesty or less violent and impatient prepossessions. It was therefore a prudent step to prohibit that species of *breaking of bread*; and I believe that disorderly practice is now entirely laid aside.

'After the ceremony of carnal feasting is ended, another hymn is usually sung, during which the stewards are handing the plate round, for the purpose of collecting what every one is disposed to give for the relief of the poor members. I have known, that where the society's finances have been in a low state, the love feast money has been put into the general stock. This, however, I believe, is not a very common practice; and was not resorted to at all in the days of primitive Methodism. After this the preacher rises, and relates his *experience* to the whole congregation.'—

'Love-feasts are always well attended. Public notice having been previously given, the country people flock in crowds to these meetings. Although they are intended for the regular members only, yet vast numbers of well disposed strangers gain admittance, by procuring notes for that purpose from the preacher, on being recommended by a member. It consequently happens, that numerous conversions take place on these occasions. When the *speaking* is concluded, several of the people go to prayer, one after another, or all at once, as the preacher may be well or ill disposed to favour a little spiritual romping, and holy confusion. Many of the preachers, however, of the present day, having drunk a little into the spirit of the world, that is, having become ashamed of the conduct of some of their brethren who have encouraged noisy meetings, are led to deprive their people of their Christian liberty, and consequently to check all extravagances of this nature whenever they perceive them beginning to break out. This cannot, however, be said of all the Methodist preachers even of the present time. I know some who would rather attend a meeting of enthusiastic bawlers, than peaceably to enjoy the marrow and fat things of this vain world.'

Of the Methodistic preachers we have here no prepossessing representations. Some of them are so very ignorant that they cannot read: others are accused of transferring the language of the tap-room to the pulpit; and the specimens presented of their eloquence are truly ludicrous:

> 'A disposition to allegorize and spiritualize the most plain and obvious texts, is not very uncommon with the Methodist preachers.
>
> 'I was informed a few years ago, by a very respectable and worthy gentleman, who was then, and is now, a preacher among the Wesleyan Methodists, that a certain preacher did actually allegorize that passage in the 2 Kings, iv. 38. "Set on the great pot." something in the following manner: The pot itself is the church—the meat in the pot, the word of God—and the broth, the grace of God! After having enlarged on these several heads, the preacher, in imagination and gesture, turned the pot upside down, and from the circumstance of its having three feet, placed in a triangular direction, took occasion thence to demonstrate the mystery of the Holy Trinity!'

Mr. N. being a man of some taste, he reprobates such absurd comments, and does not hesitate to express his disapprobation of 'the boisterous and intolerant joker of Surrey chapel,' notwithstanding *the crowded houses* which manifest this preacher's popularity.

The mode of seeking for converts to the Methodistic church is humorously termed a theological hunt, of which the following is an account:

> 'Prayer-leaders and exhorters are of considerable service in the cause of Methodism. They are the hewers of wood and the drawers of water in the church; men who labour incessantly for the conversion of souls. They employ themselves with unwearied industry to gather people to the meeting. I have often known these men to go out in small parties, seeking opportunities of prayer and exhortation among their country neighbours. When one of these theological hunts takes place (and they used to be pretty frequent in some parts of the north of England), one of the party must be a smoker of tobacco; (for the rule against smoking and snuff-taking is not often kept). It is this person's business, whenever he comes to a place where he knows there are few if any Methodists, to call at some one of the houses, and to request the liberty of lighting his pipe. While he is performing this ceremony, his brethren are standing near the door. On some remarks being made by the smoker, on the heat or coldness of the weather, &c. it not unusually happens, that the good people of the house will request him to take a chair and rest himself while he smokes his pipe. To this proposal he gladly accedes, and mentioning his friends at the door, they also are invited, and a familiar conversation soon takes place between the people of the house and their pious guests. While they are thus employed, some one of the party is looking round to see if there are any religious books on the tables or desks. In short, the subject of religion is some way or other introduced, and recommended to the affections of the people; and if they happen to receive the counsels of the Methodists

favourably, a prayer-meeting is soon begun at the house—Methodism is introduced into the village—some of the people get converted; these convert others—a class is formed of the new converts—the local preachers are appointed; and if they succeed pretty well, an opening is made for their travelling brethren, and an out-pouring of the spirit is the glorious consequence.'

Watch-nights are also stated to be prolific sources of proselytism, in consequence of the soothing strains and intoxicating influence of watch-night prayers and hymns: but the author does not hesitate to express his disapprobation of this indiscreet practice:

'Were I disposed (says he) to dispute the moral and religious advantages of any part of the Methodist discipline, it would be that which enjoins the holding of these midnight assemblies. Old and young, married and single, persons of both sexes, being here joined in promiscuous intercourse, undoubtedly get their senses inflamed to a pitch of fervour which it will require all the prudence, and all the *watchfulness*, of which the most sober and reflecting are capable, to prevent falling into fervours less pure and innocent than those which the sacred fire of devotion has enkindled. Consequences the most dangerous may arise from the temptations which are laid in the way of two young persons returning home together, in the dead of night, after having attended a watch-night. I speak only from conjecture, and what is likely to be the result of these assemblies without great care and prudence on the part of the persons concerned.'

Many particulars are detailed respecting the preachers, who, till they are admitted into full connection, labour under some severe restraints. The following answer to a conference-question will explain this subject:

"What preachers are admitted into full connexion?" You have already observed, that every travelling-preacher is to be four years on trial before he is admitted into full connexion. To be in full connexion, has some very capital advantages. 1. Relating to marriage. A person cannot marry among the travelling-preachers, until he is admitted into full connexion. This may be sound policy with the Methodists; but it is both unjust and unscriptural. It savours too strongly of popery; and it is no wonder that effects of a most scandalous and disgraceful nature should sometimes be the result of so cruel a law. 2. As it relates to power and authority. Until a preacher is admitted to full connexion he is not eligible to any post. He can neither be made a superintendant, nor a chairman of the district; neither can he, being only a probationer, have any vote or influence at conference, nor consequently be elected on any conference-committee; nor derive any advantage from the sale of the society's books in his circuit. These are considerations of no small importance. 3. Until a preacher has travelled four years, he is liable to be dismissed from the service, without that formal trial which the other preachers might demand. So that you see, while a preacher is

> on trial, he may be said to stand in jeopardy every hour, as a slight offence given to the superintendant might be attended with very fatal consequences to the probationary preacher.
>
> 'I have the honour to know a very respectable dissenting minister, who once travelled among the Methodists, but was expelled for marrying before the expiration of his years of probation. The language of St. Paul is very strong against the doctrine of forbidding to marry. How far it will apply to a certain law of Methodism, the reflecting mind will judge.'

However, in spite of this regulation, *la nature veut avoir ses droits*; and when a preacher sees his own interest in leaping into Hymen's chain with a fair and rich lamb of the flock, he snaps his fingers at the Conference, and finds out that "it is better to marry than to burn." We shall perceive by the next extract, that these wanderers are ready to avail themselves of every prize which turns up for them in the matrimonial lottery.—The Methodists have their superstitions, which, we are told, display themselves in bibliomancy, or divination by the Bible. Similar practices have prevailed in antient and modern times. The Jews had their divination by *Bath Kol*; the *Sortes Homericæ* and *Virgilianæ* were practised by the Greeks and Romans; and if we may believe Welwood, our Charles I. and Lord Falkland, being at Oxford during the civil wars, tried their fortune by the *Sortes Virgilianæ*, and both opened on passages which suited their actual destiny. The manner in which bibliomancy is practised among the Methodists is thus described:

> 'At a religious gossiping, when the tea-board is removed, the subjects of pious scandal are nearly exhausted, and religious chit-chat grows languid, it is not unusual, after *a word of prayer*, to introduce the Bible, as a kind of auxiliary to the fading energy of evangelical conversation, as well as to secure obedience to the sacred command, to have all their words "mixed with grace." The company being placed in proper order, one of them takes the Bible, and asks the next person near her, (for this practice is mostly prevalent among the sisterhood) which text she will fix upon as the object of her present choice. It is answered by naming some particular number, and applying it to the corresponding text on either the right or left page of the book, whichever the party may think proper to adopt. The Bible is then opened, with great solemnity, and every heart is engaged for the success of the enterprise. The all-important verse is then read aloud, which is immediately followed by such ejaculations of prayer or praise as the text chosen may happen to suggest! This ceremony is performed for the benefit of every individual in succession, who chooses to risk her peace of mind on the event of so solemn a lottery.
>
> 'This practice is also very frequently resorted to in private; when a person is perplexed concerning the state of his mind, or before some important undertaking. I remember, on the day of my *conversion*,

sion, which was the 18th of June, 1796, being extremely distressed on a religious account, and living a few miles distant from the place where a class-meeting was held, I was induced to run, as if life and salvation depended thereon, through much rain, to the meeting, all in my undress, because I had *opened* upon that passage where our Lord tells his disciples, that they knew the truth, and that the truth should make them free. Had the meeting been at five times the distance; and had my good mother, who opposed, or wished to moderate, my youthful zeal, been much more averse to my going than she was, nothing could have stopt me, so fully was I persuaded, that that very night, and at that very meeting, I should be set free from the pains of the new-birth, and be born again of the spirit of truth! I could enumerate several instances of the like nature, yea, where the most important concerns have depended on the accidental choice of a passage of scripture.

'The practice of choosing texts naturally introduced that of choosing stanzas out of the hymn book for the same pious purposes. Mr. C. Wesley's scripture hymns are often used on those occasions. It is known among some of the Methodists, that a preacher, now living, was indebted to the choice of a verse for a very amiable and rich wife. The case was this: Mr. R. a travelling preacher, having recently lost his wife, was one day employed with a lady or two in *choosing verses*. "And pray, sister R." said he, "what verse do you make choice of?" A certain number was given, and the text proved to be, "Where thou lodgest there will I lodge, &c.!" The hint was good, and a visit to the shrine of Hymen was the happy consequence! It would be well if all the *prizes* in these sacred lotteries were equally valuable. The lady, who was a most excellent wife, and a sincere Christian, died a few years ago; but her worthy survivor is now too old to venture his fortune again in so precarious a manner.'

When Mr. N. estimates the effective force of the Methodists in England and Wales, regulars and volunteers, at about 700,000, we are inclined to think that he over-calculates; and on the contrary, we should suppose that he is below the mark, when he gives the revenue from the Methodistic societies in Great Britain and Ireland, at about 97,285l.

It appears that a considerable portion of the Methodists, being dissatisfied with the proceedings of the Conference, are forming a schism under the name of *the New Itinerancy*: thus is this sect, with all its discipline and regulations, like every other sect, obnoxious to divisions; and it will probably undergo various changes, till in time it will scarcely resemble its prototype.

The information given in this volume is presented in the form of letters; and the author conceives the merit of his book to depend on his having made it his object rather to state, than to controvert or defend, the opinions and practices of the Methodists: but, from the extracts which we have made, it will be seen that he has not limited himself to dull narrative. As a man of spirit, he has given his opinion; and from the nature of the composition, we should suppose that he has more learning and polish than are generally compatible with the situation of a Methodistic preacher, or with the system of Methodistic doctrines.

Art. VIII. *Hints to the Public, and the Legislature, on the Nature and Effect of Evangelical Preaching.* By a Barrister. Part the Second. 8vo. pp. 198. 4s. 6d. Johnson. 1808.

To this age and country the epithet *enlightened* is frequently applied, and in some respects with great justice; though in others we are constrained to confess that they are rather retrograding than advancing. The popularity of Methodism, and the progress of the Calvinistic creed, present a phænomenon in the religious and moral state of the empire, which cannot be easily reconciled with our boast of having gained clear and correct views of the Christian doctrine. That sentiments so opposite (in our judgment) to the pure gospel of the Son of God should be so eagerly embraced by the populace; and that their illiterate advocates and propounders should arrogate to themselves the high-sounding title of "*Evangelical Preachers*," and even be preferred to our most learned and sensible divines; are circumstances which demand the most serious and ample discussion. The confidence with which these *new* Evangelists promulgate their opinions, the implicit faith with which these doctrines are received by their followers, and the anathemas which are hurled without scruple or remorse on their opponents, render all controversy with them a formidable task; and he who ventures to resist a torrent so impetuous and swelling must arm himself with patience and firmness in no ordinary degree.

The *Barrister*, being fully apprized of the enormous difficulty as well as of the vast importance of his undertaking, has supplied himself with all the armour necessary for such a warfare. He here returns to the charge with alertness and unabated vigour, and dares the adversary to fair and open combat within the lists circumscribed by those very Evangelists from whom these preachers borrow their name. Unfortunately, however, he is too polished a writer for that class of readers who most require his instruction; and though he completely refutes his opponents, he does this in a style which is not sufficiently lowered to the capacities of the deluded vulgar. Perhaps others, while he is pulling down the dignitaries of the New Priesthood from their proud eminence, may forward the work by addresses professedly adapted to the common people, who have hitherto been tamely and blameably surrendered into the hands of illiterate, mis-apprehending instructors, or to preachers who have 'mistaken the impulse of vanity for the influence of grace.' When we learn that *moral preaching* is stigmatized, and that the multitude are taught to avoid *moral preachers* as they would "adders fanged," we are justified in suspecting that there is "something rotten" at the bottom of this system, however captivating an outside it may present: and in believing that the very circumstance, which renders it acceptable to the multitude, should be an argument with the virtuous for refusing it the smallest patronage. The seducing tenet of the fashionable Evangelizers of the present day is, that *every thing* has been done and suffered for sinners; so that, by a convenient mode of transferring to another the punishment which was their due, and receiving in exchange the perfect righteousness performed by another, they become justified before God. After this curious process, *good works* of course must be regarded as a sort of useless lumber; and, if not entirely cast off, they must condescend to take a position in the very rear of the system. Something distinct from repentance, piety, and virtue, is blazoned as the *sine quâ non* of salvation, viz. the *New Birth*; and personal righteousness is vilified by the disgusting and repellent comparison of "*a filthy rag.*"

Such is the substance of that theological oratory which rings in morning and evening lectures from the pulpit, and which is greedily swallowed by the fascinated vulgar:—such are the monstrous tenets against which this ingenious Barrister raises his voice, and which it is high time to have fairly examined by bringing them to the test of reason and scripture. Our learned clergy of the establishment, and our regularly educated divines among Dissenters, have fondly hoped that this *mania* would cure itself; and have thought that it was almost beneath them seriously and in force to take the field against the silly propagators of such irrational doctrines. They must now, however, be sensible of their mistake. The controversy in which they have been hitherto engaged, namely that on the subject of the Trinity, is of much less consequence in a popular and practical view, than that which respects moral substitution, or imputed righteousness; the essence and operation of genuine piety is the same both on the Trinitarian and the Unitarian hypothesis: but the other affects the foundation of virtue itself, and, however such an inference may be denied, tends to weaken those moral energies which are essential to the character of a good christian, and to national prosperity.

The "Evangelical Preachers," we are aware, will take fire at this representation, and charge us with calumny; but we shall not retract till they can shew that the natural consequence of their endeavouring to degrade good works is not precisely such as we have stated, and that the preaching of our Blessed Saviour affords them any examples of this kind. Are not his discourses all strictly moral and practical, immediately levelled at the prevailing vices of mankind, and calculated to reform them? His doctrine was "*If thou wilt enter into life, keep the commandments.*"—"*Whosoever doeth the will of my Father who is in heaven, the same is my brother, and sister, and mother.*" Judging from the specimens of our Lord's addresses to sinners, we should pronounce the unsophisticated preachers of Gospel Morality to be true Evangelical Preachers, and such as Christ himself would readily acknowlege: but, according to the modern system, Evangelical Preaching consists in the adoption of a phraseology of which we find no precedent in the Gospels, and the tenor of which bears not the least resemblance to the Sermon on the Mount. We confess that we are astonished at the assurance of this New Order of Priesthood, and at the blindness and infatuation of their followers, especially when we consider that they can read the New Testament. Whether their eyes will be opened by the present controversy may be matter of doubt: but the persevering efforts of the Barrister are eminently commendable; and if he obtains few converts from the vulgar, he will not fail to persuade the discerning part of the public, that the fashionable fanaticism ought by all fair and honourable means to be discountenanced and resisted. Far, however, are we from wishing any interference of the *Legislature.* Sound argument, if applied and reiterated with zeal, spirit, and pleasantry, must make an impression. Let not, therefore, the rational Christian shrink from the task;—let him speak out, employing as little reserve as his opponents;—let him apply himself to correct vulgar misapprehension, to hold nonsense up to deserved ridicule, and to give error no quarter, though she may wrap herself in a religious garb.

By taking so decided a part with the Barrister, we mean not only to express our approbation, but to assist him in the furtherance, of his undertaking. Let Calvinism be touched with Ithuriel's spear. Let us see how it will look on dissection; and whether, when hard pushed, it can take any refuge in the Gospels. In the first place, let us hear these Spiritual Guides on the subject of the "New Birth;" together with the Barrister's comments:

'*The Reverend Mr. Cooper* gives us the following as the *defective* advice of one who entertains *false conceptions* on this subject.—" Let the *evil propensities* be weakened and *subdued.* Let the *inherent good dispositions* be strengthened and encouraged Let the noxious weeds, the tares and thorns be cleared away, and the seeds of virtue, *thus freed from every impediment which can obstruct their growth,* will naturally vegetate and thrive." And he then asks—" But is this a remedy adapted to the disease *?"—If it is not, I would ask, what is? This we are not told. But we are told that this remedy " does not reach the extent of the disorder; the corruption is total, total must be the change." Now any one would suppose, that if all *evil propensities were subdued,* the change for the better would be as *total* as it is ever likely to be in any man or woman on this side the grave. But the reverend doctrinist proceeds thus:—" If *that which is born of the flesh, be flesh,* must not *every child* of Adam BE BORN AGAIN, OR FOR EVER EXCLUDED FROM THE MANSIONS OF THE BLESSED? Is not this the express assertion of our Lord? Except a man be *born again,* he cannot see the kingdom of God.—"

' Thus it is that these teachers quote half-texts, and garble the scriptures for the sake of suppprting their own particular doctrines. All the disciples of the *new birth,* as it is called, quote this half-text, and their ignorant hearers rest content with repeating it one after another, without once adverting to its genuine meaning, which is as plain and intelligible as any moral truth contained in the Gospel. Our Saviour himself explains his meaning explicitly. When,—taking his words in their *literal* sense,—NICODEMUS proceeds to inquire how a man can be born again when he is old? and whether he can enter a *second* time into his mother's womb and be born? Jesus answered him thus—" Verily, I say unto you, unless a man be born of *water* and of *the spirit,* he cannot enter into the kingdom of God." —The true sense of which is obviously this—Except a man be initiated into my religion by *baptism,* (which *at that time* was always *preceded by a confession of faith,)* and unless he manifests his sincere reception of it, by leading that upright and *spiritual* life which it enjoins, *he cannot enter the kingdom of Heaven,* or be a partaker of that happiness which it belongs to me to confer on those who believe in my name and keep my sayings.—

' But this doctrine of the new birth, in the hands of these evangelical methodists, is calculated to sink the weak but well-meaning mind to the depths of despair; and to perplex the feelings and alarm the fears of their hearers, till they are driven, as too many of them are, from the MEETING, to the MAD-HOUSE. One of the evangelical brethren, in a sermon on this subject, thus addresses one whom he supposes to be inquiring of him respecting the nature and necessity of a new birth.

" Do you say, ' Nay, but I *do no harm to any man*: I *am honest and just in all my dealings*: I do not curse, or take the Lord's name in vain: I do not prophane the Lord's day: I am no drunkard:

' * Sermons chiefly designed to elucidate some of the leading doctrines of the Gospel. By the Rev. Edward Cooper, Rector of Hamstall Ridware, in the County of Stafford, Chaplain of the Right. Hon. the Earl of Courtown, &c.'

I do not slander my neighbour, *nor live in wilful sin.*' If this be so, it were much to be wished that all men went as far as you do. But you *must go farther yet*, or *you cannot be saved*: STILL YOU MUST BE BORN AGAIN Do you add, 'I do go farther yet; for I *not only do no harm, but do all the good I can*' I doubt that fact; I fear you have had a thousand opportunities of doing good, which you have suffered to pass by unimproved, and for which therefore you are accountable to God But *if you had improved them all, if you really had done all the good you possibly could to all men*, yet *this does not at all alter the case*: STILL YOU MUST BE BORN AGAIN. Without this, nothing will do any good to your poor, sinful, polluted soul. 'Nay, but I constantly attend all the ordinances of God: I keep to my church and sacrament.' It is well you do. But *all this will not keep you from hell*, EXCEPT YOU BE BORN AGAIN. Go to church twice a day, go to the Lord's table every week, say ever so many prayers in private, read ever so many good books. YOU STILL MUST BE BORN AGAIN: *none of these things will stand in the place of the new birth . no nor any thing under heaven.**"

'We here see what the simple truths of Christianity become in the mouth of a fanatic.

'In another part of this discourse, we have the following passage.—"What danger, say they, can a *woman* be in, that is so *harmless* and so *virtuous*? What fear is there that so *honest a man*, one of so *strict morality*, should miss of Heaven? Especially if *over and above all this*, they constantly attend on church and sacrament. *One of these* will ask, with all assurance, 'What, shall I not do as well as my neighbour?' Yes, as well as your UNHOLY neighbours; as well as your neighbours *that die in* their sins. For you will ALL DROP INTO THE PIT TOGETHER, INTO THE NETHERMOST HELL. YOU WILL ALL LIE TOGETHER IN THE LAKE OF FIRE, *the lake of fire burning with brimstone.*"

'Here those who practise virtue, and the strictest moral duties of the gospel of God, are placed on the same level with the *unholy*; and this presumptuous enthusiast consigns both to eternal torment with as little concern, and allots them their portion of fire and brimstone, with as much confidence, as if the empire of THE LAKE were exclusively his own.

'But is it not dreadful that the gospel of a wise, and just, and beneficent Creator should be thus perverted and prophaned? Is it not deplorable that such ignorant impostors should daily multiply their deluded victims, and set the scriptures and common sense at defiance?!!

'The true meaning of being "born again," in the sense in which our Saviour uses the phrase, implies nothing more or less in plain terms, than this:—to repent; to lead for the future a religious life, instead of a life of disobedience; to believe the holy scriptures, and to pray for grace and assistance, to persevere in our obedience to the

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"* The New Birth, a Sermon on John iii. 7. Printed by G. Paramore, and sold at the Chapel, City Road, and at the Methodist Preaching-Houses in Town and Country, 1794."

> the end. All this any man of common sense might explain in a few words. But these foolish fanatics, instead of enforcing the necessity of a moral and holy life, teach their deluded hearers that virtue and morality is just worth nothing; but that the "new birth," which they preach up as a something quite distinct from it, is *all in all.* So that they go on in their sin waiting for a "new birth," or a miraculous and sudden conversion, which they relate to happen in the most absurd cases and situations. There is an account, amongst many others equally absurd, of an old washerwoman having *a new birth*, while busy at the tub. The following account of it, is extracted from the Methodist Magazine for 1798, p. 273.——"The *Lord* ASTONISHED *Sarah Roberts* with his mercy, by *setting her at liberty, while employed* in the necessary business of *washing* for her family. For even *while her hands* were engaged in the world, her heart was given unto the Lord. She *now* found all the ways of religion to be ways of pleasantness, and all its paths peace. She *received a clear witness* that God, for Christ's sake, had *blotted out all her sins*, and *received her into his family.*"
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> 'Could the scoffer or the infidel more effectually laugh at religion, than by forging such a ridiculous "Tale of a Tub" as these methodistic mountebanks have here recorded, as a miraculous manifestation of mercy. A washerwoman has *all her sins blotted out*, in the twinkling of an eye, and while reeking with suds, is received into the family "of the Redeemer's kingdom!!!"
>
> 'Surely this is a most abominable profanation of all that is serious!—a most monstrous burlesque of all that is sacred! Yet such, according to the evangelists of methodism, is the new birth!!!'

It is manifest, from the explanation subjoined by Christ himself, that the phrase *a new birth* is figurative; and that it signifies nothing more than a new moulding of the heart and affections, or a change from vice to virtue. If consummate holiness can be attained previously to the new birth, this superinduced quality must be imperceptible and nugatory. If all sin can be blotted out by a *momentary* impulse of *astonishment*, it is not *astonishing* that many should continue in their sins, cherishing the hope that, like Sarah Roberts, they shall in a moment be *astonished* out of them. This may be called preaching the gospel—in Bedlam: but we should not have expected to hear it so denominated out of that receptacle. Yet this is the acceptable theology of Great Britain in the nineteenth century; and such is the doctrine which animates preachers to enthusiasm, and is devoured with insatiable avidity by the multitude!

This gentleman of the law, with that accuracy and precision which distinguish his profession, proceeds to examine the singular dogmas maintained by our modern *Illuminati*; and which they have propounded as the pure doctrines of the gospel. According to these preachers, the gospel covenant "is altogether unconditional on the *part of God*, and requires no previous QUALIFICATION or WORTH on the part of man." Not to insist on the contradiction in terms of a covenant without conditions, it is sufficient to refer to the whole tenor of the sacred exhortations in the Old and New Testaments, to prove that the representation is groundless. Is not "*turning from wickedness*" or "*repentance*" urged as the *condition* of forgiveness? Does not the church service open with "*When* the wicked man turneth," &c.? and does not our Saviour say, "*Except* ye repent?" Is this the language of a covenant without terms or conditions? Let the plainest understanding answer.

> 'The conclusion that follows the premises, "that no previous qualification or worth on the part *of man is necessary*," is most clearly this:—that this life is not a state of preparation for another; since all *previous qualification* or *worth* is declared to be unnecessary as a ground of acceptance hereafter. Thus what has ever been considered by all rational Christians, as the true view of the Gospel, is here discarded, and all the duties which the necessity of such a preparation renders compulsory, fall to the ground.—A libertine, therefore, gets rid of the gospel thus far.'

Similar to the above genuine undiluted nonsense, is the declaration of one of these Evangelicals, that "he could as easily create a world, as create *Faith* and *Repentance* in his own heart." What is the amount of this pompous confession? If the preacher means that we can do nothing without having first received the power from God, the assertion is nugatory, as far as it respects the point in debate; for we may say the same of the demonstration of any problem in Euclid: but if he means to declare that all the evidence of the truth of revelation is insufficient to persuade us that Jesus is the Christ, without some *superadded or additional* grace, he in the first place libels the gospel, and in the second furnishes an unanswerable apology for the unbeliever: since, as the Barrister observes, 'if the divine testimony of revelation is of itself, after full investigation, insufficient to produce conviction in his own mind, how can he ever object to the sceptic that he is guilty of *wilful* disbelief?!'—Indeed, preaching itself becomes ludicrous on the above-stated principle.

> 'It is a most remarkable circumstance, by the way, that this new order of evangelists should be perpetually exhorting the multitude to have *faith* in *their* doctrines, which are confessedly full of mystery, while they at the same time represent it to be just as impossible for a man to create a world, as to beget a faith in the *gospel of God*, in

which there is nothing unintelligible, and which all who read may understand. According to them it requires a miracle, to enable us to have faith in the religion of Christ, which has the fullest and most complete evidence, and yet we are to have faith, on pain of damnation, in the doctrines of Calvin, which have no evidence at all!!!'

The charm, however, of the doctrine of the evangelical preachers, consists in the language which they employ, and the hopes which they present to vile sinners: to whom it must prove an Extraordinary Gazette of comfort. "The greatness of our sins," they are told, "pleads with the greatness of divine mercy;" that is, in the plain English of Whitfield, "come to Christ the dirtier the better:"—but, as the Barrister observes, 'can any stronger inducement be held forth to the multitude to multiply their offences?' To the blood of Christ, and to that alone, the sinner is taught to look for salvation: but, it is here pertinently asked,

'Did he invite the miscreant multitude that flocked with frantic mockery to his cross—did he invite them to *wash their guilt away* in the *blood* they were shedding? - Did he direct them to *bathe in that crimson flood*, in order to purify themselves from the blackness of their guilt,—a guilt so tremendous that the darkened earth trembled to its centre?—Did our Saviour after his resurrection, in any manner, or on any occasion, even allude to his *blood*, as cleansing the impure from their vices, or as clearing the guilty from their crimes? — Did he, when risen from the dead, give commission to his disciples to direct those, who had lived in open violation of his laws, to *a fountain filled with blood*? No—"He said unto them, Thus it is written, and thus it behoveth Christ to suffer and to rise from the dead, the third day; and that REPENTANCE and *remission of sins* should be *preached* in his name among all nations, beginning at Jerusalem."'

The Barrister now proceeds to explain the gospel view of the death of Christ:

'As all covenants were, under the Jewish dispensation, confirmed with the sprinkling of blood, so the death of Christ, by which he bare witness to the truth of his mission, is figuratively, and with allusion to that customary mode of confirmation, called the blood of the New Testament, and the *blood of sprinkling*.

'As the death of Christ has for its object, the salvation of all *who obey him*, and as he "gave himself for us that he might redeem us *from all iniquity*, and purify unto himself a people zealous of *good works*;"—having died for this purpose, he is truly and justly said to have died for our SALVATION; and it is with a figure of speech equally correct, that *thus* we are said to have redemption *through his blood*.

'But that by *atoning* for their guilt, he becomes the author of *salvation* to those who *disobey* him, IS NOT TRUE.

‘ That he came to redeem sinners from the *punishment* of all iniquity, by suffering it in their stead, IS NOT TRUE

‘ That he gave himself for those who were not zealous of *good works*, IS NOT TRUE.

‘ That when he shall come to judge the earth, he will *impute* his righteousness to the wicked, IS NOT TRUE

‘ That *they* will benefit by his DEATH, who never benefited by his LIFE,—that those whom the promises of the gospel could never stimulate to holiness, will receive, through his *blood*, the reward promised only to the practice of virtue,—THIS IS NOT TRUE. And such doctrines, either in the metropolis or elsewhere, it is neither wise to teach, nor safe to learn.’

More is advanced in the subsequent pages, to confute the unscriptural accounts which the Calvinistic Methodists give of the design of Christ’s death; and to expose the danger as well as the error of that doctrine which teaches that Christ has “ obeyed the precepts of the law in the sinner’s stead!” and “ borne the punishment in the sinner’s room!”—a position which annihilates at least the necessity of moral exertion on his part, and renders virtue, as far as acceptance with God is concerned, a mere work of supererogation. With reluctance, however, we must restrain our pen, and refer to this spirited and nervous writer, instead of transcribing his paragraphs. Yet, before we take our leave of him, we must avail ourselves of his assistance in stigmatizing the palpable misrepresentation of Isa. lxiv. 6, on which this new order of Evangelists assert that *Righteousness is filthy rags*. It would be strange indeed if the prophet, after having exhorted the people of Israel to “ *make themselves clean, to put away the evil of their doings, to cease to do evil and learn to do well*,” should all at once destroy the force of his remonstrances by comparing righteousness to filthy rags. He has done no such thing.

‘ Let us now observe upon this passage of the prophet which is thus distorted from its true meaning for the purpose of proving the utter *worthlessness* of all moral virtue. “ We are all,” (says the prophet) “ as an unclean thing, and all OUR *righteousnesses are as filthy rags.*”—

‘ The Prophet, as is evident, is deploring the depraved state of the JEWISH CHURCH, which had departed from its primitive piety and degenerated into vice and superstition. In his prayer he dwells on the inestimable value in the sight of heaven of that *righteousness*, which the mass of the Jewish people had forsaken.

“ Thou MEETEST HIM,” (says the Prophet) “ that rejoiceth and WORKETH RIGHTEOUSNESS; those that remember thee in thy ways —“ behold thou art wroth, for WE have sinned.”

‘ He then goes on to describe the state of his countrymen—for it is *to them* he is alluding, and not to mankind at large—and he represents them as having justly incurred the wrath of God, by their neglect of his laws; and lamenting their DEGENERACY FROM RIGHTEOUSNESS, he thus proceeds:

"But WE are all as an unclean thing; and all OUR RIGHTEOUSNESSES are as FILTHY RAGS; and we all do fade as a leaf, and our iniquities, like the wind, have taken us away, and there is none that calleth upon thy name, that stirreth up himself to take hold of thee, for thou hast hid thy face from us, and hast consumed us BECAUSE OF OUR INIQUITIES."

'We here see that it is actually the moral declension,—the fall of his countrymen from virtue—that he represents as drawing down the calamities with which they were visited.

"How is the FAITHFUL CITY," (says he) "BECOME AN HARLOT? It was full of judgment, RIGHTEOUSNESS *lodged in it, but now* MURDERERS; thy SILVER is become DROSS."

'This sufficiently manifests the meaning of the figurative expression of the prophet, that their RIGHTEOUSNESS was become as FILTHY RAGS.'

To every person of the smallest discernment, the meaning of the prophet is clearly this: that the faithful city was become an harlot, or grown unfaithful; that its silver was become dross, and its righteousness converted into unrighteousness, so as to resemble a filthy garment. Let not, therefore, any of these sage expounders of scripture henceforth presume to make so blasphemous an assertion, that *righteousness*, which consists in obedience to the will of God, is *filthy rags*:—if they persevere in the use of this phrase, they will merit the severest castigation that pen and ink can bestow.

As to their calumnious insinuations, arts, and associations, however reprehensible they may be, they are of less consequence than their doctrines. If the honest part of the nation become fully awake to the dangerous tendency of the latter, the former will naturally sink to the ground. We are pleased to find that the *Barrister* is resolved to proceed; and we trust that other champions will spring up at his side, to assert the cause of scriptural truth and moral doctrine, against a set of self confident fanatics, who are, in fact, destroying that which they profess to venerate. Till the points at issue between the Calvinistic Methodists and the rational Christians are fairly settled, the preachers of virtue cannot hope to succeed, because they now only offer coin which their bawling rivals industriously cry down.

Art. IX. *Mr.* Fox's *History of James the Second.*

[*Article concluded from p.* 79.]

The last chapter of this history presents us with the invasions of Argyle and Monmouth, and includes sketches of the principal persons who were concerned in those schemes, accompanied by reflections which are in the usual style of the illustrious author. His ingenuous and feeling nature, his turn for simplicity, and his vigour of thought, eminently qualified him to excel in historical narrative; and we accordingly find that the details, on which we are entering, will stand all the tests which determine this species of excellence. They are animated, flowing, and perspicuous; minute without being tedious, and highly instructive without being formal. The scenes are brought under our eyes. We seem ourselves to take a part in them;—we plan, counsel, and struggle,—hope and despond, suffer and are over-powered. The matter chiefly to be regretted is that the subject is not, in all its parts, more worthy of the powers of the artist: since Argyle's expedition, though its design was the most grand and interesting, originated in rash councils, was ill planned, unhappily conducted, and marked only by disaster: but its leader in the hands of his enemies, its fallen leader, is a great and lofty object. In him we behold a patriot, exalted by rank, worth, and piety, calmly and patiently bearing the threats and indignities offered to him by brutal triumphant tyranny, and nobly dying in the cause of his country; a sacrifice of which the sublimity, and a victim of whom the lustre, call forth all the abilities of the historian. Nothing can be more touching and more edifying than this account of the deportment of Argyle, from the moment of his capture to that of his execution.

When the Earl was taken, not one querulous expression escaped him; and he may be said feelingly to have lamented, but scarcely did he censure, the criminal disobedience of his followers, which had led to consequenecs so fatal to himself. His placid mind listened undisturbed to the threat of torture, and he merely replied that "he hoped God would support him." Frank and bold in his answers to Queensbury, 'he averred his hopes to have been founded on the cruelty of the administration, and such a disposition in the people to revolt, as he conceived to be the natural consequence of oppression. He at the same time observed that he had trusted too much to this principle.' Gentle and resigned amid sufferings, nothing could equal his firmness and decision when conscience and honour were concerned; and when Mr. Charteris, an eminent divine, waited on him, his first address to that clergyman

man was to caution him 'not to try to convince him of the unlawfulness of his attempt, concerning which his opinion was settled, and his mind made up.'

In exhibiting to future times the demeanour of this political martyr, Mr. Fox observes that

> 'For constancy and equanimity under the severest trials, few men have equalled, none ever surpassed, the Earl of Argyle. The most powerful of all tempters, hope, was not held out to him, so that he had not, it is true, in addition to his other hard tasks, that of resisting her seductive influence; but the passions of a different class had the fullest scope for their attacks. These, however, could make no impression on his well-disciplined mind. Anger could not exasperate, fear could not appall him; and if disappointment and indignation at the misbehaviour of his followers, and the supineness of the country, did occasionally, as sure they must, cause uneasy sensations, they had not the power to extort from him one unbecoming, or even querulous expression. Let him be weighed never so scrupulously, and in the nicest scales, he will not be found, in a single instance, wanting in the charity of a Christian, the firmness and benevolence of a patriot, the integrity and fidelity of a man of honour.'

On the day in which the Earl was doomed to suffer, viz. June 30, 1685,

> 'Before he left the Castle he had his dinner at the usual hour, at which he discoursed, not only calmly, but even cheerfully with Mr. Charteris and others. After dinner he retired, as was his custom, to his bed-chamber, where, it is recorded, that he slept quietly for about a quarter of an hour. While he was in his bed, one of the members of the council came and intimated to the attendants a desire to speak with him: upon being told that the Earl was asleep, and had left orders not to be disturbed, the manager disbelieved the account, which he considered as a device to avoid further questionings. To satisfy him, the door of the bed-chamber was half opened, and he then beheld, enjoying a sweet and tranquil slumber, the man, who by the doom of him and his fellows, was to die within the space of two hours! Struck with this sight, he hurried out of the room, quitted the Castle with the utmost precipitation, and hid himself in the lodgings of an acquaintance who lived near, where he flung himself upon the first bed that presented itself, and had every appearance of a man suffering the most excruciating torture. His friend, who had been apprized by the servant of the state he was in, and who naturally concluded that he was ill, offered him some wine. He refused, saying, "No, no, that will not help me; I have been in at Argyle, and saw him sleeping as pleasantly as ever man did, within an hour of eternity. But as for me———." The name of the person to whom this anecdote relates, is not mentioned, and the truth of it may therefore be fairly considered as liable to that degree of doubt, with which men of judgment receive every species of traditional history. Woodrow, however, whose veracity is above suspicion, says he had it from the most unquestionable authority. It is

not in itself unlikely; and who is there that would not wish it true! What a satisfactory spectacle to a philosophical mind, to see the oppressor, in the zenith of his power, envying his victim! What an acknowledgment of the superiority of virtue! what an affecting, and forcible testimony to the value of that peace of mind, which innocence alone can confer! We know not who this man was; but when we reflect, that the guilt which agonized him was probably incurred for the sake of some vain title, or at least of some increase of wealth, which he did not want, and possibly knew not how to enjoy, our disgust is turned into something like compassion for that very foolish class of men, whom the world calls wise in their generation.

'Soon after his short repose Argyle was brought, according to order, to the Laigh Council house, from which place is dated the letter to his wife, and thence to the place of execution. On the scaffold he had some discourse, as well with Mr. Annand, a minister appointed by Government to attend him, as with Mr. Charteris. He desired both of them to pray for him, and prayed himself with much fervency and devotion. The speech which he made to the people was such as might be expected from the passages already related. The same mixture of firmness and mildness is conspicuous in every part of it. "We ought not," says he, "to despise our afflictions, nor to faint under them. We must not suffer ourselves to be exasperated against the instruments of our troubles, nor by fraudulent, nor pusillanimous compliances, bring guilt upon ourselves; faint hearts are ordinarily false hearts, choosing sin, rather than suffering." He offers his prayers to God for the three kingdoms of England, Scotland, and Ireland, and that an end may be put to their present trials. Having then asked pardon for his own failings, both of God and man, he would have concluded; but being reminded that he had said nothing of the Royal Family, he adds that he refers, in this matter, to what he had said at his trial concerning the Test; that he prayed there never might be wanting one of the Royal Family to support the Protestant Religion; and if any of them had swerved from the true faith, he prayed God to turn their hearts, but at any rate to save his people from their machinations. When he had ended, he turned to the south-side of the scaffold, and said, "Gentlemen, I pray you do not misconstruct my behaviour this day: I freely forgive all men their wrongs and injuries done against me, as I desire to be forgiven of God." Mr. Annand repeated these words louder to the people. The Earl then went to the north side of the scaffold, and used the same or the like expressions. Mr. Annand repeated them again, and said, "This nobleman dies a Protestant." The Earl stept forward again, and said, "I die not only a Protestant, but with a heart-hatred of Popery, prelacy, and all superstition whatsomever." It would perhaps have been better if these last expressions had never been uttered, as there appears certainly something of violence in them unsuitable to the general tenour of his language; but it must be remembered, first, that the opinion that the Pope is Antichrist was at that time general among almost all the zealous Protestants in these kingdoms; secondly, that Annand, being employed by Government, and probably an Episcopalian, the Earl might apprehend that the declaration of such a minister might not convey the precise idea, which he, Argyle, affixed to the word Protestant.

'He then embraced his friends, gave some tokens of remembrance to his son in-law, Lord Maitland, for his daughter and grand-children, stript himself of part of his apparel, of which he likewise made presents, and laid his head upon the block. Having uttered a short prayer, he gave the signal to the executioner, which was instantly obeyed, and his head severed from his body. Such were the last hours, and such the final close, of this great man's life. May the like happy serenity in such dreadful circumstances, and a death equally glorious, be the lot of all, whom tyranny, of whatever denomination or description, shall in any age, or in any country, call to expiate their virtues on the scaffold!'

As the ennobling nature of the cause, in the estimation of Mr. Fox, imparted dignity to all the leading sufferers in it, a separate tribute is here paid to each of them. The observations on the dying testimony of Rumbold had certainly been improperly overlooked by historians: but it appears to us that we do not know enough of their author to warrant the stress which is laid on them by the present historian; who, we think, properly chastises the calumnious pen of Sir John Dalrymple.

Though the expedition of Monmouth, which was not less rashly determined and which had a similarly disastrous end, was still more weakly conducted than that of the Northern chieftain, Mr. Fox did not deem it beneath him diligently and nicely to sift all the materials from which a true account of it might be collected; and he has thus been enabled to give a more probable and consistent (if not actually a more correct) detail of it, than any with which we had been previously furnished. We refer to the events of the campaign, and not to the author's portrait of the commander; in sketching which, a zeal for liberty, a generous nature, and perhaps some kindred sympathies, seem to have prevailed to the prejudice of the severe muse of history: but it requires no extraordinary degree of candour to suppose that, on revision, this as well as some other parts of these remains would have undergone correction. In the last scene, however, Monmouth rises to the elevation of his high and bold pretensions, and displays a courage and firmness which have never been exceeded, not only in facing death, but in supporting a persecution from his spiritual comforters by which he was incessantly harassed. No exhibition, which these pages bring before us, more excites our disgust and indignation, than this display of political servility and religious arrogance.

The narrative having conducted us to the last day of Monmouth's mortal existence, the historian remarks:

'It is probable that a great portion of this sad day was passed in devotion and religious discourse with the two prelates, who had been sent by his Majesty to assist him in his spiritual concerns. Turner, Bishop of Ely, had been with him early in the morning, and Kenn, Bishop of Bath and Wells, was sent, upon the refusal of a respite, to prepare him for the stroke, which it was now irrevocably fixed he should suffer the ensuing day. They stayed with him all night, and in the morning of the fifteenth were joined by Dr. Hooper, afterwards, in the reign of Anne, made Bishop of Bath and Wells, and by Dr. Tennison, who succeeded Tillotson in the see of Canterbury. This last divine is stated by Burnet to have been most acceptable to the Duke, and though he joined the others in some harsh expostulations, to have done, what the right reverend historian conceives to have been his duty, in a softer and less peremptory manner. Certain it is, that none of these holy men seem to have erred on the side of compassion or complaisance to their illustrious penitent. Besides endeavouring to convince him of the guilt of his connection with his beloved Lady Harriet, of which he could never be brought to a due sense, they seem to have repeatedly teased him with controversy, and to have been far more solicitous to make him profess what they deemed the true creed of the church of England, than to soften or console his sorrows, or to help him to that composure of mind so necessary for his situation. He declared himself to be a member of their church, but they denied that he could be so, unless he thoroughly believed the doctrine of passive obedience and non-resistance. He repented generally of his sins, and especially of his late enterprize, but they insisted that he must repent of it in the way they prescribed to him, that he must own it to have been a wicked resistance to his lawful King, and a detestable act of rebellion.'—'It must never be forgotten, if we would understand the history of this period, that the truly orthodox members of our church regarded monarchy not as a human, but as a divine institution, and passive obedience, and non-resistance, not as political maxims, but as articles of religion.'

Less candid perhaps on this occasion than our illustrious author, we cannot help believing that this most unseemly and unfeeling conduct betrays as much of servile deference to the tyrant's will as of mistaken zeal. Never was the impertinence of bigotry carried to more offensive and revolting lengths! As the particulars strongly exhibit and characterize the times, we shall lay them before our readers:

'At ten o'clock on the 15th of July 1685, Monmouth proceeded in a carriage of the Lieutenant of the Tower, to Tower-Hill, the place destined for his execution. The two bishops were in the carriage with him, and one of them took that opportunity of informing him, that their controversial altercations were not yet at an end; and that upon the scaffold, he would again be pressed for more explicit and satisfactory declarations of repentance. When arrived at the bar, which had been put up for the purpose of keeping out the multitude, Monmouth descended from the carriage, and mounted the scaffold, with a firm step, attended by his spiritual assistants. The sheriffs and executioners were already there. The concourse of spectators was innumerable, and if we are to credit traditional accounts, never was the general compassion more affectingly expressed. The tears, sighs, and groans, which the first sight of this heart-rending spectacle produced, were soon succeeded by an universal and awful silence; a respectful attention, and affectionate anxiety, to hear every syllable that should pass the lips of the sufferer. The Duke began by saying he should speak little; he came to die, and he should die a Protestant of the church of England. Here he was interrupted by the assistants, and told, that, if he was of the church of England, he must acknowledge the doctrine of Non-resistance to be true. In vain did he reply that if he acknowledged the doctrine of the church in general, it included all: they insisted he should own *that* doctrine particularly with respect to his case, and urged much more concerning their favourite point, upon which, however, they obtained nothing but a repetition in substance of former answers. He was then proceeding to speak of Lady Harriet Wentworth, of his high esteem for her, and of his confirmed opinion that their connection was innocent in the sight of God; when Goslin, the sheriff, asked him, with all the unfeeling bluntness of a vulgar mind, whether he was ever married to her. The Duke refusing to answer, the same magistrate, in the like strain, though changing his subject, said he hoped to have heard of his repentance for the treason and bloodshed which had been committed; to which the prisoner replied with great mildness, that he died very penitent. Here the churchmen again interposed, and renewing their demand of *particular* penitence and *public* acknowledgment upon publick affairs, Monmouth referred them to the following paper which he had signed that morning:

" I declare, that the title of King was forced upon me; and, that it was very much contrary to my opinion, when I was proclaimed. For the satisfaction of the world, I do declare, that the late King told me, he was never married to my mother. Having declared this, I hope the King, who is now, will not let my children suffer on this account. And to this I put my hand this fifteenth day of July, 1685.

" MONMOUTH."

' There was nothing, they said, in that paper about resistance; nor, though Monmouth, quite worn out with their importunities, said to one of them, in the most affecting manner, " I am to die,— Pray my Lord,—I refer to my paper," would those men think it consistent with their duty to desist. They were only a few words they desired on one point. The substance of these applications on one hand, and answers on the other, was repeated, over and over again, in a manner that could not be believed, if the facts were not attested by the signature of the persons principally concerned. If the Duke, in declaring his sorrow for what had passed, used the word invasion, " give it the true name," said they, " and call it rebellion." " What name you please," replied the mild-tempered Monmouth. He was sure he was going to everlasting happiness, and considered the serenity of his mind in his present circumstances, as a certain earnest of the favour of his Creator. His repentance, he said, must be true, for he had no fear of dying, he should die like a lamb. "Much may come from natural courage," was the unfeeling and stupid reply of one of the assistants. Monmouth, with that modesty inseparable from true bravery, denied that he was in general less fearful than other men, maintaining that his present courage was owing to his consciousness that God had forgiven him his past transgressions, of all which generally he repented with all his soul.

'At last the reverend assistants consented to join with him in prayer, but no sooner were they risen from their kneeling posture, than they returned to their charge. Not satisfied with what had passed, they exhorted him to a *true* and *thorough* repentance: would he not pray for the king? and send a dutiful message to his Majesty, to recommend the Dutchess and his children? "As you please," was the reply; "I pray for him and for all men." He now spoke to the executioner, desiring that he might have no cap over his eyes, and began undressing. One would have thought that in this last sad ceremony, the poor prisoner might have been unmolested, and that the divines would have been satisfied, that prayer was the only part of their function for which their duty now called upon them. They judged differently, and one of them had the fortitude to request the Duke, even in this stage of the business, that he would address himself to the soldiers then present, to tell them he stood a sad example of rebellion, and entreat the people to be loyal and obedient to the King: "I have said I will make no speeches," repeated Monmouth, in a tone more peremptory than he had before been provoked to; "I will make no speeches. I come to die." "My Lord, ten words will be enough," said the persevering divine, to which the Duke made no answer, but turning to the executioner, expressed a hope that he would do his work better now than in the case of Lord Russel. He then felt the axe, which he apprehended was not sharp enough, but being assured that it was of proper sharpness and weight, he laid down his head. In the meantime, many fervent ejaculations were used by the reverend assistants, who, it must be observed, even in these moments of horrour, showed themselves not unmindful of the points upon which they had been disputing; praying God to accept his *imperfect* and *general* repentance.'

In drawing to a close our remarks on this fragment, we must observe that time and a more mature examination of it have only served to strengthen and confirm our first impressions; and that repeated perusals have convinced us the more fully of its value and importance. We still avow our predilection for the lamented author's notion of the proper province of history. The principle of the division of labour, not less applicable to the exertions of the head than to those of the hands, and a reference to the design and effect of history,—were this the place for the discussion,—would furnish considerations in abundance to demonstrate the correctness of a notion which is sanctioned by the practice of the antients, who are still our

i in this art. This notion does not, however, as it
o us, preclude such observations and reflections, po-
nd prudential, as the events and matters related may
ggest. If we understand the noble author, his protest is
l against those dissertations and disquisitions which com-
break the thread of a narrative, place those transactions
der which in the order of things are contiguous, and
d an historical performance with a work professedly
neous. In like manner, we think, too high com-
ion cannot be bestowed on the scrupulous jealousy,
admits into the historic page no statement that is not
ct as the most diligent research can render it. Any
ule would introduce a dangerous licence, while it rob-
of one of the surest tests for trying the authenticity of
tive. History is no fancy-painter, but takes from the
well the nicest lineaments as the broader traits. To
owes all her interest and all her charms; and in the
in which she wants this character, so far is she a cheat
impostor.

allowance being made for the circumstances in which
rk comes to us, its literary merit will be admitted to be
rable: but it is chargeable with blemishes and defects
respect, which it was not obvious to anticipate, and
which the extemporaneous compositions of the author
e. Yet who does not know that, in a first draught, the
astidious writer often commits to paper expressions
his judgment condemns at the moment, sensible that
ngruous sentence or an inelegant phrase is more easily
ed than a happy thought is recalled? We must own
e diction, though with the exception of a few passages it
ly perspicuous and forcible, has on the whole fallen
f our expectations. The utmost simplicity was evi-
the author's aim: but it is not always within his grasp;
rely does he attain those matchless felicities of the
style, which his pen so profusely displayed in his
to the Inhabitants of Westminster, and in his sketch of
e Duke of Bedford. It would seem that, at a certain
of life, the most vigorous genius suffers in the aptitude to
a new art; and that the habit of public speaking operates
t the attainment of the highest excellence in writing.
s fact Mr. Fox was fully aware; and nothing is more
s to those who have reflected on the prime requisites to
kindred arts. To a certain extent in the attainment,
re assisting to each other: but in the regular exercise
m, they form to a practice and lead to habits which
posite in their nature. Yet, less consummate as this

work doubtless is, than it would have been if the writer had undertaken it at an earlier period of life, or had lived to have given to it the last finish, we cannot help thinking that candidates for fame in this department will still derive advantage, even in a literary view, from an attentive study of it; we do not mean as servile copyists, but as liberal discriminating observers, who discern the aim and conceptions of the author.

Let us not forget, however, that the chief claim of this volume to our attention consists in its being the manual of those principles and doctrines of liberty, which form the palladium of our state; and which while it retains and cherishes, it can never cease to be great and prosperous. In the course of this work, Mr. Fox somewhere observes that 'a generous nature has an aptitude to adopt and to become enamoured of those principles;' a truth of which he furnished in his own person a most striking and eminent instance. The opportunity of displaying administrative exertions having been so much denied him, his mission seems to have been to exalt and to honour liberty, to vindicate her claims, to perpetuate her sway, to impress men with a sense of her value, and to render them steady in their attachment to her. We need not here refer in detail to the political events of the last twenty years, and to the part which Mr. Fox sustained in them. It is fresh in the recollection of our readers that he was at issue with the counsels of his country on the subject of the French Revolution, and that the sentiments which he so vainly inculcated have proved lamentably prophetic. After strenuous and persevering exertions, in circumstances the most trying to his personal feelings and the most adverse to his popularity and power, neglected by the public, deserted by the great, and rejected by his sovereign, he resolved for a time to secede from public life. He sought retirement not in order to indulge in vain complaints and idle repining; nothing of this sort clouded or degraded his retreat: but an applauding consciousness, the attachment of friends, general esteem, and the admiration of surrounding nations, shed lustre over his privacy and inspired him with consolation. Finding that his labours in one line, in the cause of liberty and humanity, were no longer productive, he determined to try another which he hoped might be more auspicious; and, unsuccessful with his cotemporaries, he sate down to realize a treasure for posterity. An undertaking of the utmost utility suggested itself to him: but an art of great nicety, in which he was unpractised, must be acquired; and long and painful exertions were necessary to consummate his great purpose.

Convinced of its importance, however, to the cause which he had at heart, he did not hesitate to embark in it; and the fragment before us is the sole result which it was permitted to him to accomplish. The counsels, be it remembered, which it imparts, and the principles which it inculcates, proceed from a mind as capacious and penetrating as ever animated a human frame; distinguished also by dispositions the most benignant, and possessing all the advantages which experience and maturity of years can supply. Here he has solemnly recorded those doctrines and maxims which he professed through life, and to the maintenance of which his powers and efforts were invariably directed. To those, the great families, and the individuals in all ranks, who acted with him while living, stand committed; and may they and their descendants, to the latest posterity, remain faithful to them, never betraying nor growing weary of a service so honourable, of a charge so sacred in itself, and of such vital consequence to their country!

In the homage which we have paid to this work, we have not been influenced by bias arising from personal knowlege, for we were entire strangers to the individual: nor with his followers have we any other connection, than that which subsists in a profession of kindred sentiments on subjects of government and politics. Always contemning adulation of the living, and constantly disdaining all party trammels, we may be permitted to speak of the dead according to the dictates of conscience; and to execute the office of literary judges in the spirit of truth, animated by the most anxious wishes for the benefit of our native land and the welfare of mankind.—Though statues rise not nor are orgies celebrated in honour of Fox, we may rest assured that, as long as British liberty remains or the recollection of it endures, his memory will be revered by men of worth and intelligence, who duly estimate the privilege of living in a free state, which allows full scope for industry, virtue, and ability; and that they will unite his name with the martyrs and champions of British freedom, with those of a Hampden, a Russell, a Sydney, and a Saville.

The verses of General Fitzpatrick, placed beneath the bust of Mr. Fox which is prefixed to the volume, have suffered an error from the engraver which is detrimental to their elegance and force. In the third line, instead of the repetition of the term *course*, the word *mind* should be substituted.

Art. X. *A Picture of Valencia,* taken on the Spot; comprehending a Description of that Province, its Inhabitants, Manners and Customs, Productions, Commerce, Manufactures, &c. With an Appendix, containing a Geographical and Statistical Survey of Valencia, and of the Balearic and Pythyusian Islands; together with Remarks on the Moors in Spain. Translated from the German of Christian Augustus Fischer, by Frederic Shoberl. 8vo. pp. 309. 9s. Boards. Colburn. 1808.

When will man and nature greatly co-operate in their endeavours? When will the efforts of the rulers and inhabitants of favoured regions be directed to the consummation of that elysium, which the hand of Providence offers to them in the gifts of soil and climate? Well may these questions be asked, when we advert to the accounts which are presented to us of the richest portions of the globe. Where nature is most exuberant and prolific, there man is observed to be in a state of penury and littleness; and his faculties, blasted as it were either by superstition or by bad government, keep no pace with the magnificent vegetation around him. The author of the work before us has delineated a picture of one of the most delicious provinces in the world:—a country to which we should all wish to fly, if the minds of the inhabitants were as enlightened as their horizon is brilliant: if their religion was as free from bigotry as their atmosphere from clouds; if their internal regulations and laws were adapted to produce general happiness; and if the state of society indicated a mental expansion equal to the exuberance of their vegetable productions. Without a diffusion of intellectual and moral riches, however, those glories which address themselves to the senses in enchanting scenery, fragrant perfumes, luxuriant plantations, and abundant produce, are but of inferior consideration: because, while man remains the mere animal, he is incapable of relishing the beauties of creation; and while his energies are restrained, the superabundant riches of nature are almost given in vain. Though Britain will bear no kind of comparison with the fertile provinces of Spain, in point of climate and natural productions, yet the condition of her subjects, in consequence of her superior civil and religious institutions, which impart a character to the people, is beyond comparison more enviable; and howmuchsoever readers are apt to be carried away by fascinating local descriptions, they would find, on making the experiment, that many other materials besides climate and scenery must be introduced, in order to constitute the felicity of social man.

These observations occurred to us in the perusal of the present account of Valencia, which is indeed an Hesperian garden,

[illegible]
vales : but then he must submit to an oppressive re-
ı, which takes from the industrious husbandman one
and sometimes one third of his whole produce, and
ıssociate with the most superstitious people in the
e. How deeply must we lament that such a region is
y governed ; and how ardently must we hope that the
c efforts of the Spaniards, after they have repulsed
eacherous enemies, may be directed to those internal
ements, which are essential to the prosperity of a
so profusely endowed and so advantageously placed !
persons, we believe, are persuaded that the complete
ation of Spain is at hand ; and that the "*spirits*"
Patriots "*are not thus finely touched, but to fine issues.*"
be so ! May they not only escape tyranny, but
h a wise and enlightened government, and copy the
whose succour they implore. Unless this be the result,
od which has flowed, and is about to flow, will be
ed to very little purpose. Superstition, priestcraft, and
sm, are not worth buying at such a price : but for
nade wise and free, what sacrifice would be too great ?

: province, or, as it is denominated, the kingdom of Valencia
ed between 37° 52′ and 40° 51′ north latitude, is bounded
east by the Mediterranean sea, on the north by Catalonia,
west by New Castile, on the northwest by Arragon, and on
th-west by Murcia ; it comprehends 838 square leagues,
opulation of 932,150. A great part of the province is
inous, and the plain country is not estimated at more than
are leagues The climate, soil, and fertility are extremely
according to the greater or less elevation of the valleys.

'No sooner have you ascended the last of the mountains that form the limits of Castile, than the road conducts by insensible degrees into a delicious plain. The air becomes milder, the country more romantic, and a landscape resembling Eden itself, irradiated by an enchanting sun, expands to the eye of the astonished traveller.

'How magnificent, how delicious, how ravishing is this valley, intersected by numberless murmuring streams, and covered with thousands of neat habitations*! What a luxuriant vegetation! What charming variety! The flowers of spring and the fruits of autumn are every where intermingled. All the beauties, all the productions of the south are collected in one spot! 'Tis a prodigious garden decked with the splendors of ethereal fertility.

'But these superb fields, these rich meadows, surrounded with orange and lemon-trees, cedras, pomegranate, fig, and almond-trees; these smiling groves of olives, algarrobos†, and palms; these romantic hills, covered with the ruins of ancient Moorish grandeur; these different movements of industry and rural activity, and the vast Mediterranean crowning with its azure billows, and glistening sails, the immeasurable expanse of the horizon—who but a Claude Lorrain could give a just idea of a scene so grand and so magnificent!

'Evening arrives, and the sun with milder rays gently descends behind the distant mountains. A magic roseate light seems to tremble over the tranquil landscape, and the sea and the mountains glow with gold and crimson. The pure atmosphere is impregnated with the perfumes of orange-flowers; the groves of acacia resound with the notes of the nightingale; and every feeling is absorbed by the sentiment of repose, of love, and of tranquil felicity.'

The climate of this district is not less inviting than the landscape:

'The thermometer stands in summer between 70 and 75, and in winter between 48 and 60 degrees. The heat is moderated by continual sea breezes, and a temperature so low as 40 degrees is extremely rare. Thunder-storms, it is true, are frequent in summer; but they seldom last longer than a few peals. In winter, hoar-frost and fog have been observed only twice in the course of five centuries.

'The prevailing winds are those from the south-east, during which the sky is always clear and serene. It is only about the equinoxes that the west wind brings rain along with it; exclusive of those periods, there are scarcely eighteen or twenty rainy days throughout the year. In general the atmosphere is so pure and dry, that salt and sugar may lie for months in the open air, without contracting the least humidity.

'Such is the climate of Valencia, where all the phenomena of nature are more genial and more beautiful, where all the organs of life have more energy and vigour. That everlasting uncertainty between health and sickness, together with the whole host of chronical diseases which attack the inhabitants of the north, is here absolutely unknown; and all the physical and moral powers seem to be doubled beneath this happy sky.

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* 'They are called in this country *Alforins.*'

† '*Ceratonia siliqua.*'

'The fortunate Valencian is consequently a stranger to that oppression, that melancholy, that gloomy apathy of the north, which scarcely forsake us even in the finest days of summer. Here all nature displays the animating influence of a southern sun; here every thing breathes mirth and joy; here all the months, all the days of the year, are devoted to an existence the most active and replete with enjoyments.

'Happy climate of Valencia, where all ideas are more poetical, all pleasures more delicious, all the forms of life more beautiful; where the years of age are more cheerful, the days of suffering more supportable; and where even the approach of death is divested of the greatest portion of its terrors!

'Happy the invalid whom fate permits to seek a refuge in this asylum! When the last moments of his life arrive, his end will here be more easy and less painful. Weaned from all the vain desires and passions of this tumultuous scene, he will await the most faithful friend of man with tranquil resignation, and fall asleep amid flowers and fragrant blossoms, full of the hope of awaking in the celestial region of perpetual spring.'

In praise of Valencia, many other circumstances are adduced; and the traveller seems so truly enchanted with the spot, that we are surprized he could *find it in his heart* to quit it. He represents the Valencians as exceptions to the usual inhabitants of warm climates, being attentive to domestic order, cleanliness, and comforts, so that the polished stranger easily finds accommodation among them. As to the prices of provisions, they must be called astonishingly cheap:

'Provisions are abundant in Valencia, as might naturally be expected from the climate and the state of agriculture; nay, I question whether there is any country where you may live at a cheaper rate.

'To begin with bread: a pound of excellent wheaten bread is sold for three *quartos* and a half*. If Valencia was not obliged to procure annually great quantities of wheat from La Mancha and the Levant, to supply its deficiency in that article, the price of bread would certainly be one-third lower.

'The best beef is sold for seven quartos (two-pence) a pound, and the other kinds of meat in proportion. A fowl costs sixteen quartos (about four-pence halfpenny), a pair of pigeons, from three to four quartos; and a dish of fish, for two or three persons, may be had for four-pence.

'Vegetables, fruit, and the like, are in general extremely cheap. For a penny you may buy as much garden-stuff as will suffice three or four persons for a meal. A water-melon, of the largest size, costs three pence, and a couple of pomegranates, not quite a penny. For a penny you may purchase two large bunches of grapes, and a whole hatful of figs for half that price. Oranges, lemons, almonds, strawberries, and other fruits, are sold equally cheap.

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* 'About a penny, English money.'

'The various articles of food in this country are extremely easy of digestion; and the vegetables, in particular, have very little substance. Let a person eat ever so heartily, he has no occasion to apprehend the slightest inconvenience. The pure elastic air and the wine of Alicante, which is an excellent stomachic, may, however, probably contribute to produce this effect.

'There is scarcely any commodity but what may be had at a price equally reasonable. For three or four reals a day, you may have a room neatly furnished, with an alcove and attendance. A silk cloak, which it is the fashion to wear here, costs from 28s. to 30s.; and a fine cotton waistcoat, with breeches and a silk scarf, from 14s. to 18s. A pair of silk stockings may be bought for 5s. 6d.; and fine linen is the only article of dress that can be called dear.

'With respect to other things necessary for housekeeping, such as oil, wine, coffee, &c. they are all in general very cheap. For three half-pence you have as much oil as you can use at a meal; and a bottle of excellent wine costs less than four-pence. A pound of coffee may be bought in time of peace for eight-pence, good sugar for nine or ten, and a pound of Caraccas chocolate for between fifteen and eighteen-pence. The only articles which are comparatively dear, are wood and coal; nevertheless, the annual expence of a small family on that account does not exceed thirty-five or forty shillings.

'These facts sufficiently demonstrate how cheap it is to live in Valencia. Fifty or sixty pounds sterling would be a handsome income for an individual. If we compare this with the sum that would be required at Hieres, Nice, and Montpellier, we shall find that Valencia is infinitely preferable in this respect.'

Indeed, by a comparison instituted towards the end of the work, it appears that in every respect *Gandia* in Valencia claims a decided preference over all the above-mentioned places, and even Naples. Ought not our invalids, therefore, who require a pure and warm climate for their recovery, to be sent to this part of Spain, in preference to Lisbon? The voyage could not be tedious; and the health, vigor, and longevity of the inhabitants afford an assurance that all which can be affected by air and climate would be accomplished beneath a Valencian sky.

Under a great variety of heads, the picture of this country is displayed,; and it is a recommendation of the work that M. Fischer is never tedious. He takes the tour of the towns and principal villages, in which the cities of Valencia* and Alicante are particularly noticed, and the agriculture, (especially the mode of irrigation,) manufactures, commerce, customs, diversions, and superstitions are described. In the account of the

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* The population of this city, 105,000, seems very inconsistent with its alleged size, '*half a league in circumference.*'

village

village of Benidrom, is inserted an amusing history of the Tunny-fishery. Harbours, mountains, roads, marble, salt-works, mineral springs, vines, silk, rice, sugar-canes, oil, oranges, almonds, palm-trees, esparto, algarrobos, &c. form subjects of distinct sections.

The manners and customs of the people are properly introduced into this picture; and the traveller, instead of gravely censuring, only indulges a sarcastic smile at the religious credulity of the Valencians. On the subject of love, he appears to be inspired with all the genius of the south; and he writes more like a man who was born under an Eastern sun, than one who had been cradled in Northern snows. In this respect, his pages are not calculated for our latitude; and therefore we do not recommend this part of the work to readers who are younger than ourselves.

The Appendix states the population of Mallorca or Majorca at 135,906; of Minorca, at 26,991; of Ivica, at 12,800; and of Formentera, at 1,200.

In the preface, M. Fischer owns himself indebted for many particulars in his picture of Valencia to a great work of Don Antonio Josef Cavanilles, printed at Madrid in 2 Vols. folio, in 1795—1797: but it is added that he was obliged to supply details of men and manners from his own observations, which appear to have been conducted with great diligence and spirit.

The translation betrays some inaccuracies; and Mr. Shoberl has not informed us when and where the volume from which the version is made was published. We noticed *another* M. Fischer's *Travels in Spain* in our 41st Vol. p. 263, in which the sketches relative to Valencia were rather slight, but the general effect corresponded with the Picture before us.

MONTHLY CATALOGUE,

For OCTOBER, 1808.

EDUCATION.

Art. 11. *Tales of Instruction and Amusement.* Written for the Use of Young Persons. By Miss Mitchell. 12mo. pp. 252. 3s. 6d. Boards. Harris. 1807.

These Tales are short and simple, abound with good advice, and are easy to be comprehended. The author seems to have the good of the rising generation much at heart, and her exertions for it benefit are very meritorious.

Art. 12. *Moral Tales, for Young People.* By Mrs. Hurry, (late Miss Mitchell.) 12mo. pp. 276. 4s. Boards. Longman and Co.

Agreeably to the intention of the author, these tales are calculated for the use of juvenile readers. The different effects which follow either a judicious and praiseworthy or an improper and wicked conduct, in young persons, are forcibly pourtrayed; and thus are many good lessons for a proper demeanour pleasingly taught.

Art. 13. *The Panorama of Youth.* 12mo. 2 Vols. 8s. Boards. Carpenter.

Various moral tales, intended more particularly for the use of young persons, are here combined under the title of a 'Panorama,' because the author has contrived in the introduction to represent, as the description of a *picture*, some striking scene from each tale. By this ingenious management, the interest of the reader is excited; since, being made acquainted with some prominent parts of the subjects, he experiences an anxiety to have the whole explained.—The tales themselves are written with ability, and their design is meritorious. They conclude with a well-executed allegory, intitled the 'Voyage of Life;' and the whole production is calculated to stimulate the feelings on the side of virtue. The name of Mary Sterndale is subscribed to a few pages which were intended to have been dedicated to the late Duchess of Devonshire.

POETRY, &c.

Art. 14. *Poems and Tales*, by Miss Trefusis. 2 Vols. 12mo. 10s. Boards. Tipper. 1808.

The contents of these volumes evince a mind endowed with uncommon sensibility, and trained by exercise to great ease and elegance in composition: but we observe a sameness in the subjects and cast of thought, which becomes tedious in the perusal, and which often leads us to wish for the omission of many of the pieces here inserted, and the compression of the two volumes into one. As to the subjects of them, the predominating sentiments are those of indignation against male coquets, and compassion for the victims who are beguiled and abandoned by that perfidious and heartless race. In the tale of Patty and Jemmy, we have the most interesting illustration of this theme, and it is perhaps the best poem in the collection:

'PATTY AND JEMMY.

A COTTAGE TALE.

"Haste, sisters, bind my dark-brown hair
  With this dear ribband Jemmy gave;
He brought it Patty from the fair,
  And own'd himself her beauty's slave.
Haste, sisters, haste, and round me throw
  This broider'd handkerchief so fine;
'Twas given, with many a tender vow,
  By Jemmy to his Valentine.

My pretty ring, with posy gay,
  (Dear pledge! we'll never, never part!)
With love's first modest kiss, one day
  He gave; and Patty gave her heart!
Look, sisters, look! here on my breast
  My dearest, proudest, treasures are;
Sweet lines, which sweeter love exprest,
  Surround a braid of Jemmy's hair.
And this the hour he comes to claim
  His tender Patty's faithful vows.
And shall I bear my Jemmy's name,
  And be his happy grateful spouse!
O though my heart be true and pure,
  Though innocent my actions prove,
Ye gods, ye only can ensure
  My earthly heaven! 'tis Jemmy's love!
What though each tattling gossip tells
  How Jemmy roves from fair to fair,
Still this exulting bosom swells
  With blessedness too great to bear?
Is it his fault, if from his eyes
  Such soul-subduing glances dart?
If in his smile such witchery lies
  As subjugates the virgin heart?
Is it his fault, if in his song
  Such melting tenderness we trace?
If wisdom flows from Jemmy's tongue,
  And every step betrays a grace?
No, sisters, no! I'll ne'er believe
  That vanity his conduct guides;
That he'll pursue, and then deceive
  The heart which in his truth confides.
Then, sisters, bind my dark-brown hair,
  Arrange each flowing lock with art,
Each little ornament prepare,
  To make me worthier Jemmy's heart."
Her sisters bound her dark-brown hair,
  Arranged her flowing locks with art;
But in the church a wilier fair
  Receiv'd false Jemmy's hand and heart!
Poor Patty hears the bridal song,
  She sees the bridal train appear,
She starts, she gazes on the throng,
  But sighs not! speaks not! sheds no tear!
Pride gives her strength! she joins the rest,
  This bridal retinue so gay!
She pins his favour on her breast!
  Then sighs! but nothing still will say!
Paler and paler grew the rose
  Which faintly blossom'd on her cheek!

Oft her meek eye to heaven she throws,
  Yet still no sentence will she speak!
She would not injure him she loved!
  She would not tell her tale of woe!
But onward moved, as others moved,
  With step irresolute and slow!
She watch'd them to the bridal cot,
  She sunk upon her bended knee,
Not once she curst her hard, hard lot,
  But ceased to feel! and ceased to be!
Oft Patty's ghost, by Luna's beams,
  Around the false-one's cot will glide,
But never haunt her Jemmy's dreams,
  Or terrify the happier bride!
Oft, hovering o'er the sleeping youth,
  She spreads her arms, in act to bless!
Poor victim of confiding truth!
  Not e'en in death she loves him less!'

Miss Trefusis dedicated her work to William Gifford, Esq. whose approbation first encouraged her to publish. It contains a few faults which that experienced writer could have easily corrected, and which, though spared by the delicacy of private friendship, it was the duty of professional critics to have pointed out: but we tore our list of them, on hearing that Miss Trefusis can no longer profit by our animadversions, nor rejoice in the applause which we shall join with the public in acknowleging to be her due. She died soon after the appearance of these volumes; having not only bequeathed these pleasing compositions to the world, but having also left a number of others of various kinds, such as novels, pastoral romances, and dramas, from which the few poetical extracts here given induce us to hope that some acceptable effusions of the imagination and of sentiment may be gleaned, by a judicious friend.

The lines addressed to John P. Esq. "on exchanging shades," are very pleasing:

'Since the roses are fled, and the lilies decay'd,
  Which once gaily blossom'd on Ella's smooth cheek,
Instead of her picture, she gives but her shade;
  There, no faded tints can time's ravages speak.
Alas, cruel time! that an outward decay
  Thy progress should register, proving it true;
When the heart still expands to the breezes of May,
  And youth's fairy visions all float on the view!
And there let them float! they are harmless and pure,
  On the chaste wing of æther they sunward aspire;
These gossamer visions through life may endure,
  The affections survive, though the passions expire!'

Some of Spenser's sonnets are modernised with taste; and we think that the fifty-sixth is remarkable for felicity of expression and neat versification:

True, she is fair,—but cruel and unkind
As the fell tyger growling o'er his prey:
O love, is this the image of that mind
Whose winning sweetness smiled my peace away?
True, she is fair,—but pitiless and cold
As the wild storm which sweeps the wint'ry plain.
If chance some lonely tree its leaves unfold,
Bleak blows the blast, and makes its promise vain!
True, she is fair,—but hard and obstinate
As the rough rock, which waves in vain assail,
'Gainst which some ship, of succour desolate,
Wounds her tough sides, while human efforts fail.
The storm, the tyger, and the rock, is she;
And I, alas! the prey, the ship, the tree!'

The work is closed with some pretty translations from several of the songs introduced in Florian's romances.

Art. 15. *Ode to Iberia.* By Eyles Irwin, Esq. M.R.I.A. 4to. 1s. 6d. Asperne.

Art. 16. *The Stanzas of an English Friend to the Patriots of Spain.* 4to. 1s. 6d. Westley and Co.

The authors of both these poems may be said to be rather captivated than inspired by their subject, and we have placed their productions together because their merit is very much on a par. In the following apostrophe to liberty, by Mr. Irwin, an obscurity exists which is incompatible with good writing, whether in verse or prose:

' O Liberty! how great thy power!
From low sensations free,
That 'bove the lust of gold can tower,
To force refuse the knee!
Conflicting nations instant bind
In ties of amity refin'd!
Inspire the outlaw's daring soul
To rush, resistless, from the height,
And, 'mid the carnage of the fight,'
" *To make the sinner whole!*"

In the line,

' While patriots *worthy of the stake!*'

a sense is meant to be conveyed that is very different from that which will first occur: while

' 'Tis NAPOLEON, term'd falsely great,'

is a line which will not read as poetry.

Mr. I., however, in his concluding stanzas, introduces his Lucy with feeling and sentiment.

The 'Stanzas' present us with a singular species of swarms, viz. '*adamantine* swarms;' with the new word '*unshakeable*;' and with a representation of the present conduct of Spain in receiving our generous assistance, as a *contrast* to their attack on Britain by their luckless armada: but we can perceive no contrast between offering violence and receiving favours.

> 'Of old we saw misguided SPAIN
> Launch in a gloomy tyrant's reign
> Her vast Armada to enslave this isle.
> Now (*blessed contrast!*) we behold
> Her sons, more honourably bold,
> With thankful pride on Britain's Navy smile,
> That brings them friendly arms against usurping guile.'

Perhaps the writer may mean that our present conduct towards Spain is the reverse of that which she formerly manifested towards this island: but if this was his design he has not been adequately perspicuous.

The poetic fire which runs through these pieces is not sufficiently vivid to satisfy the glowing enthusiasm of the moment. It is easy to pen odes and stanzas to the Spanish patriots: but on such an occasion the muse is required to wing her boldest flights.

Art. 17. *The Contrast: a Poem.* Including comparative Views of Britain, Spain, and France. In two Parts, addressed to an English Nobleman. By S. J. Pratt, Esq. author of "Gleanings in England," &c. &c. 8vo. 1s. Cradock and Joy.

As the poet of humanity, Mr. Pratt's heart is touched by all that is generous and noble in the human character; and private benevolence and public virtue equally awaken the energies of his muse. The return of Lord Shaftesbury from detention in France afforded the author an opportunity of contrasting the state of that country with our happy island, as well as of displaying in the most amiable colours the character of this nobleman. From the charities which irradiate St. Giles's, the seat of the Shaftesbury family, Mr. P. bends his view a second time on the condition of the French empire; and while he stigmatizes the ambitious and tyrannical projects of its ruler, he applauds in animated strains the magnanimous exertions of the Spanish patriots: who seem, as he conceives, to have been inspired by Providence to punish and check the unprincipled aggressions of the enemy.

> 'But, broad and general while the ruin spread,
> One gen'rous nation rose, as from the dead;
> E'en from its ashes, as by heav'n's command,
> In fire it rose, the phœnix of the land!'

The rapid progress of the patriotic fire is thus described:

> 'With speed of thought to each congenial shore,
> As if a *seraph*, wing'd, the tidings bore,
> Flies the electric spark unnumber'd ways,
> Spreads as it moves, and gathers to a blaze!
> The brave Gallicians catch the holy fire;
> Asturia, Murcia, Arragon, respire;
> Estremadura, Leon, Biscay, join,
> And prostrate millions, as by breath divine,

Leap into form, like atoms in the hour
When anarchy obey'd th' Almighty pow'r;
When, from confusion, beauteous *order* sprang,
And the harmonious spheres with plaudits rang.'

Next the Spanish warriors are exhorted, by persevering in the noble contest, to emulate the virtues of their renowned ancestors; and in the last place, Great Britain is urged to lend her helping hand to this patriotic country in arms:

'T' assert her cause, assist her just defence,
And *greatly prove her second Providence.*'

This advice we shall not be reluctant in adopting. Indeed, it harmonizes with the feelings of every Briton, and the conduct of our government has anticipated it.

As *a word in season*, Mr. Pratt's Contrast will attract readers: but those who have nice ears will be offended with some false quantities and unfinished lines. Cæpĭo must be read *Cæpīo* to make out the quantity of one line; Austria be pronounced Austra in another; and in p. 6, we have *conspire* for *conspires*. These and other blemishes will probably be corrected in another edition.

A line occurs in the first part, which we should at all times be disposed to censure, and which is peculiarly misplaced in a poem of this nature:

'*Patriots* or *hirelings*, their vile end the same.'

It it unnecessary to remark that a true patriot will not become a vile hireling, and that a wretch who sells his country cannot be a patriot. Here must have been some oversight, which we doubt not Mr. Pratt will be anxious to correct.

Art. 18. *Abradatas and Panthea*; a Tragedy, in five Acts; from the Cyropædia of Xenophon. 8vo. 2s. 6d. Ridgway.

This is the cruel and bloody murder of one of the most interesting tales in antiquity. How justly we give it so bad a character may appear from the stage-directions contained in the last two pages:

'*Tropha* retires, silently weeping—
Panthea——kneels, as before, over the body—
Ctesias and *Orontes* retire back—
Panthea——draws a dagger—
——Stabs herself—
——Lays her head on his breast—
——Dies—
Orontes (drawing his sword, and rushing forward)
——Falls on his sword—
Ctesias (advancing to the bodies of Abradatas and Panthea)
——Draws his sword—
——Falls on his sword—Curtain drops.'——

Three suicides in as many minutes!—besides which, Abradatas is killed, and his body brought on the stage,—many Assyrians die in the battle,—and we are left strongly to suspect another act of suicide in the person of Araspes. If the author has rivalled in this respect the glories of Tom Thumb, he has greatly fallen short of his model in another; his language never rising above what may be called stiff table-talk.

On the whole, we highly commend the writer's * patience in keeping his MS. 19 years in his desk unpublished:—but we cannot equally compliment his wisdom for dragging it into light at last.

Art. 19. *Kathleen*; a Ballad: from an ancient Irish Tradition in the Valley of Glandilough, County of Wicklow. By John Edwards Esq. of Old Court, in the same county. 4to. 20 pp. 1s. Chapple. 1808.

The tradition on which this ballad is founded, Mr Edwards has been kind enough to relate in simple prose, for the benefit of such readers as may not immediately comprehend the sublime flights of his poetic fancy. It is as follows:

"St. Keivan was a most holy man, and a great preacher, and beloved by all who heard or saw him. Amongst others, a neighbouring young woman was so fond of attending upon his prayers and sermons that at last she fell desperately in love with him, and could not help continually haunting him wherever he went. This was the cause of great trouble and vexation to the holy man. He never could be quiet; as she still found the way after him even into the thickest part of the wood, where he used to go to pray. He tried every means to escape from her, but it was all in vain; let him go where he would she was sure to be there after him.

"At length, secretly as he thought, he worked out this bed in the face of the mountain, where he supposed she could never find him out, and there joyfully laid himself down to pass the night. But in the morning when he wakened, he saw her face looking in at him at the mouth of the cave; at which he was so vexed that he gave her a push, and down she fell into the lake below. He then prayed that she might not be drowned, and soon after saw her floating on the water, and singing the sweetest music."

This story is dull enough: but it is short; while the poem itself is both dull and long. The catastrophe (which must be allowed to be very heroic)—" at which he was so vexed that he gave her a push, and down she fell into the lake below,"—is not much improved by versification:

'The father now starting perceived the rude stranger,
Unknown who or what—as he broke from his rest;
He stretch'd forth his arm, as to ward off the danger,
And struck the poor maid on her quick throbbing breast.

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* Stated in an advertisement to be John Edwards, Esq. of Old Court, in the county of Wicklow.

He knew her fair figure—he heard her faint calling—
He grasped with his hand—but unable to save—
His sorrow-struck eyes saw the hapless maid falling,
And sinking down deep to a watery grave.'

MEDICAL, &c.

Art. 20. *Cases of the Excision of Carious Joints.* By H. Park, Surgeon in the Liverpool Hospital; and P F. Moreau, De Bar-sur-Ornain, M. D. de l'Ecole de Paris. With Observations by James Jeffray, M. D. Professor of Anatomy and Surgery in the College of Glasgow. 12mo. 4s. 6d. Boards. Murray.

In the year 1782, Mr. Park addressed a letter to Mr. Pott; recommending, in the case of carious joints, the total extirpation of the articulation, or the entire removal of the extremities of all the bones which form the joint, instead of resorting to the common practice of amputation. This letter was accompanied by an illustration of his practice in the case of a sailor whose knee joint was in this manner removed, and whose recovery was so perfect 'that he afterwards made several voyages to sea; in which he was able to go aloft with considerable agility, and to perform the duties of a seaman.'—In 1789, an account of a second case of excision of the knee joint was published by Mr. Park in the 11th Vol. of the London Medical Journal: but here the operation proved unsuccessful, and the patient died. One or two cases are, however, incidentally mentioned as occurring to other practitioners, in which the events were highly favourable.

M. Moreau next follows in support of this practice; and he informs us that the operation had been successfully performed by his father before the appearance of Mr. Park's pamphlet. He then relates three cases of excision of the elbow joint, which effected perfect cures. In one of these, the appearance of the arm, when viewed four years after the operation, is thus described:

'Its length, measured from the acromion, along the outer side, to the extremity of the thumb, compared with the length of the other arm, is less by three inches. The arm is also somewhat less than the other, in thickness.

'The bones of the fore-arm, and what remains of the humerus, are at some distance from one another. When the arm is bent, this interval is not so great; but, even in that position, the bones are not in contact. The upper ends of the bones of the fore-arm have grown together. The biceps muscle has been spared; but its belly is thickened, which has been occasioned by shortening. The head of the supinator longus is entire. The back of the hand has evidently wasted; the little finger has no feeling; (the cubical nerve was cut in the operation;) the rest of the fingers move freely, at pleasure.

'The flexion of the fore-arm upon the arm is strong, firm, and steady. It is produced by the combined action of the biceps, and a considerable number of the fibres of the brachieus internus, the insertion of which has been preserved. The contraction of these two muscles is very evident, during this action. It was a long time before this movement was regained. When he wanted to bend the arm, the fore-arm shook, and fell in towards the inner side; but he has got the better of that of late, and now this motion is free and correct.

'The extension is neither so free nor so firm, nor to the same extent. It seems to be produced by the action of some of the fibres of the triceps extensor; the body of which, however, is very much wasted, which has occasioned a hollow at the inferior and posterior part of the arm.

'The pronation and supination are not what they were. He can perform them; but the bones of the fore-arm, having grown together at the upper end, both turn at the same time. The flesh, which fills up the space between the bones of the arm and fore-arm, yields, as it were, by twisting. The motion is extensive. It cannot, certainly, be occasioned by the pronators, because the radius adheres to the ulna. What, then, can the muscular force, by which this motion is produced, be?

'I must not forget to state, that this man has now the use of his arm, so completely, that he uses it in thrashing in the barn, holding the plough, &c.'

Only one case of excision of the knee joint is related, and its event is thus given:

'At the end of the 3d month, the consolidation of the bones was such, that I left the limb at liberty in bed; the patient moved it about at his pleasure. I used the plank only in getting him out of bed. In short, I flattered myself, that I should be able to make him walk upon crutches, in a month or six weeks; but an event, with which my operation had nothing to do, deprived me of that satisfaction. The Prussians, in retiring from the French territory, left behind them an epidemic dysentery, which, it is well known, carried off the greater part of those who were seized with it. It got into the military hospital at Bar, of which I had the charge, and was communicated to my patient, whom I dressed every day. He could not bear up against it. On the 15th day, he died, three months and a half after the operation.

'This unfortunate accident deprived me of the pleasure of enjoying the fruits of my care; but I remained convinced of the utility of the operation, and persuaded of the propriety and necessity of performing it, in similar cases. I looked on my patient as cured, for I had no relapse to dread.

'I expected that the limb would not have been shortened, in proportion to the length of the bones cut off. But I was deceived; the shortening was considerable.'

Two cases follow, of caries of the ankle joint, successfully treated by excision; and one of the shoulder joint.

The observations annexed by Dr. Jeffray principally relate to the mode of performing these several operations; and instead of the saw commonly used, he recommends one 'constructed with joints like the chain of a watch, so as to allow itself to be drawn through behind a bone by a crooked needle, like a thread, and to cut the bone from behind forward, without injuring the soft parts.' For the representation of this instrument, and indeed for many particulars which we cannot here extract, we must refer to the publication.

POLITICS.

Art. 21. *A Short Appeal to the landed Interest of this Country,* lest Permanent Advantage should be bartered for temporary Gain. 8vo. 1s. Hatchard. 1808.

We have no doubt that the views of this writer have all the purity which he claims; but we cannot compliment him, in an equal degree, on his knowlege of the principles of the science to which belongs the question here discussed. He asserts that 'the West India interest have a right to relief from government.' The embarrassments of that body, however, it has been most clearly shewn, have arisen from shortsighted and erroneous speculations; and on what principle is a government to relieve persons who fall into difficulties from want of skill and foresight? Often is the merchant, who displays the utmost ability and judgment, reduced to ruin in consequence of the conduct of his own Government towards another state; and the vessel, bearing the principal part of his fortune, is captured by the vessels of a nation, in provoking the hostility of which he has been in no degree accessary: but does the state to which he belongs, and which has brought on him this calamity, give him relief? Can, then, the trader whom ruin threatens in consequence of his own speculations, prefer the petition here made for him; and have bodies of men any right in this respect which the individual has not?—It would by no means serve this writer, even were he able to establish this extravagant position: since, to justify the measure for which he contends, he must shew that government has a right to relieve one body at the expence of another. If the West India dealer has speculated wildly, why is the economy of the husbandman to be disturbed suddenly and at an unseasonable moment, his arm to be paralyzed, and his profits to be diminished?

The question of government interfering in the economy and traffic of agriculture is never considered by this writer; the *laissez nous faire* of the Lyonnese traders is wholly overlooked by him; and he does not advert to the resource which the consumption of barley in the distilleries furnishes to the country in years of scarcity. Had it been simply proposed to leave the distillers to make use of grain or sugar at their own discretion, this would have been to restore the authority of an important principle, which reason and experience join in establishing. To such an enactment no objection could have been made: but to proceed beyond this is to launch without a rudder or a pilot into an unknown sea, full of shoals and quicksands.

Art. 22. *The Political and Military State of Europe:* (1807) An Address to the British Nation: exhibiting the sole Means of preserving the Independence and Liberties of the British Empire, and rescuing those of Europe from the Tyranny of the present Government. By Alexander Walker, Esq. 8vo. pp. 88. 5s. Boards. Crosby.

We shall report the contents of this tract in the author's own words. He informs us that ‘ the first part of his address states a general principle upon which the revolutions of nations commonly depend ; the second gives a rapid sketch of the state of Europe before and after the French Revolution ; the third exhibits the only certain means of preserving the liberty and independence of the British Empire, and of rescuing those of the Continent from the tyranny of the French Government : the fourth points out the probable consequences of neglecting scientific measures ; and the fifth forms the conclusion ’

If our readers should not agree with Mr. Walker in respect to some of the subjects which he treats, yet the candour with which he states his sentiments, and the spirit of patriotism which they breathe, justly demand for them respect and esteem.

Art. 23. *Exposition of the Practices and Machinations, which led to the Usurpation of the Crown of Spain,* and the Means adopted by Buonaparte to carry it into Execution. By Don Pedro Cevallos, First Secretary of State and Dispatches to His Catholic Majesty Ferdinand VII. (Taken from the *Times* of Monday, October 10.) 4to. pp. 29. 1s. Walter, Triphook, &c.

Of the ability of the author of this document, no doubt can in any quarter be entertained : but as to the reliance which may be placed on the accounts of a person who was successively a minister of Charles IV., Ferdinand VII., and Joseph Bonaparte, this is a question which we shall leave to the judgment of our readers. We are also ignorant of the means by which the present *Exposé* has found its way into our country. At any rate, however, it must excite interest ; and though it has been largely circulated in the newspapers, we feel it to be our duty to make some report of its contents.

Don Pedro informs us that there was no sacrifice which Spain did not make, in order to maintain at all hazards the alliance with France of 1796. He states its object to have been ‘ the preservation of the Prince of the Peace in power ;’ and for this purpose, ‘ fleets, armies, treasure, every thing was sacrificed to France, every thing was suffered, every thing was done to satisfy, if possible, the insatiable demands of the French government ’—Such is *favouritism!* How often have monarchs sacrificed to this infatuation not only the happiness and prosperity of their subjects, but even their own security !

‘ The treaty of Tilsit, (he says,) in which the destiny of the world seemed to be decided in his favour, was hardly concluded, when he turned his eyes towards the West, and resolved on the ruin of Portugal and Spain ; or, what comes to the same purpose, to make himself master of this vast Peninsula, with a view of making its inhabitants as happy as those of Italy, Holland, and Switzerland, and the League of the Rhine.

‘ At this very time the Emperor was revolving in his mind some designs fatal to Spain, (for he began to disarm her,) by demanding a respectable body of our troops to exert their valour in remote regions, and for foreign interests. This he effected without difficulty, and there was placed at his disposal a gallant and picked force of 16,000 men of all descriptions.’

According to Don Pedro, Bonaparte first fomented dissentions in the royal family of Spain, and afterward availed himself of them in the manner which we have seen. By his agents, he induced the Prince of the Asturias to write to him, and then blamed him for the step.

The object of the treaty of Fontainebleau is stated 'to be to render the Emperor master of Portugal with very little expence; to furnish him with a plausible pretext for introducing his armies into the Peninsula, with the intent of subjugating it at a proper opportunity, and to put him in the immediate possession of Tuscany.

'The Favourite was to have for his portion the Algarves and Alantejo, in full property and sovereignty, but the Emperor's answer to the letters of the Royal Father had not yet arrived; it was completely uncertain what it would be, and this filled him with fear and anxiety.'

We in this country hailed as auspicious the departure of the Prince Regent of Portugal for the Brazils: but it seems that it was a step equally acceptable to Bonaparte; and it appears from these pages, that he set on foot an intrigue in order to induce the Spanish royal family to adopt a similar measure. It had its effect, as far as it respected the king and queen: but the project was discovered, the people were alarmed, and the commotions of Aranjuez, the abdication of Charles IV., and the succession of Ferdinand, were the consequences.

It seems to be the principal object of this publication to prove that the resignation of King Charles was voluntary: but we have great difficulty in believing this statement; and our doubts are corroborated by the fate of the Prince of the Peace on the accession of Ferdinand. If the royal father had acted from free choice, would he not have made his terms with his successor, and would he not have stipulated for the liberty and security of Godoy? In disputing this point, however, it is far from our wish to throw any discredit on that part of the narrative which describes the perfidious steps by which Bonaparte obtained possession of Ferdinand VII, since internal evidence, and the events which have followed, confirm the horrid particulars, which equal in infamy all the perfidies that the vast page of history discloses.

The whole of the conduct here ascribed to Ferdinand indicates a want of discernment and firmness which it is painful to discover; and even his present advocate only mentions 'his good dispositions and religious principles,' as being the qualities which attracted the confidence of the Spanish nation. The Prince is ready to marry into the family of Bonaparte, after he ascends the throne he hails the Imperial visit, he suffers the French armies to advance, and looks to the French ruler as his supporter and protector. Stronger proofs of the defects which we have imputed to him cannot be required.—Nothing can exceed the disgust of the scene at Bayonne: the profligate imbecility of the royal parents, the weakness of the actual king, and the gigantic enormities of the enemy of the peace of the world, are the painful and offensive objects which it presents. Ferdinand, drawn into the toils of his enemy by means to which a fiend only would have recourse, receives a visit from his pretended friend and protector; a dinner follows; and then it is announced by the arch-plotter to his entrapped guest, 'that his dynasty is no longer to reign.' The deed is worthy of the commencement. "*Prince*," said the relentless barbarian, "*il faut opter entre la cession & la mort.*" (Prince, you must choose between abdication and death.)

The letter which this dread potentate sends to the unhappy Prince, at the moment in which he finds that the latter is in his power, merits attention. It strongly shews the perfidy and baseness, the pedantry and vulgarity of its author.—According to M. Cevallos, the Junta who met at Bayonne were not the servile and obsequious herd which the publications of Napoleon would make them to have been; but 'he was met by Ministers incorruptible, Grandees worthy of their rank, and representatives who were faithful defenders of the interest and of the honour of their country. They all, with one accord, informed the French Emperor, that they held powers much restricted, that they were not the legitimate representatives of Spain, and that they could not compromise her rights.

'These and other similar reflections were treated with insolence at the tribunal of the Usurper, who, far from being discomfited, put into activity all the means of oppression, flattering himself, that by victories on the one hand, and corruption on the other, he should so colour over injustice that he would not be considered by the world as the subverter of general tranquillity.

'I do not enter into the particulars that occurred in this congress; but one of the Ministers of the Council of Castile, who does so much honour to his robe, will satisfy the curiosity of the public as to this particular.'

In the subsequent passage, are assigned the reasons which induced M. Cevallos to become the minister of King Joseph:

'In vain, for two months, I applied to the Minister for Foreign Affairs with the utmost importunity to be permitted to return to my beloved country; the determined resistance I made to the attempt of usurpation made the French government deaf to my entreaties; believing, not without good reason, that I should endeavour to inflame heroism in my country, denominated insurrection in the Journals of Bayonne.

'In such unfavourable circumstances, a mode presented itself to me of avoiding a state of indefinite banishment. Such were the repeated entreaties of Joseph Napoleon that I should continue with him in the situation of Minister, to which I acceded with repugnance and from constraint, but without prejudice of my right to abandon it at a convenient opportunity.

'This opportunity occurred the moment I set foot in Madrid. From that instant I only thought of availing myself of the most early means of resigning my new character, which I did in the manner shewn in document, No. XII.'

We own that we recognize, in this conduct, more of the *finesse* of the nation of the new king, than of the high sense of honour of a noble Castilian.

Art. 24. *A Plain Statement of the Conduct of the Ministry and the Opposition, towards his R. H. the Duke of York.* 8vo. 1s. 6d. Symonds. 1808.

When this pamphlet made its appearance, it was generally stated to proceed from authority, and to be a manifesto put forth at least *under the auspices* of the illustrious personage whose name is introduced in its title: but in a few days the public papers were instructed to contradict this rumour in the fullest terms; and a respectable bookseller, who had at first been announced as its publisher, made known his determination, on the ground of being satisfied of its spuriousness, to discontinue the sale of it. As far as we have heard, also, its writer, whoever he may be, has acquiesced in this stigma: yet the tract continues to be advertised and to be sold.—In all this, but still more in the manner and substance of its contents, we perceive something singular; and though we are precluded, by the contradiction to which we have referred, from ascribing any weight or authenticity to the pamphlet, we cannot help observing that neither its style nor its statements appear to us as having the least resemblance to those of a hackney catch-penny writer; and perhaps there is more in its secret history than the public will ever learn. In "existing circumstances," we shall merely add, that its purport is to shew that the D. of Y. has been the object of ill-will and ill-usage with the late and with the present administration, merely because he will not be considered as a party-man, and prefers to be the faithful and attached servant of his royal father; at the head of whose *personal and private friends* he is here made decidedly to avow himself.

LAW.

Art. 25. *Libel, Sir John Carr against Hood and Sharpe.* Report of the above Case, tried at the Sittings after Trinity Term, before Lord Ellenborough and a Special Jury, 25th July, 1808. Taken in Short Hand by Thomas Jenkins. To which are added, several Letters on the Subject, written by the Earl of Mountnorris, Sir Richard Phillips, and the Author of "My Pocket Book." 8vo. 1s. 6d. Vernor, Hood, and Co. &c.

Art. 26. *The Trial at Large of an Action brought by Sir John Carr against Hood and Sharpe,* for the Publication of a Caricature, *1st Aug.* 1808. Taken in Short Hand by Thomas Jenkins. 8vo. 1s 6d. Sherwood and Jones.

A *jeu d'esprit* intitled "My Pocket Book" was published in 1807, and mentioned in our LIVth Vol. p. 107, the object of which was to ridicule the itinerary works of Sir John Carr; and Sir John, we suppose, feeling himself more hurt and fancying himself more injured by this satire than in our opinion it was wise in him to confess, sought a compensation from the arm of the law, by alleging that the tract in question was a libel, and by endeavouring to prove the specific damage which it caused in preventing the purchase of a subsequent work by the booksellers. As it appeared in evidence, however, that "My Pocket Book" contained no personal reflection on the knight, unconnected with his writings, the freedom of literary censure was nobly supported by the counsel for the defendants, by the judge on the bench, and by the verdict of the jury, and the plaintiff lost his cause.

The decision in this case, and the doctrines of the learned judge, are certainly important to the great object of the *freedom of the press*; and the evidence adduced is in many respects curious, both in reference to the persons examined as witnesses and to the nature of their testimony.

It is stated, in the report published by the defendants, that the account printed for Sherwood and Jones is typographically incorrect, and not so full with respect to the letters which form the Appendix.

RELIGIOUS.

Art. 27. *An Appeal to the Legislature, and to the Public, in Answer to the Hints of a Barrister*, on the Nature and Effects of Evangelical Preaching. By an Evangelical Preacher. 8vo. 2s. Williams and Smith, &c.

The author of this pamphlet, who is said to be Mr. Collyer of Peckham, skirmishes a long time at a distance, as if he dreaded close quarters; and when he comes in contact with his opponent, he manages his arms so aukwardly that they are easily wrested from him. If the Evangelical preachers can find no better champion, the field is *already* lost. In point of composition, Mr. C. has exposed himself to the severity of the critic's lash; (see p. 13. in particular) and as for the art of reasoning, he does not appear to have yet acquired its first rudiments. He accuses the Barrister of cruelly aspersing the character of the Evangelical preachers, when he represents their doctrine as more unpropitious to virtue than that of other divines; and in order to substantiate his accusation, he tells us that these 'preachers, *no less than others*, insist on the necessity of good works—but with this distinction—not as the ground of acceptance with God—nor as the basis of their salvation.' So, forsooth, those recommend good works *no less than others*, who qualify their recommendation by reminding us that they are of no estimation in the sight of God, and lay no foundation for our happiness in a future state! Such, it must be owned, are *warm* sticklers for virtue; and they would have ground for displeasure against the Barrister, if they could shew what mighty inducements are left to the performance of good works, when the strong motives to them, contained in Mr. C.'s '*distinction*,' are removed *. These Evangelists of the New School seem to overlook the moral perfections and the moral government of God; and to regard all moral worth, which must be estimated according to the capacities and situation of the moral agent, as of no value in the sight of the Deity: but this dogma is in complete opposition to the scriptures, which teach that "God has *pleasure* in uprightness;" and it is fair to infer that the object in which he has pleasure must be intrinsically good and valuable.

The remainder of Mr. C.'s pamphlet is equally weak with its commencement; he endeavours without success to defend the *filthy rag*

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* —*Quis enim virtutem amplectitur ipsam*
Præmia si tollas? Juv. Sat. X. l. 140.

jargon;

rgon; and from p. 45 he falls into a strain of solemn bombast which would excite a *comfortable* groan in the tabernacle, but can provoke in the Barrister nothing else than the smile of contempt.

It has been hinted to us that the Evangelical party are rather ashamed of their present advocate. He certainly has not mended the matter by his "*interposition*:" though, from the pompous display which he makes of his own consequence, we might suppose that he had atchieved wönders.

Art. 28. *Two Sermons preached in the Parish Churches of St. Philip and St. Martin, Birmingham,* at the Request of the Governors of the Blue-Coat Charity-School, in that Town; April 26th 1807. By the Rev. John Eyton, A.M. Vicar of Wellington, Salop. 8vo. 2s. Hatchard.

In the first of these discourses, Mr. Eyton displays the character of Abel, with the circumstances which stamped a peculiar excellence on his offering; and in the second he discusses the properties of acceptable prayer. The former is an exhortation to youth, to consecrate the first fruits of their time, vigour, and substance to the Lord; and the latter commences the petition on behalf of the charity, by the preacher reminding his hearers of the mercy and grace of God in promising to incline his ears to listen to their requests. The observations are serious, pertinent, and impressive.

MISCELLANEOUS.

Art. 29. *A Political Account of the Island of Trinidad,* from its Conquest by Sir Ralph Abercromby in 1797, to the present Time; in a Letter to the Duke of Portland. By a Gentleman of the Island. 8vo. pp. 207. 6s. Boards. Cadell and Davies. 1807.

The facts stated in this letter are so serious and important in their nature, that, if they had appeared sanctioned by the name of the author, we should have felt it our duty to make them generally known. If they be true, they call loudly for redress and animadversion; if contested, the persons involved by them in criminality ought to make their defence before the most enlarged tribunal of public opinion. Perhaps we may be inclined to think that the relation is invested with an air of veracity and probability, though it often betrays considerable symptoms of party violence: but we cannot allow to any anonymous publication, reflecting most severely on individual character, that degree of authority which would justify us in giving a more extensive circulation to its contents. We are, however, decidedly of opinion that, after having received such a report of the state of a valuable colony, the nobleman to whom this letter is addressed, and his colleagues in office, will incur a deep responsibility if they abandon Trinidad to its miserable fate.

Art. 30. *Men and Manners*: or, Concentrated Wisdom. By A. Hunter, M.D. F.R.S. The second Edition, much enlarged. 12mo. pp. 202. 3s. Boards. York, Wilson and Spence; London, Mawman. 1808.

We have never met with any collection of this sort that was not capable of conveying useful instruction to young minds, and of suggesting valuable hints to the wisest and most experienced in occasional conjunctures; and we are not disposed to complain of the introduction of antient sayings, which ought to be preserved in new forms, when the old repositories of them have grown out of fashion, and ceased to be consulted. Dr. Hunter's economical lessons are numerous, and appear likely to be productive of saving and comfort in families: but when he ventures to make original observations on more general subjects, he is less fortunate. Thus, in maxim 64, p. 21,—'A glutton' is said to 'eat as much to day, as if he expected to die to-morrow; and he builds a house as if he expected to live to be a hundred:' but no reason is given why a man should eat a better dinner because he expects to die the next day; nor is any necessary connection stated between gluttony and the love of building substantial houses. Again, the Dr. asserts in maxim 223, p. 45, that 'from the known laws of chance, some men must be more *fortunate* than others;' where, if it be intended that, in particular cases of competition, one man must succeed while others fail, the maxim is a worthless truism: but if it mean that one man is more likely to be successful than others in general, from the uniform operation of good fortune in his favour, it is a notion equally mischievous and unfounded. We apprehend that no opinion can be more at variance with prudent conduct, than that which ascribes some mysterious efficacy to chance. If it be believed, as Dr. H. affirms, (alluding, perhaps, to Shakspeare,) that 'every man has had a *fortunate bit* in his life-time; and, if rejected, he rarely has a second offer,' (p. 149.) men may waste one half of their lives in idle expectation of the *fortunate bit*, and the other half in the desperate persuasion that it has passed away unimproved. We must also suggest the propriety of expunging the permission which this moralist seems to give to habits of falsehood, in 'allowing a *little embellishment* when you tell a pleasant story.' (p. 151.) This is violating an old proverb, which is as sensible and as well expressed as any in this work—PRINCIPIIS OBSTA!

Art. 31. *Melanges Historiques et Littéraires, par* F. L. Hamel. 12mo. pp. 491. Boards. Symonds. 1808.

Although this volume is not destitute either of instruction or of entertainment, the method in which it is arranged is as whimsical as any that we have ever witnessed. After some account of the Greek, Latin, French, and English literature, the author adds a treatise on music, and another on poetry, at the end of which he introduces a collection of French *bon-mots*. He then gives alphabetical lists of German, Italian, Spanish, and Portuguese poets; then a short history of painting, sculpture, &c.; afterward he treats on a variety of subjects taken entirely at random,—as *gunpowder*, *arithmetic*, *the year*, *Ipecacuanha*, *London*, &c.; then he prints a considerable number of old stories, under the title of *Anecdotes*; and he concludes with a catalogue of the publications which were directed against the false philosophy of Voltaire: of whose mischievous works he prudently abstains from even hinting at the titles, lest he should be the

means

of pointing them out to the prophane curiosity of his readers.
umerations of Greek historians and English authors is not al-
ical; and it would be difficult to guess at the principle of ar-
ient which has induced him to place Plutarch and Polybius
› Herodotus, and bishop Burnett between Shakspeare and
. The facts, moreover, are not always correct: the author
celebrated old French comedy, *L'Avocat Patelin*, is said to
onversed with Louis XIV., though he must have died above
ry before the birth of that sovereign; and Addison is here
d to have enjoyed an office of which we never heard before,
of 'keeper of the Archives in the *Tower* of *Birmingham*.'
s, M. Hamel thought that Birmingham must have a tower as
London, because both places have a *Mint*.
withstanding these errors and oddities, the work certainly con-
large portion of information in a narrow compass.

12. *Francis and Josepha.* A Tale, from the German of
er. By William Fardely. 8vo. 10s. Boards. Baines,
ds.
interesting little tale is here offered to the reader, which will
considerable amusement: but, like many other productions
ed from the continent, the sentiments are not altogether free
xception. How a person can be 'raw, proud, and ambitious,
t a *bad* man,' as asserted in the first page, we cannot discover;
hardly think that because 'it often happened that he spent
needy sufferers the greater part of the booty that had been
plundered from them,' his character would thus be establish-
goodness; and his being 'a severe father, and an unaccom-
ing husband,' are not, surely, additional traits in his favour.

SINGLE SERMON.

13. *The Foundation and Nature of the Fear of God considered.*
ivered at a Meeting of the general Synod of Ulster, at Cooks-
wn. By the Rev. W. Neilson, D D. June 30th 1807. 8vo.
36. Printed at Dundalk.
: variety observable in the style and the remarks of different
iers, when discussing similar subjects, is not wholly unworthy
ice From the passage of scripture* which appears at the
of this discourse, it might, perhaps, have been expected that
pic particularly introduced would have been the divine placa-
or the *forgiveness* of sin: but Doctor Nielson has rather cho-
direct our regard to the *fear* of God. He reprehends, with
ensure, those representations of the Divine benevolence and
, which persuade men to a continuance in a vicious and impious
; as also that vain, proud, and deceiving sense of honour,
is often substituted for real piety and virtue. His description
gious fear is rational and scriptural, instructive and impressive;
y some short but striking addresses, he admonishes and alarms
oughtless, the inconsiderate, the rash, and the self-secure.

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* Psalm cxxx. 4.

CORRESPONDENCE.

To our account of *an Apology for the Life of Servetus*, Rev. for July last, the author of that work objects in a letter which we have received from him, that we have largely quoted passages in which we had no censure to offer (that is, which we commended,) but none in support of the blame which in other respects we imputed to him. Was this unkind towards him? The specimens of merit were given to the public, and the censure was left to rest on our credit. Mr. Wright says that 'he pleaded the cause of universal charity;' we asserted the same, and produced extracts to that effect: but it struck us that, while he was this generous advocate, he was too much the partisan of a sect; and in stating this, we saw no obligation on us to produce all the instances which had excited the idea in our minds. Our observations were founded on a careful perusal of his work; and after having again examined it, we think that we are fully warranted in them by its general tenor, and by particular passages. With regard to that part of the article in which we expressed our disapprobation of pride, conceit, sneering, and the want of christian humility, Mr. W. should have perceived that these qualities were not attributed to him, but were the subjects of general remark.

P. cannot be so devoid of discernment, as to suppose that we dislike his enlarged and liberal habits of thinking: but he must excuse us from catering to the 'nice appetite of Scepticism.' On the proceedings of Providence it is more easy to state questions than to find solutions; and we might as well be asked to explain why the inhabitants of Lapland are less favoured by the Common Parent of Mankind than those of Valencia, or why the art of printing and the mariner's compass were kept from the knowlege of the antients, as why he has conferred a greater portion of religious knowlege on some nations and ages than others: for whether the principle of Divine Revelation be admitted or not, the fact remains the same. Other parts of his long letter we must pass in silence.

To W S. of Hull, we shall merely observe that, placing all our glory in impartiality, we have no desire as public writers to have our names enrolled with any party or any sect; while we equally disregard any denomination that may be applied to us by others, as occasion seems to serve or as their inclination prompts. Wherever truth shews herself, we are ready to hail her: wherever error appears, we are alike disposed to frown on her.

We are sorry that it is not in our power to satisfy the inquiry of C. W., who dates from Clapham.

The letter of T. Y. came too late for notice.

☞ In the last *Appendix*, P. 531. line 6. from bott. for '*Corneille*,' *Cornelie*.—535. l. 33. for '*tres*,' r. *tus*.—536. l. 19. for 'Abelard,' r. *St. Preux*.—In the *Index*, article *Tulip-tree*, for p. 441. r. p. 541.

In the Rev. for Sept. P. 75. l. 15. for 'self-converted,' r. *self-convicted*.

THE
MONTHLY REVIEW,
For NOVEMBER, 1808.

Art. I. *Philosophical Transactions of the Royal Society of London*, for the Year 1808. Part I. 4to. 9s. 6d. sewed. Nicol and Son.

It seems very properly to have been ordered that the most important paper in this volume should occupy the first place in its pages. We shall follow, in our report, our usual custom of classing the memoirs, (which is not adopted in the work itself,) but shall still preserve to the essay in question the precedence which is so justly its due.

Medicine, Chemistry, *and* Natural History.

The Bakerian Lecture, on some new Phenomena of Chemical Changes produced by Electricity, particularly the Decomposition of the fixed Alkalies, and the Exhibition of the new Substances which constitute their Bases; and on the General Nature of Alkaline Bodies. By Humphrey Davy, *Esq. Sec. R. S. &c.*—In the paper which Mr. Davy read to the Society on the chemical agency of electricity, (of which we gave an account in our LIVth volume, p. 1.) he was led to conclude by a most ingenious train of reasoning, that, by means of the electric fluid, we might be enabled to effect the decomposition of some bodies which had hitherto been regarded as simple substances; and his prediction has been most remarkably verified. We have now before us the history of one of the most brilliant discoveries of modern times, viz. the decomposition of the two fixed alkalies; which, contrary to the hypothesis that has been adopted respecting their nature, are found to consist of a peculiar metallic base, united to a large quantity of oxygen. The alkalies had previously, by Mr. Davy and by others, been subjected to the action of the Galvanic apparatus: but, in consequence of their being employed in a state of solution, the water alone had been affected. The method, in which the decomposition was at length accomplished, we shall describe in the words of the discoverer:

'Though potash, perfectly dried by ignition, is a nonconductor, yet it is rendered a conductor, by a very slight addition of moisture, which does not perceptibly destroy its aggregation; and in this state it readily fuses and decomposes by strong electrical powers.

'A small piece of pure potash, which had been exposed for a few seconds to the atmosphere, so as to give conducting power to the surface, was placed upon an insulated disc of platina, connected with the negative side of the battery of the power of 250 of 6 and 4, in a state of intense activity; and a platina wire, communicating with the positive side, was brought in contact with the upper surface of the alkali. The whole apparatus was in the open atmosphere.

'Under these circumstances a vivid action was soon observed to take place. The potash began to fuse at both its points of electrization. There was a violent effervescence at the upper surface; at the lower, or negative surface, there was no liberation of elastic fluid; but small globules having a high metallic lustre, and being precisely similar in visible characters to quicksilver, appeared, some of which burnt with explosion and bright flame, as soon as they were formed, and others remained, and were merely tarnished, and finally covered by a white film which formed on their surfaces.

'These globules, numerous experiments soon shewed to be the substance I was in search of, and a peculiar inflammable principle the basis of potash. I found that the platina was in no way connected with the result, except as the medium for exhibiting the electrical powers of decomposition: and a substance of the same kind was produced when pieces of copper, silver, gold, plumbago, or even charcoal were employed for compleating the circuit.'

The decomposition of soda was afterward effected by the same means, though with more difficulty; and a metal was obtained in some degree different from that which forms the base of potash. To these new bodies, Mr. Davy has given the names of *potasium* and *sodium*. The theory of this decomposition is the one which was developed in the Professor's former paper; and it is founded on the principle that substances similarly electrified will repel or separate from each other, while those in different states of electricity will be attracted. In their natural condition, oxygen is negative and combustible substances are positive, and hence they are disposed to enter into close union: but when a body consisting of oxygen and a metallic base forms a part of the electric circuit, the oxygen, becoming positively electrified, loses its affinity for the base, while this latter is attracted by the negative wire, and is found there in an uncombined state.

After having thus succeeded in solving the great problem respecting the composition of the fixed alkalies, Mr. Davy entered on a minute course of experiments to determine the nature of these new metallic bodies. Potasium, at the usual temperature of the atmosphere, has the appearance of bright globules, very similar to those of mercury: when cooled to the freezing point, it becomes solid, brittle, and crystalline. Its affinity for oxygen is so powerful, that it immediately abstracts the latter from the atmosphere, or from any fluid which contains it; and the only method, by which it can be preserved in the metallic form, is by keeping it immersed in distilled naphtha. Potasium differs considerably from all other metals with respect to its specific gravity, which is less than that of any fluid with which we are acquainted: it is estimated at not more than .6. We have an account of its affections with water, oils, metallic oxids, and several other bodies; in all which cases it quickly lost its metallic appearance, absorbed oxygen, and was converted into potash. The base of soda is less fusible than the potasium, so as to be malleable at the ordinary temperature of the atmosphere: though heavier than the base of potash, it is still lighter than water; its specific gravity appearing to be .9348. The two metals possess nearly the same properties, and were influenced nearly in a similar manner by the different re-agents to which they were exposed. Sodium, however, possesses a smaller affinity for oxygen, and therefore its effects are in general less considerable. Mr. Davy attempted to ascertain the quantities of the ingredients which enter into the composition of potash and soda; and the former he found to consist of 86.1 parts of the base to 13.9 of oxygen, and the soda, of 80 parts of the metal to 20 of oxygen.

The paper concludes with some experiments performed on ammoniac, in order to discover whether this substance, like the fixed alkalies, contains oxygen. Professor Davy determines in the affirmative, and relates a number of minute processes which he instituted for the purpose of ascertaining the point, and which led him to form his conclusion. On the whole, however, we confess that the presence of oxygen in the volatile alkali does not appear to us quite so decisive as in potash and soda.

On the Structure and Uses of the Spleen. By Everard Home, *Esq. F.R.S.—Farther Experiments on the Spleen*, by the same.—In the course of Mr. Home's investigations concerning the structure and functions of the stomach, he was led to conjecture that, when a larger quantity of fluid is taken into it than is necessary for the purpose of digestion, a part of the fluid does not pass the pylorus, but is carried off by some other channel. He attempted to prove this point by experiment; and for this purpose, after having secured the pylorus of a dog by a ligature, he injected into its stomach a measured quantity of the infusion of indigo. After some time, the animal was killed; and, on collecting the fluid still contained in the stomach, together with some that had been vomited, they were found to be considerably less than the quantity which had been given. The absorbents of the stomach did not exhibit any marks of the infusion, as if they had been the agents in removing the superfluous matter; and no way for its escape appeared so probable as by means of the spleen. On examining this viscus, it was found to be turgid; and, when cut, it seemed to consist of a number of cells filled with an aqueous fluid.—Another experiment of a similar kind was tried, in which the fluid injected into the stomach was impregnated with rhubarb, in the expectation that the colouring matter of this substance might be detected in the spleen. The result was that the rhubarb was discovered in the spleen and in the urine, but it could not be observed in the liver: from which Mr. Home infers that it must have passed directly from the stomach to the spleen, without previously passing along the usual course of the absorbent system.

Some experiments were afterward made on asses, in which the parts were left in their natural state before death; and in these cases it was found that the blood of the splenic vein exhibited more distinct traces of rhubarb, than blood taken from other parts of the body. This circumstance did not occur when the rhubarb was given in the solid state, in which case it was detected in the urine only. Mr. Home's conclusions are that the spleen consists of a congeries of elastic cells; and that, when large quantities of fluid are taken into the stomach, 'they are not wholly carried out of it by the common absorbents of the stomach, or the canal of the intestines, but are partly conveyed though the medium of the spleen into the circulation of the liver.' The vessels by which this communication is formed have not yet been discovered.

We think that Mr. Home's hypothesis is plausible, but the experiments are not at present sufficiently precise to enable us to give it our unqualified assent.

On the Composition of the compound Sulphuret from Huel Boys, and an Account of its Crystals. By James Smithson, *Esq. F. R. S.*—Mr. Smithson's valuable experiments on the analysis of the different species of calamine led him to adopt an hypothesis respecting the manner in which all bodies unite to each other. He supposes that the proximate elements are never combined in remote relations to each other, but that they will always be found fractions of the compound with very low denominators. Proceeding on this idea, he offers some observations on an analysis which was performed by Mr.

Hatchett,

Hatchett, of a compound sulphuret of lead, copper, and antimony: which, he thinks, is not formed by the direct union of the four substances, but by a previous combination taking place, first of the metals with sulphur, and afterward of the sulphuret of lead with the compound of the other two sulphurets; so that the substance may be considered as a series of binary combinations, the constituents of which are united in a regular proportion to each other, so as to form sexagesimal fractions of the whole.

On Oxalic Acid. By Thomas Thomson, *M.D. F.R.S. Ed.*— The object of this paper is to ascertain the composition of the oxalic acid and of its salts, in a more minute manner than has hitherto been done; and Dr. Thomson gives a circumstantial detail of a series of experiments which he performed for this purpose. The paper is long, and rather tedious in the perusal, but it contains much valuable information; and we think that most of the author's results may be considered as fairly established. Without following him though the whole of his process, we shall advert to some of his most important conclusions.

The water which enters into the crystallization of the oxalic acid is estimated at 23 parts in the 100; the oxalate of lime, when entirely freed from water, consists of 62.5 acid, and 37.5 of the base, a proportion which differs from that of Bergmann, but which appears to be derived from more accurate data. Dr. T. observes that the super-oxalate of potash contains exactly twice as much acid as the neutral oxalate; and he finds that there are also two oxalates of strontian, in which the acid exists in constant proportions. By decomposing the oxalate of lime, and examining the products, the composition of the acid was determined to be different from that which was proposed by Fourcroy and Vauquelin, but which we apprehend must be more exact.—Dr. Thomson then inquires why oxalic acid possesses different properties from other compounds consisting of the same ingredients, such as tartaric acid, alcohol, &c.; and here he adopts the theory of chemical affinity which has been lately proposed by Mr. Dalton, and which certainly displays much genius and originality. We shall have occasion to enter on a more full consideration of this theory in our review of Mr. Dalton's own publication; and we shall at present only observe that Dr. T.'s experiments on the oxalic acid seem to countenance that part of the hypothesis, which supposes that elementary bodies always unite in determinate proportions.

Dr. Thomson's paper concludes by an analysis of sugar; and he makes its constituents very nearly those which had been determined by Lavoisier, although the result was obtained by a different process.

On Super-acid and Sub-acid Salts. By W. H. Wollaston, *M.D. Sec. R.S.*—Mr. Dalton's hypothesis is brought forwards in this paper; and the principal object of the author is to shew that it accords with the facts which he has noticed, respecting the proportion of acid and base in those salts that are not neutralized. Mr. Dalton supposes that, in all chemical combinations, the primary elements of bodies unite atom by atom singly; and that, if either be in excess, this super-abundant quantity is equivalent to some multiple of the number of atoms. In confirmation of this opinion, Dr. Wollaston notices the composition of the super-oxalates of pot-ash and strontites, which Dr. Thomson found to include precisely double the quantity of acid that exists in the neutral compounds. Dr. W. has likewise observed that the sub-carbonate of potash contains exactly one half of the quantity of acid that is found in the perfect carbonate; and the same takes place with respect to the sub-carbonate of soda, and the super-sulphate of potash, which possesses just twice as much acid as the sulphate. A circumstance still more remarkably favourable to this doctrine is, that, by the addition of nitric acid to the super-oxalate of potash, it is converted into a salt, which retains exactly ½ of its quantity of alkali, and which is appropriately named the quadroxalate of potash.

On the Inconvertibility of Bark into Alburnum. By T. A. Knight, *Esq., F.R.S.*—Still pursuing his researches into vegetable physiology, Mr. Knight proposes in this paper to shew, contrary to the opinion supported by Malpighi and Duhamel, and lately embraced by Mirbel, that bark when formed is not convertible into alburnum. In order to prove this point, he took portions of bark from off an apple and a crab, which differed from each other in colour and texture, and applied them closely to the bare wood of the contrary tree; *i. e.* the bark of the apple to the crab tree, and the bark of the crab to the apple tree. The pieces of bark adhered to their new situations respectively; and when after some time they were removed, alburnum was found to be generated under each of them, which, from its appearance, seemed to have proceeded not from the bark but from the wood. The author was led to draw a similar conclusion respecting the inconvertibility of bark into alburnum, from attentively watching the formation of alburnum in the oak tree; the particular structure which preceded its generation being never discernible in the bark. He also mentions the instance of some trees which possess a very similar kind of lburnum, although their barks are very unlike to each other.

Some Account of Cretinism. By H. Reeve, *M.D. of Norwich.*—The author of this paper having had an opportunity of examining the state of some of those unfortunate beings called Cretins, during a tour through Swisserland, was led to inquire how far the popular idea is correct which supposes some connection between cretinism and the enlargement of the throat termed goitres. He found that, although in many instances the diseases exist in combination, yet they often also exist singly. The affection of the throat, moreover, appears altogether a local complaint, whereas the other is accompanied by a state of total imbecility both of body and mind. The cause of cretinism is obscure: but Dr. Reeve imagines that it is produced by bad air, defective nutriment, and want of proper nursing; though these causes, which are not confined to Swisserland, do not produce the same state of the constitution in other places. We suspect that the affection is in some measure hereditary.

An Account of the Application of the Gas from Coal to œconomical Purposes. By Mr. W. Murdoch.—We have here a very nteresting account of the writer's experience on the subject of he coal gas, and the economical advantages that may be deived from its adoption in those situations in which a constant ecessity exists for a great body of light. The illumination roduced in the manufactory of Messrs. Philips and Lee is qual to that which would ensue from the burning of 2500 ould candles:—1250 cubic feet of gas is consumed hourly;—nd cannel coal is preferred, notwithstanding its greater expence, consequence of the superior brilliancy of its flame. The tal expence of lighting up the factory is 600l. per annum, hereas the cost of a sufficient number of candles would be 000l., for the same number of hours. As it is now managed, o unpleasant smell attends this mode, and less risk of conflaration is incurred.—Mr. Murdoch acknowleges that the gas ad been observed by others before his discovery of it: but he laims, and we believe with justice, the merit of being the first ho thought of applying it to œconomical purposes.

MATHEMATICS.

On a new Property of the Tangents of the three Angles of a lane Triangle. By Mr. William Garrard, *Quarter Master of nstruction at the Royal Naval Asylum at Greenwich.*

On a new Property of three Arches trisecting the Circumference a Circle. By Nevil Maskelyne, *D.D. F.R.S. and Astronomer*

Royal.—We class these two short papers together, since we purpose to shew that the properties of the circle, which they announce, are obtained by an easy extension of the formula that expresses the tangent of the sum of two arcs in terms of the tangents of those arcs. Let *A*, *B*, *C*, be three arcs (rad. = 1) and let π represent a semicircle, and m any number of the progression, 1, 2, 3, &c.

$$\text{then if } A + B + C = m\pi$$

$$\text{tan. } (A + B) = \text{tan. } (m\pi - C)$$

$$\text{or, } \frac{\text{tan. } A + \text{tan. } B}{1 - \text{tan. } A \text{ tan. } B} = \frac{\text{tan. } m\pi - \text{tan. } C}{1 + \text{tan. } m\pi.\ \text{tan. } C}$$

$$\text{now tan. } m\pi = o$$

$$\therefore \frac{\text{tan. } A + \text{tan. } B}{1 - \text{tan. } A.\ \text{tan. } B} = \frac{o - \text{tan. } C}{1 + o.\ \text{tan. } C} = - \text{tan. } C$$

$$\therefore \text{tan. } A + \text{tan. } B + \text{tan. } C = \text{tan. } A.\ \text{tan. } B.\ \text{tan. } C.$$

which formula expresses the property announced in both of these papers, but which is not restricted to the two values of m, 1 and 2.

Part II. of the Transactions for this year has just appeared.

ART. II. *Dialogues on various Subjects.* By the late William Gilpin, A.M. Prebendary of Salisbury, and Vicar of Boldre, in New Forrest. Published by his Trustees for the Benefit of his School at Boldre. 8vo. pp. 537. 9s. Boards. Cadell and Davies. 1807.

OFTEN has it happened that the fame of an author has been depressed by posthumous publications: but we may venture safely to pronounce that no danger of that kind is to be apprehended on the present occasion. The dialogues before us, indeed, will rather elevate than depreciate Mr. Gilpin's reputation, since his piety and learning as a Clergyman, his sound judgment, his taste, and his liberal principles, are here eminently conspicuous; and so cordially do we approve the general tendency of the whole, that, if it were lawful to indulge our feelings in opposition to the decrees of Providence, we could wish that he had lived to furnish us with more productions of the same nature. In this exquisite sort of composition, he displays great ease and adroitness, and has most successfully followed his apparent prototype among our modern writers, the late Dr. Hurd, Bishop of Worcester. Though we cannot think that every subject which he has chosen is proper for familiar discourse, he has manifested a thorough knowlege of this species of writing in the choice of his interlocutors; introducing in the dialogue those allusions to their habits, opinions, and history, by which their character is so completely kept in view, and the appearance of reality is so much maintained, that not only the common reader but also the very author himself (like Cicero with respect to his Cato Major*) may be seduced to suppose that he peruses the account of a real conversation between the parties to whom it is assigned.

Following the steps of Bishop Hurd, Mr. Gilpin opens this volume with an exhibition of his sentiments on the manner of writing dialogue. An admiration of the antients has not so far blunted his penetration, as to hinder him from perceiving the defect of the Socratic dialogues; which, however they may be extolled as master-pieces, 'are sometimes found to be captious, uninteresting, and not convincing;' nor has the success of some illustrious moderns, copying the example of Lucian, by constructing *Dialogues of the Dead*, and laying the scene in the other world, induced Mr. G. to be partial to this kind of invention. Considering that the great beauty of dialogue-writing arises from the ease and probability with which the conversation is conducted, he objects to this fiction, which is *out of nature*; and he conceives that it is not altogether correct in a Christian writer, 'to bring good and bad people discoursing together in a future state, and discussing such points as we cannot suppose will be the subjects of conversation hereafter.'

Should some persons be ready to pronounce that the writer was rather too squeamish on this head, all must allow that his practice is preferable, in putting the subject to be discussed into the mouths of persons who may, without any violence to probability, be supposed to meet in this world, and bringing them easily together by natural incidents. Thus Archbishop Tenison and Lord Somers, without any violation of the truth of history and chronology, may be supposed to meet at Windsor, and hold a familiar dialogue; and Lord Treasurer Burleigh and Sir Philip Sidney may with equal probability be placed in company on a visit to Lord Pembroke at Wilton. We think with Mr. G. that Dr. Hurd is too nice when he insists on only bringing those characters to communicate in dialogue, who are on an equality; and when he proscribes the introduction of a Nobleman and his Chaplain as speakers: since the latter may be more than equal to the former in learning and good sense, though not in rank, and subjects may easily be imagined on which the Peer may solicit a free conversation with his chaplain. Several of the dialogues before us pass between a Baronet and a Curate: but, though we do not object to these dialogists being associated, the topics assigned to them are not always the most proper, as we shall hereafter instance. In naturally supporting his characters, in placing the subject in various lights, and in keeping the discussion alive, Mr. Gilpin has shewn so much felicity and dexterity, that the reader is never tired, but finds himself at once amused and instructed.

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* "*Genus hoc sermonum, positum in hominum veterum auctoritate, et eorum illustrium, plus nescio quo pacto videtur habere gravitatis. Itaque ipse mea legens, sic afficior interdum, ut Catonem, non me loqui existimem.*" DE AMICIT. c. 1.

Fifteen dialogues, including the introductory one, are contained in this volume; the subjects of which may be arranged under the heads of theology, morals, belles lettres, and popular politics. Those which we term theological are intitled, On the Divinity and Atonement of Christ;—on the Evidences of Christianity, from Prophecy and Miracles;—on the Mischief of propagating Disputed Tenets in Religion;—Instructions to a Young Man intended for Holy Orders;—on the Difficulties incident to a Clerical Life, or the Character of a Clergyman, who made a Conscience of every thing;—on the Character of a Clergyman, who made a Conscience of nothing,—and on the Infliction of Divine Punishments, for the purposes of national Correction. In the first three, the speakers are Sir Charles Bennet and Mr. Willis, an old college acquaintance, whom the Baronet had the pleasure of finding in the situation of curate of his parish: but such persons do not appear well chosen for the examination of the first mentioned subject*; and it is rather singular to find such a discussion followed by a dialogue on the mischief of propagating disputed tenets in religion: since one of the most effectual modes of propagating them is that of making them the topic of familiar discourse. Besides, if a gentleman and a curate may hold a dialogue on the Divinity and Atonement of Christ, why may not other people? The Curate is made to say, "I wish that all those who hold heterodox opinions would keep them to themselves:" but, if he himself publicly dabbles in controversial divinity, he foments the very mischief which he deprecates. We pass, however, from these dialogues, to others of the same class which have greater merit.

The Instructions to a Young Man intended for Holy Orders display Mr. Gilpin's enlightened, pious, and liberal mind to the utmost advantage; and we strongly recommend them to all young clergymen. The supposed interlocutors are the late venerable Dr. Wilson, bishop of Sodor and Man, and a Mr. Langton, a Lancashire gentleman; who, as a friend of the Bishop, consults him respecting a son who is intended for the Church. Here the good prelate is perfectly in character; and his lecture forms one of the best charges which can be given to a young clergyman, respecting his studies, conduct, and preaching. To Mr. Langton's inquiries concerning the books which he ought to put into his son's hands, the Bishop replies:

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* Bishop Horsley and Dr. Priestley should have been the disputants.

> 'There is one book, the new Testament, which you are well acquainted with, and which is the chief book to put into his hands. And when he has read his Testament well over, if you should ask me, what he should read next, I should answer, the Testament.—And if you should ask me, what after that? I should again answer, the Testament. In short, I would have him read his Testament over and over, till he is perfect master of it: till he can readily tell you, what our Saviour, or St. Paul, says, on this, or that subject: and if you begin any passage, can with promptness go on, at least with the sense of it. As all the instruction he will give, must come from this book, he should certainly make himself perfect master of it; and have it ready to draw out on all occasions. Of the old Testament, also, he should make himself perfect master. He who does not take up the full connection between them, sees neither Testament in its best point of light.'

The worthy prelate is very solicitous that the theological student should go to the fountain-head of his religion; and the next point which he urges is, 'that after he has gained a *knowlege* of his religion, he should make himself an *example* of it.' With respect to preaching on controverted points, Dr. Wilson is made to give his opinion in the most liberal manner:

> 'I know not, (said the Bishop) whether, in some of our most agitated questions, either side can be fairly said to be right, or wrong. So much may be offered on both sides, that neither, perhaps, can be absolutely condemned. Thus, for instance, in the dispute with dissenters about church government, as church government is not precisely defined in scripture, we have no right to condemn presbytery, though we may like our own form better.—Again, with regard to faith, and works; it appears to me, on laying the whole scheme of the gospel together, that *its grand intention was, to restore man to that purity he had lost by the fall*; that a *holy life*, therefore, is the great point to be insisted on;—*faith* the means; and the *merits of Christ* to make up our deficiencies. At the same time, I dare not condemn the Solfidean, who lays the whole stress on faith: and says, that works will follow. So they will, if faith be what it ought to be: but I, fearing mistakes, am as strenuous in avoiding any imputation on good works, as he is in avoiding any imputation on faith. And

yet, as we both mean equally well, and have both the words of scripture on our side, it may be wrong, perhaps, for either to condemn the other.—Even with regard to the great and important question on the *divinity of Christ*, there are many texts of scripture, which seem plainly to prove both his *divinity*, and his *humanity*; and if I were to take my creed *only* from those texts, I scarce know which side I should espouse. But in discussing this question, it appears to me the right way to take into it the *whole scheme of the gospel.* As a part of this scheme I plainly find it set forth in scripture, that *Christ's death was an atonement for sin*; and I ask myself, whether I think it possible that a *human being* should take upon himself the office of making such atonement? This is sufficient to satisfy *myself*, that my side of the question is right. At the same time, I dare not condemn the upright unitarian, who thinks he draws his best proofs from the *words of scripture*; though even these too, in my own opinion, militate in my cause: for Christ, we know, was the Emanuel, both God and man; so that we, likewise, with the unitarian, in one sense, attribute humanity to him. Thus in a number of other questions, which have not an immoral tendency, I dare not condemn such persons as differ from me. If they be sincere, good men, my language to them would be, let us not dispute about the few points on which we differ; but let us rather esteem each other for the many, on which we agree. If, on the other hand, I have reason to think them ill-disposed, bad men, I am silent, and avoid dispute with them of any kind; well-knowing that I may raise warm blood; but can never convince an uncandid mind.'

While the author manifests a strong attachment to the Established Church, he wishes his young divine to avoid the character of (what is commonly called) a sound orthodox churchman. His words here must be quoted:

'The orthodox churchman makes it his business, (*tooth and nail* as they say) to defend every thing that is etablished.—The government of the church of England is faultless.—The education of its members, in our universities, such as cannot be improved. Its liturgy is perfect; creeds, and articles, cannot be amended; pluralities are defensible; and the unequal provision of the clergy, right, and as it should be. Now, though I should despise the man who should become a member of our church, without thinking it *good on the whole*, yet I could not but suspect the sincerity of him, who would persuade you, there is *nothing but good* in it.'

By the title of the dialogues *on the various difficulties*, &c. we were reminded of Bishop Hare's celebrated letter on "the Difficulties and Discouragements," &c. but the difficulties to which Mr. G. adverts chiefly respect clerical conduct, whereas those of the Bishop are confined to doctrine: not that the present author omits to reckon subscription to the Articles among clerical difficulties, for this subject is discussed, but the object of the paper is to assist the young clergyman in avoiding those rocks which occur in his course of life.

The dialogue on the *Infliction of Divine Punishments*, &c. which is conducted by a Dr. Lucas and a Mr. Hales his neighbour, appears to have been constructed out of a Fast Sermon: but we cannot say that much light is thrown on this mysterious subject, though the difficulties which oppress it are very fairly exhibited. When the Doctor is hard-pushed, he is obliged to cover himself with the broad shield of ignorance; to confess that these inquiries belong not to us; and to rest in the general belief 'that God's severities to man are always just, and proportioned to his wants.'

We shall next take notice of those papers which may be called Moral; they are three in number, and are intitled the Advantages of a town and a country Life compared; on Duelling; and on the moral uses which may be drawn from Husbandry.

If the first of these topics has been often treated, it has never (we believe) been more neatly illustrated nor the comparison more accurately given than in this place. We could prove this point by many quotations, but we shall rest the truth of our assertion on one:

> 'The country has various subjects for our meditation. Amongst its advantages, I think, we may consider a less expensive mode of living.—A man may be expensive any where: but I speak of the sober œconomy of a regular family, which lives much within itself; and therefore much cheaper, than a family which is constantly obliged to live from the produce of a high-priced market. The country cuts off also the expence of the London-house—the charges of living frequently on the road—and the expensive engagements, and amusements of a town life.—Men naturally require amusements. Whether the mind is intent on study, business, or labour, still it requires some relaxation. In the town these amusements are commonly *found for us*; and we are made to pay for them. In the country, we generally *find them for ourselves*; and have them for *nothing*. If therefore a man can be as well amused (as by habit he certainly may) by seeking out amusements in the country, as by following the expensive, and often inflaming amusements of the town, he not only stands a better chance to preserve the innocence, and simplicity of his character, but he keeps his money in his pocket for better purposes.'

In the next dialogue, on Duelling, Mr. Willis (the curate) takes up the cudgels against a Col. Bret, and we wish that the serious and pertinent reasoning of the clergyman could have its due weight: but we know the world too well to expect that, on this subject, calm argument and expostulation will produce much effect.

As to the colloquy between Dr. Lucas and Farmer Hardcastle, on the moral uses of Husbandry, it is similar to Flavel's *Husbandry spiritualized*, is written for the common people, and, with the dialogue on the Equality of Stations, should be generally circulated in the *Cheap Repository*.

Of a very different character are the two dialogues in the class of Belles Lettres, to which our attention is now called: the first of them, *on Education*, is supposed to pass between Archbishop Tenison and Lord Somers; and the last, including *a Defence of the Polite Arts*, is conducted by Lord Treasurer Burleigh and Sir Philip Sidney. Here Mr. Gilpin falls very little if in any degree short of his model Bishop Hurd. We recognize an equally vigorous and elegant mind; and the argument is supported with so much strength and character, that Gilpin's *Tenison* and *Somers*, *Burleigh* and *Sidney*, appear on the canvas to no disadvantage when placed by the side of Hurd's *Shaftesbury* and *Locke*. To Lord Somers is assigned the defence of Public Education, in opposition to Domestic Instruction, for which the Archbishop is an advocate, under the notion that the latter is the surest guard of virtue: but the Lawyer is most powerful in argument. He contends that

> 'The habit of virtue cannot be formed in a closet. Habits are formed by acts of reason, in a persevering struggle through temptation. The domestic youth has never been put to proof. His passions are not subdued: they are asleep; and have never been wakened. Rouse them by temptation; and you will then see what hold your lessons have obtained. Whereas, he who is early initiated into life, and manners, is naturalized to the soil by degrees; and certainly better able to sustain the varieties of the climate.'
>
> 'Besides, (continued Lord S.) after a short pause, give me leave to add, there are many vices, to which the private education itself very directly leads—vices altogether unchristian, and unsocial. What do you think of pride, and self-sufficiency? Does not the mind naturally slide into them, where there are no competitors? where every thing seems studiously to centre in the service of one? where there must be much deference paid (take what care you can to avoid it) and flattery administered by servile inferiors, with whom your pupil must at many times have intercourse? Does not this culture tend evidently more to foster such bad principles, than an equal government, where all are on one footing—where no peculiar attention, or deference are paid to rank, or fortune—where the youth of fashion must lower his over-weening thoughts, become one in a multitude; and make himself agreeable to those about him, by his gentle compliances, in order to live happily among them; and where they all see, that by excellence alone distinction is acquired? A school of boys, in itself, affords an admirable discipline. They teach each other better than the best philosophers, the *unwritten law of civil life*.'

The 'unwritten law of civil life' is an expression full of meaning: but this is a law which nothing besides a knowlege of the world can unfold. It is allowed in conclusion, however, that, though the Lord President had shewn the necessity of an early introduction to the world, the Archbishop had pointed out so many gross corruptions in the general management of schools, that the following compromise is proposed:

> 'Chuse the most virtuous school you can—where the head is not neglected; but where the heart is more attended to: and where religion is made more an object than learning. Here let your boy continue till he is twelve, or thirteen: in five or six years he will have shaken off the ideas of the nursery; and have gained some knowledge, both of the world, and of himself. About that time, sooner or later, his passions begin to rise; and that is the critical period, when I consider the vices of schools both in the way of knavery, and sensuality, to be most mischievous. Hitherto they have made little impression. This is the time when, if you can find a good tutor, you will certainly, by placing your son under him, I think, reap the advantage in point of morals—and in my opinion in point of learning also.'

As an elegant scholar, Mr. Gilpin writes *con amore* in defence of the Polite Arts; and he has judiciously placed their cause in the hands of Sir Philip Sidney against the Lord Treasurer, who considers them as fostering Luxury. If we cannot give the argument at full length, we shall so far gratify our readers as to present them with a specimen:

> 'I think, my good lord, (said Sir Philip) you should not blend the arts with *frivolous amusements*, till we have investigated the question, whether they really belong to that family. If we can separate them from this connection, I hope they will be entitled to a little more of your esteem. I suppose you will allow, that some relaxation is necessary to people of every degree; the head that thinks, and the hand that labours, must have some little time to recruit their diminished powers. I have heard (added Sir Philip with an air of modest archness,) that your Lordship, now and then, condescends to class your medals and coins; and inquire into matters of antiquity.
>
> 'Aye, aye, (said the treasurer) if the private hours of us busy people be narrowly pried into, we shall often, I doubt not, be found triflers, as well as others. However, I hope you will not consider my endeavouring to get together a little series of English history, from our ancient coins, and other vestiges of antiquity, as a mere trifling amusement, but as having something solid and useful in it.'
>
> 'Sir Philip was going to reply, that nothing was more common than to deceive ourselves in these cases, by glossing over with the name of *utility*, what, in fact, we take up merely as an amusement; but as he was a man of strict decorum, and propriety of manners, he checked any such observation as not sufficiently respectful to a person of Lord Burleigh's age, wisdom, and dignity. He contented himself, therefore, with saying, that as his Lordship had put in his caveat against considering the study of coins and medals as an amusement, he should accept it—and, in the course of his argument. leave it out of the question, as he meant chiefly to consider the arts in the light

light of amusement. Sir Philip then ran over various kinds of amusements; and classing such as belonged to the body, under the head of *exercise*, he left them out of his present argument. I have now, said he, only to do with the amusements of the mind; and as your Lordship was pleased, just now, to use the word *frivolous*, I shall take it up; and making use of it as a term of distinction among the several sorts of amusement, shall endeavour to shew, which of them may properly be called *frivolous*; and which of them may aspire to a higher denomination.

'That there is a difference in amusements, as there is in employments, we must all acknowledge. As the hand which holds the plough, is inferior to the head which governs the state; so in amusements, such as we fly to for mere relaxation, are certainly of a nature very inferior to those which are addressed to the finer feelings of the mind. Among the former, I rank carding, dicing, primero, and other petty games; among the latter music, perhaps, poetry, painting, statuary, and architecture; all of which are calculated to make pleasing impressions on the imagination, or to adorn, and polish life. Many of them, too, make such impressions as, though not absolutely virtuous in themselves, are, I think, nearly allied to virtue, both from their innocence, and from their close connection, often, with virtuous feelings, and virtuous employments.'

Lord Burleigh ingenuously confesses that he is convinced by Sir Philip's oratory; which, indeed, is often truly eloquent.

To the dialogues which we have ranked under the head of Popular Politics, we cannot now bestow any particular attention. One of them, written at the commencement of the French Revolution, with great plainness and good sense, exposed the stupid notion of Equality; and this, as we have already said, ought to be circulated among the common people. The other relates to *Indiscriminate Alms-giving*, and is calculated to expose the vices of Common Vagrants, and the unkindness as well as impolicy of relieving them. This country possesses many good and well disposed christians, on whom the knowlege and advice contained in this dialogue ought to be impressed; since our Vagrants are really a nuisance, and charity to them is often uncharitableness to society.

It will be seen by the view which we have given of the contents of this volume, that its subjects are various, and adapted to different classes of readers. Mr. Gilpin has shewn that he can write for the high and the low; and to the instruction and improvement of both, his dialogues are well adapted. We have no doubt that they will contribute to increase the fund of the Boldre School, which was established by the amiable author; and when they come to a second edition, we trust that the gross errors of the press, especially in the Latin quotations, will be corrected.

Art. III. *A Picture of Madrid*: taken on the Spot. By Christian Augustus Fischer. Translated from the German. 12mo. pp. 306. 6s. Boards. Mawman. 1808.

Authors and booksellers are always on the alert to furnish the public with matter adapted to the features and complexion of the times; and whenever their undertakings are conducted with fairness and ability, they are certainly intitled to praise. We, however, who are in the habit of keeping suspicion awake, are apt to question the genuineness of those publications which, without preface or introduction, are offered to satiate the eager appetite of curiosity; and therefore, on the present occasion, we had considerable doubts respecting the novelty of the matter which is here served up to the English reader. In M. R. Vol. 41. N. S. p. 263. we noticed a work intitled *Travels in Spain in* 1797 and 1798, by *Frederick* Augustus Fischer, translated from the German, 1802; and though *Christian* is here substituted for *Frederick*, we supposed that it was not impossible that the present volume might have been compiled out of those Travels: but, on comparison, we find that, though some passages are exactly the same, (excepting the differences occasioned by a bad translation,) the work before us cannot be represented as a plagiarism; and perhaps Frederick Fischer and Christian Fischer may be brothers, or at least relations*. Be this as it may, the public had a right to some explanation; and for the credit of the *Picture* before us, such explanation ought not to have been suppressed. It now appears in that naked and suspicious shape, which a respectable publication should never assume.

As far as the execution of the translation is concerned, the English editor has little reason to be proud of his labour; since we may justly apply to him the common proverb of having *made more haste than good speed*, and many of his mistakes and blunders are truly ludicrous. He talks of 'old houses mostly built of *carpenter's work*;' of streets '*copiously mixed* with bad buildings;' and of 'beautiful modern buildings even *on waste ground*.' We are informed in the *Travels* of *Frederick* Fischer, that the granite, of which the modern houses in Madrid are constructed, " is brought from a distance of sixteen or eighteen leagues:" but *Christian* reports that it 'is fetched from a distance of between eight and nine leagues:' —which of the two accounts is most accurate, we are unable to decide. Who can help smiling when they read of 'the *Captain* of Capernaum;' of 'smaragds *in the mother*;' of 'the multitude increasing with the throng;' of 'streets meeting *together* in a square;' of 'a bustling of groups and a *change* of masses;' of 'flag-labourers;' of 'air having a stability,' &c.

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* See also the Picture of Valencia, in our last Number, p. 200.

To those, however, who can tolerate such phraseology, the information contained in these pages will certainly be amusing. The volume is constructed on the plan of Mercier's Picture of Paris; presenting under various heads a delineation of the capital of Spain, as well with respect to its edifices and institutions, as to the state of society and manners. According to this representation, Spain has made a greater advance in science and in the cultivation of liberal principles than is generally ascribed to her; and we are told that to such a degree is bigotry removed from the Spanish character, that 'the Inquisition in modern times seems to have become a tribunal of morals, which is now the only object of its functions, heretics and heresy being quite out of the question; so that no foreigner has any more occasion to dread its rigors.' This *Holy Office* was not even deemed worthy of distinct specification, but occurs as it were incidentally in the section on Manufactures. Let it not, however, be hence inferred that the Spaniard's zeal for the Catholic ritual is declining. The ceremonies of the church are still great objects of consideration at Madrid; where, says M. Fischer, 'the people live for little else than gallantry and devotion.' By the order in which these words are placed, he would insinuate that gallantry is the *first object* and devotion only the *means*; and that the value of the one arises from its happy subserviency to the intrigues of the other. Indeed, the picture of the Spanish ladies here displayed is sufficient to shew that Love has no where erected a more triumphant empire than in Madrid.

Though in our books of travels many accounts of this capital may be found, and though our readers cannot be supposed to be altogether ignorant of its singular situation and prominent features, yet, as our attention is now directed with a particular interest to the affairs of Spain, it may not be improper to transcribe the topographical survey of Madrid as given by the present writer: which will at once exhibit the descriptive powers of M. Fischer and the blunders of his translator:

'Almost in the centre of Spain, longitude [*] 40° 25′ 18″, lies the city of Madrid in an uneven plain, intersected with hillocks, and skirted N.W. by the mountains of *Guaddarrama*.

'It represents an irregular quadrangle; is encompassed by a thin but high wall of mould, and measures near two leagues or 48,000 Castilian feet in circumference. Its length from the gate of *Fuencarral* to that of *Toledo* may amount to FIVE quarters of a league, and its breadth from the *Alcala* gates to that of *Segovia* only three quarters.

'According to the most recent and authentic estimates of Spanish authors, it contains a population of 130,980 souls, without including children [†], garrison, and hospitals: 7,100 dwelling-houses, 77 churches, 44 convents for monks, 31 nunneries, 19 hospitals, 15 gates, &c.

'Upon close inspection, the old quarters of Madrid can very plainly be distinguished from the new: in those the houses are shabby, the streets narrow and winding; whereas, in these you will mostly find considerable buildings, with broad and regular streets.

'The old houses are mostly of *carpenters' work*, and the modern of granite, which must be fetched from a distance of between eight and nine leagues. The old have seldom more than three stories, whereas many of the new are from four to five stories high; the former are here and there decorated with scenes from the bull fights, dancing figures, &c.; but the latter are for the most part quite plain, and painted yellow. The first have high and narrow windows, small and ill built balconies, and the tops so constructed, as to project over the bottom; while the last are quite the reverse, yet both variously exhibit crucifixes and images of the virgin and saints.

'The palaces of the grandees are more remarkable by their spaciousness than their structure; for among them the palaces of the Dukes of Medina Celi, de Alba, and Infantado, deserve mention.

'Among the public edifices, very few are entitled to notice; and, in this number, the only ones seem to be the two royal palaces, custom-house, post-office, council-hall, with the great hospital and some churches.

'Upon the whole, both the old and more modern streets of Madrid *are copiously mixed* with badly contrasted buildings. In the old, for instance, we remark the *Calle Mayor*, with low arcades, in the very middle of which, we see, between some old and miserable houses, two modern and tasteful mansions. This contrast appears still more striking in the *Calle de Segovia*, and particularly in the *Calle de Toledo*. Here are several very beautiful modern buildings surrounded by hovel-like cots, and even *on waste ground*.

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[*] Here only the *longitude* is given, which conveys no definite idea unless the place through which the first meridian is drawn be mentioned, and not the *latitude*, which is the point of most importance to be ascertained. *Rev.*

[†] Does the above enumeration comprehend only heads of families and servants? *Rev.*

'In the modern quarters of Madrid, the streets *de Alcala*, *San Bernardo de Fuencarral*, and some others, may certainly be reckoned among the finest in Europe; yet their beauty is still deformed by some mean and wretched habitations

'In the *Calle de Alcala*, for instance, quite close to the superb custom-house, an old shell of a building appears, without noticing many others in the above mentioned streets. Even facing the large and magnificent post-house in the celebrated square of *Puerta del Sol*, you find nothing but low little buildings.

'The pavement in these streets, especially the new quarters, is much better than in many a much larger capital. It consists of a kind of extremely hard pebble, dug out of quarries in the neighbourhood of Madrid. The pavements for foot passengers are a little too narrow, but uncommonly well kept; the city is also well lighted, the lamps not being more than fifteen yards one from another.

'With regard to the environs of Madrid, they are far from being pleasant. It is an open ill cultivated plain, full of barren *mouldy* heights, planted with olive trees in a few insulated places at most, *but in the vicinity of the city, especially on the banks of the Manzanares*, we find *better* meadows, kitchen-gardens, and nurseries, which variegate at least in a slight degree the dreary landscape.

'The high mountains of *Guaddarrama*, north-west, afford perhaps in other respects the only picturesque point of view in the whole district.

'The plain surrounding Madrid consists of chalk and clay, covered with layers of granite, which come from the mountains. These layers are remarkable for the natural *avunturina*, which is found here in large quantities. It consists of a reddish granite, delicately sprinkled with a glimmer as yellow as gold, and when polished has a very fine appearance.

'To describe in a few words the site of Madrid, it may be said to be like an island in the ocean: no villages! no country houses! no suburbs! no gradual avenues! Leave the road and you stand already in the *streets of the residence*.'

To this survey, some notice of Climate is subjoined, which we shall also transcribe:

'Consider the situation of Madrid—in the centre of the country, at an elevation of two thousand feet above the surface of the sea, in the vicinity of a ridge of high mountains, on a naked and open plain—you will then easily conceive that the climate must have a certain kind of *rudeness*, which could not otherwise be expected in this latitude.

—'The air is excellent, upon the whole: it has a purity, lightness, dryness, and *stability* unknown in the north of Europe: the *middling* height of the barometer twenty-six inches one line; its greatest variation only fourteen lines and a half, *which* [*and it*] hardly makes a difference of two lines in twenty-four hours.

'But the change of the temperature is greater, partly during different hours of the day, partly with regard to summer and winter. As to the former, a variation of from fifteen to eighteen degrees is observed towards the morning and evening hours, nay, in autumn, very often from thirty-eight to thirty nine; as to the latter, Reaumur's thermometer usually *points out* from twenty-five to twenty-eight degrees in summer, and on the hottest days from thirty-four to thirty-six. In winter it falls from seven to nine degrees. and if the cold weather is uncommonly severe, ten degrees below the freezing point. North-east winds are the most prevalent.'

It is farther stated under this head that, though the air of Madrid is pure, the sudden variations in the state of the atmosphere subject the inhabitants to epidemical diseases: but that lunacy and madness are very rare.

Distinct sections are appropriated to accounts of Palaces, Squares, Houses of Grandees, Academies, Libraries, Hospitals and Charitable Institutions, Processions, Bull-Fights, Manufactories, Prisons, Coffee-houses, Booksellers, Gazettes, Diversions, Assemblies, Fasts, Theatres, Police, Intercourse between the Sexes, &c. &c.

Were we to form any notion of the progress of knowlege in the Spanish capital from the number of its scientific establishments, we should be disposed to believe that philosophy was not so much neglected in this part of Europe as most persons have supposed:

'The following is the completest and most accurate list of the scientific institutions at Madrid, as they appear in the Court Calendar: 1. The Royal Spanish Academy. 2. The Royal Academy of History. 3. The Royal Academy of the Noble Arts. 4. The Royal Medical Academy. 5. The Royal Economical Society. 6. The Royal Academy of Spanish Law. 7. The Royal Academy of Jurisprudence of King Charles III. 8. The Royal Academy of Jurisprudence of the Conception. 9. The Royal Academy of Theoretical and Practical Law. 10. The Royal Academy of Canonical Law. 11. The Royal Latin Academy. 12. The Royal Academy of Civil Canonical Law. 13. The Royal Academy of Patriotic Law. 14. The Royal College of St. Isidore. 15. The Royal Seminary for Young Noblemen. 16. The Royal Observatory and Body of Engineers. 17. The Royal Cabinet of Natural History. 18. The Royal Botanical Garden. 19. The Royal Chymical Laboratory and College of Mineralogy. 20. The Royal General Society of the United Faculty of Physicians.'

Of public Libraries, also, we are told that Madrid contains not fewer than seven, and six private; the latter of which are of easy access. These institutions appear to be well conducted, as will be evident from the account of the first mentioned, or

'The King's Library.

'This is an ancient mean building, which formerly served to keep up a communication between the palace, which is burnt down, and the neighbouring church of St. Giles's. In 1712, an insignificant number of volumes was brought hither from the royal palace, and with these the library was opened.

'After what has been premised, nobody will expect a splendid edifice. It consists only of two low corridors, with some side-rooms, all in want of sufficient light. On each side are the book-cases, which are grated, and in the middle the tables to read on.

'The whole sum of this literary treasure is comprised in 180,000 volumes, and upwards of 2000 manuscripts.

'Many forbidden books are included in the number, and put up in a separate apartment.

'Meanwhile a number of literary productions, particularly English, seem to have escaped proscription. I myself, for instance, found here the original edition of Bolingbroke's work, which was placed in the principal apartment, for every body's perusal.

'It is impossible to ascertain any thing as to the completeness of this library, because the books are so parted, and not all arranged in due systematical order. Meanwhile, I have been assured, that in the practical branches of the sciences almost all new English and French works are to be found there, and upon examining the geographical department I found the assertion to be true. Spanish literature is of course the completest, as by order of the government a certain number of copies of every publication, even in America, must be sent to the King's library.

'The foreigners, who mostly ask for Spanish works, are thus sufficiently indemnified for being deprived of the use of those which are prohibited.

'A cabinet of coins is added to this library, containing an important collection of medals and coins, of the Emperors of the East and West, as well as the rich collection of the Abbé Rothelin, from Orleans, and the Samaritan coins, discovered by Bayer and Tychen. This collection is in a separate room, at the end of the last corridor. The library is open every day from nine till twelve in the morning, and from three till six in the afternoon; but in July till the beginning of October, the morning hours are from eight to eleven, and those of the afternoon from five to seven o'clock.

'The number of persons appointed to officiate here is considerable, consisting of a head librarian, four sub-librarians, four secretaries, as many attendants and a door keeper.

'Every person is admitted without distinction, even the meanest plebeian may come here undisturbed to pay homage to the muses; yet, people with their hair in paper, ragged garments, wearing a kind of dress called in France *citoyen*, must not appear.

'The strictest order is preserved in reading; and for the better accommodation of the readers, the chairs have cushions, the tables are covered with green baize, and formerly even writing paper was likewise free from expence; but owing to some abuses, this custom has since been suppressed.

'The stone floor is spread with mats in winter, and every room warmed with braziers. The librarians and inferior officers are very complaisant and punctual in attending their duty.

'To prevent all errors, a large clock stands at one end of the first apartment, and the shutting up of the library is announced by the ringing of a bell.'

As a *set-off* to this display of science, we are indeed informed that Madrid has no circulating libraries, nor shops for reading journals and newspapers: but it is said that a taste for this mental gratification has arisen, and that a beginning is making in this line. So sanguine is the author respecting the literary improvements of the Spaniards, that he adds,

'It is highly probable that some enterprising genius will soon establish a *Gabinete de Lectura*.

'Novels, plays, voyages, and travels may, notwithstanding, be purchased in great numbers, both originals and translations. The love of reading becomes very predominant, and the trade of publishers and booksellers augments every day. The critics are less severe, the authors more courageous, and, consequently, more numerous. I could venture a bet that, in less than ten years, Spain will afford multifarious literary productions, which will be announced in the reviews of every polished nation in Europe, of which a beginning has already been made in Germany *.'

Within these last ten years, the book trade has increased in Spain: but it is still insignificant, compared with that of England, France, and Germany.

M. Fischer is of opinion that the Spaniards are wrongly taxed with being a saturnine and melancholy people; and their numerous diversions and amusements have inclined him to consider them as possessing much native sprightliness. Excepting in the administration of justice, which he depicts as atrociously venal, he makes a favourable report of the public institutions of Madrid; and though he does not represent the inhabitants as more moral than those of other cities, his account of their charitable institutions reflects much honour on their character. The hospitals are conducted on the most benevolent principles; and the attention which is paid in them to the sick, by the different brotherhoods, is creditable to the Catholic religion:

'To obtain admission (observes this writer) into these mansions of charity, it needs no formalities, no enquiries, no particular recommendations; to be ill is sufficient.

'He who is yet able to walk goes there; he who cannot walk sends word, and he is fetched away. Be he a Spaniard or foreigner, a Catholic or Protestant, known or unknown, it matters not; his dis-

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'* An excellent view of modern Spanish literature has been published in the Literary Gazette of Jena, for 1801; numbers 149, 152, 155, 156, 157, and 158, by Dr. Ersch.'

ease is the only question, and thus he stays and is taken care of, not only till he is cured, but, as we must not omit to mention, till he has completely regained his former strength.

'All the poor inhabitants of Madrid, and a great number of such as are not in low circumstances, avail themselves of the benefit of this noble foundation. It is no disgrace here to go to the hospital, as people well know they are better attended there. A patient, who pays six reals a day, receives a separate room, and better victuals.

'The expences of these hospitals are very great; but they enjoy funds more than sufficient to answer every exigency. To these may be added a number of extraordinary revenues, for instance a fifth of the receipt at every playhouse; the whole profit arising from the bull-fights at Madrid, which often amounts to a million of reals, besides other sources of income.'—

'Whatever objection may be made to the Catholic religion, certain it is, that on this head it has at all times had a great and beneficial influence. The arguments of philanthropists would perhaps never have effected that which religious sentiments have here done for suffering humanity.'

The Spaniards at their Bull-Fights resemble the antient Romans at their Amphitheatres, and in this point of view display much savage ferocity: but for the sin of this diversion they compound with heaven, by assigning all the profits of it to the support of Hospitals. Religion is described as "perfect freedom" in the fullest sense of the word; being so arranged as to be very convenient to sinners. If we are to believe this author, their very Fasts are kept without much self-denial and mortification of the flesh:

'At no time in the year are the churches more crowded with praying and confessing sinners; at no time is Cupid surer to practise his archery more successfully than in Lent. Then the loving couples generally meet at church in the evening, accompany the sacrament while carrying to the sick; follow the procession of the rosary; and after taking *a little bye-way*, return again to meditate again upon the *holy offices* they have performed.

'Indeed, the Lent season, at Madrid, is far from being so mournful and melancholy as some people may think. They purchase the usual bull of the pope, to eat whatever they think proper, and they make what is called the *holy mother religion* contribute to their gratification, while Heaven permits the power of indulgence.'

We turn from M. Fischer's glowing account of the Spanish Ladies, and their voluptuous dances. In "the joys of our dancing days," the picture might have warmed our fancies: but now, when we can only write *Troja fuit*, we may as well restrain our pens, and leave the young rogues to guess how "they manage these matters" in Spain.

Art. IV. *A Picture of Lisbon*; taken on the Spot; being a Description, Moral, Civil, Political, Physical, and Religious, of that Capital; with Sketches of the Government, Character, and Manners of the Portuguese in general. By a Gentleman many Years resident at Lisbon. 8vo. pp. 242. 8s. Boards. Colburn. 1808. (*Mis-printed* 1809.)

Our readers must have often heard of the Beggar's prayer, "*From Hell, Hull, and Halifax, Good Lord deliver us*;" and if any credit may be afforded to the statements in the pages before us, the petition not only of Beggars but of all orders ought to be, "*From Lisbon and all its plagues, Good Lord deliver us.*" Never, in all our reading, did we encounter a more disgusting and repellent account than is here furnished of the capital of Portugal; and it is difficult to conceive how a population of 300,000 persons could be long kept together under the accumulation of evils which occurs in this picture. Every thing is wrong, and every thing is adverse to social comfort and enjoyment. When the blacking brush, however, is very liberally used, we are always inclined to suppose that the artist has some spleen to gratify, and that he is more awake to defects than to beauties. No intimation is given respecting the situation of this *Gentleman-resident*: but we conjecture that the work was not originally written in English; and it appears, from various particulars in the narrative, that it is not the production of a very recent observer. Having perhaps felt the effects of Portuguese despotism, his resentments are strong, and we suspect that in the following sketch he has exhibited himself: 'The man of letters, when he is oppressed, is silent, he observes; he contemplates the nefarious sport of his oppressors; he fathoms their projects in all their depths. As soon as he can take his flight, he unfolds with energy impressive truths; he unmasks subaltern tyranny; he unmasks tyrants also, &c.' As soon, then, perhaps, as this man of letters had reached a place of safety, in which he could vent his feelings and sentiments without fear, he sat down to his picture of Lisbon, and resolved *to paint the Devil even blacker than he really is.*—We shall state the outlines as nearly as possible in the author's own words.

'The climate of Lisbon is very variable; the rains are always heavy and copious, and the atmosphere is consequently very damp; in the winter, the moisture is more disagreeable than the cold, and in the summer evenings the transition from intense heat to coldness is so sudden, that after having perspired profusely during the day *one* almost shivers when night approaches.' Add to this that 'Lisbon is very subject to earthquakes, and the climate very dangerous to health.'

What, then, can induce our physicians to send their sickly patients to this city; especially those who are labouring under catarrhal affections?—'No Public Buildings are to be seen worthy of fixing for a moment the attention of the lovers of the arts;' as to the Private Houses, 'they are badly laid out, coarsely planked, and uncomfortable;' and in the Inns the filth is in extreme: the guest is accommodated with 'a napkin that has been eight days in use, an iron fork covered with grease and rust, cracked dishes, plates with their edges worn off by long service, soup of which water is almost the only ingredient, a ragout which operates more powerfully than agreeably on the olfactory nerves, a sauce in which salt is the only seasoning, a dish of roast meat burnt to a stick, served up on a table as dirty as the floor on which it stands.'—'The Portuguese Domestics are in general uncleanly, aukward, ignorant and inattentive.' So little security is preserved without doors that 'Lisbon is a city the most fit for encouraging robbery and assassination;' and 'there is no town or village in which the streets are so muddy, so dusty, so dirty and impassable.' Not the old part of the capital of the northern part of our island, in the worst of times, was ever annoyed with nuisances equal to those which exist in Lisbon; nuisances against which it is in vain for the passenger to protest by the cry of "*Hauld your hond:*"

> 'At nine o'clock in the evening, the windows are opened, a number of chamber-utensils are advanced, and there falls from all quarters a deluge of pestilential matter, against which the passenger can guard himself only by walking close against the wall. He escapes the worst effects of this unexpected and general attack; but the next morning he goes and walks in the streets in broad day light, when suddenly he is assailed and surrounded with a vortex of filthy fetid substances, his head is covered with them, his clothes are bedaubed, a suffocating stench arises, and while he stands confounded and almost bereft of his senses, the mob collects around him and bursts of laughter break forth. If the individual who has been thus bemired, bedaubed and poisoned, institutes a legal process, it is lengthened out to five, six, eight years; thirty times the value of the clothes is expended, the clothes must be deposited with the registrar, who, not overburdened with superfluous delicacy, has them washed, scoured, and turned, converts them to his own use, makes his children or domestics wear them, or sells them to the dealers in old clothes, as his perquisites.'

The picture of Ministerial Despotism is coloured equally high, and equally beyond the limits of probability, with that of the subordinate agents. The examples which are produced must shock every virtuous mind, 'and induce every honest and prudent man to keep at a distance from a country where property, honour, liberty, are the sport of the caprice of ministers, who openly violate every sacred principle of law and right.'

Even in the condition of the Nobles, little appears that is calculated to excite envy; and as to the populace, they are depicted as wretched in the extreme. 'In general, the horrors of misery encompass the people of Lisbon on every side.' 'This government founds monasteries, but leaves the people without an asylum; it endows convents, but forms no establishments, where misery may repose its head.' After a farther detail of the total neglect of the people by the government, the author thus proceeds:

> 'The miseries which they have to endure, have a remarkable influence upon both the physical and the moral condition of any people. This influence is very visible in the people of Lisbon: they are relaxed, pale, diminutive, stunted in their stature; serious, pensive, uneasy; indigence cannot divest them of pride; but they are proud without courage. They bear at once the ignominious fetters of slavery, and the overwhelming burden of poverty. They are trampled upon like an insect that dares not raise its head; they tremble at the voice, at the sight of the most subordinate agent of the police; it is against them especially that the most violent and the most iniquitous despotism is exercised. What is the result? A people without soul, without energy, without courage, a people without strength, without character, without will, a people the most timid, the most pusillanimous in the universe, an enslaved, a degraded people.'

As the Portuguese have no *Habeas Corpus act*, their prisons are prisons indeed; and at the sight of them humanity revolts:

> 'The unhappy beings who enter them are totally cut off from all society, they are not suffered to have any communication with their legal counsellors; they are never visited by any magistrate, and no provision is made for their subsistence.'
>
> 'An honest man who falls under the minister's suspicion is not allowed the privilege of defending himself; while for the assassin who is clearly convicted, the monks, nuns, and ladies of the court will put themselves in motion to obtain a pardon, and generally succeed. Thus society is inundated with criminals.'

On the score of Provisions, also, Lisbon is here represented as having little to boast:

> 'Portugal, with a fertile soil, that requires only cultivation, that is capable of producing every thing, is in want of every thing, and derives its supplies of almost every necessary of life from foreign countries.
>
> 'It scarcely produces corn sufficient for three months' consumption, oil for five or six months, pulse for three or four months. Potherbs are also scarce; the superior kinds are cultivated only in the gardens of a few individuals, for their own particular use. No esculent vegetables are found here in any considerable abundance, except some kinds of fruit, such as citrons, oranges, figs, and grapes.

Good plums, pears, peaches, or apricots, are not common, neither are strawberries; raspberries are also scarce; neither gooseberries nor apples are to be met with, nor any kind of fruit for winter consumption.

'The Portuguese import corn from the coast of Africa, from Italy, from England, and from France, oil from Italy, rice from the Levant, dried beans from Holland, oxen and sheep from various foreign parts, especially from the kingdom of Morocco.

'Calves are not reared in Portugal *. They make neither butter nor cheese: the former they procure from Ireland, the latter from England, yet the consumption of both is enormous.'—

'Rice is much eaten in Lisbon, even in the most opulent families: it forms a part of every meal. It is generally served up plain, boiled without any seasoning. Mixed with turnip-tops, it is the principal part of the food that is given to the domestics. It is however very dear, as it comes from the Levant, and the Portuguese have too little industry to fetch it from the country where it is produced. They have it from Italy; consequently at second-hand.

'The candles that are made at Lisbon are very badly manufactured: they are ill-shaped, of a bad colour and soft. They import a much better kind from Russia.

'In their kitchens they burn a bad sort of fir wood, which has a disagreeable smell, affords little heat, and produces an unequal fire. They also burn pit-coal, which is seldom of a good quality, and *sepas*, or roots of shrubs, which are their best fuel.

'The sale of water for drinking and other domestic uses at Lisbon amounts to an enormous sum, computed at little less than 80,000l. sterling per annum.'

Under the head of Funerals, as well as on other occasions, the author places the Catholic priests in no prepossessing light:

'The lower class of people are buried without any ceremony; but however poor they may be, their interment must be paid for. The parish priests in Portugal do nothing without being paid for it; the most abject, the most evident, the best attested poverty cannot induce them to lend their gratuitous services. If the poor man has left no money, he cannot be interred; the most earnest prayers, the tears of the afflicted relatives, the lamentations of a destitute family cannot move the inflexible priest: he remains inexorable, refers his petitioners to the alms of the faithful in order to complete the sum which he requires, and in the mean time he leaves the body to putrefy on the bed of straw on which the deceased has breathed his last.

'Under such circumstances the afflicted relatives have no other resource than to carry the corpse of a father, a mother, a husband, or a wife, to the door of the church, and there leave it to the mercy and charity of the pastor. The pastor leaves it in the place where they have deposited it, and has a dish placed beside it to receive the alms of the persons that pass by; these he counts over every day, and when they amount to the sum which he demands, he orders some of the persons under him to inter the body, which they do by throwing it *harshly* into a grave, while he mutters over the indispensable prayers for the dead. This shocking spectacle is to be seen in Lisbon every day, and strangers avoid directing their eyes towards the doors of the parish churches, for fear of beholding this sight of horror.'

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* If calves are not reared, how is the stock of cows kept up? We suspect that here, as in other places, this gentleman goes beyond the mark. *Rev.*

Literature and science cannot be expected to be in a very flourishing state, among a people existing under the circumstances above described. According to this writer, nothing can exceed the ignorance which prevails even in the University and the Academies of the Portuguese. It is reported of the Academy of Sciences that it 'is a strange combination of persons who cannot and are not intended to do any thing; of persons who cannot and do not wish to do any thing; and of persons who take great pains to appear to be doing something, but who actually do not more than those that do nothing.' Here, however, the *Editor* steps forwards, in contradiction of this report; and we are inclined to think that in other respects some editorial notes should have been subjoined, by way of *caveats* to exaggerations. The beauty of the Portuguese females is the only object on which praise is bestowed.

We apprehend that this account has been derived from a French source, and that the Editor is in fact the translator. The Gallicism of *one* does this and *one* does that occurs eight times in the space of eight lines, at p. 43. We have already remarked, also, that the observations of this Resident must have been made some years ago. He speaks of Mr. de Visme, the English merchant, as having *just* sold his villa to Mr. Beckford; a transaction of no recent date. The King of Portugal is mentioned as then living, and the Prince of Brazils is represented as young and without experience, whereas he is now 41 years old. Money is also valued in French livres.

ART. V. *A View of the Nervous Temperament;* being a practical Inquiry into the increasing Prevalence, Prevention, and Treatment of those Diseases commonly called nervous, bilious, stomach, and liver Complaints; Indigestion; low Spirits; Gout, &c. By Thomas Trotter, M. D., &c. &c. 8vo. pp. 328. 7s. Boards. Longman and Co. 1807.

In entering on the perusal of a treatise on nervous diseases, our first inquiry is, in what sense is the word *nervous* employed?

ployed? Is it restricted to its proper nosological meaning, to designate those diseases only in which the nerves are the primary seat of malady; or is it extended, in conformity with the popular custom, to all those cases in which the patient experiences a general feeling of indisposition, when attended with a depression of spirits?—for such appears to be the only definition of nervous diseases, that can include all which is generally implied in the common acceptation of the term. Dr. Trotter's title is sufficient to inform us that he adopts the current language, since it is immediately evident that 'bilious, stomach, and liver complaints, indigestion, and gout,' do not depend on a primary affection of the nervous system. Although we think that this vague manner of employing the term *nervous* is on many accounts objectionable, and not the less because it coincides with the popular custom, we shall not at present stay to controvert this point, but shall follow the author through his inquiry, first into the causes which give rise to these diseases, and afterward into the method of removing them.

Dr. Trotter observes that the class of nervous diseases is becoming much more prevalent than formerly in this country, and points out the manner in which it is rendered so both by the luxurious habits of the higher orders of society, and the unhealthy occupations to which a large part of the lower classes are confined. Of the general fact no one can doubt, and it leads to a train of unpleasant reflections respecting the future warfare of this empire.

Chapter I. is occupied by a comparison of the savage state with one of the highest degree of civilization, so far as it affects the health and physical constitution; which, though in many respects just, is (we think) drawn too much in favour of the former. In the 2d chapter, we have a more detailed account of the medical condition of the inhabitants of large cities. This description elucidates the causes of the increased frequency of nervous diseases, by shewing that they are the most prevalent in those situations in which the supposed causes principally operate. In this part of the work, we meet with many just observations, and some that display considerable acuteness: but others appear to be hasty and unfounded, derived either from some fashionable hypothesis, or altogether depending on the individual fancy of the author.

Among the remote causes of nervous diseases, Dr. Trotter not unaptly enumerates 'medicines:'

> 'All nervous persons,' he remarks, 'are uncommonly fond of drugs; and they are the chief consumers of advertised remedies, which they conceal from their medical friends. Among some well-

meaning people, this inordinate desire for medicine has frequently become of itself a disease. With many of them, physic, to be useful, must be clothed in mystery; and the moment a discovery is made of the composition, the confidence is lost. Medical attendants have too often brought this punishment on themselves. Were they unanimous in combating the prejudices of mankind, by candour and openness of conduct, by a fair avowal of the imperfections of their art, and the honest confession that articles of *Materia Medica* form but a small portion of its resources, they would not so frequently see their commands disregarded, or learn that their compounds have been thrown out of a window. This is the only way in which I can account for so many persons of good sense and discernment, consigning themselves and families into the hands of impudent and illiterate quacks.'

From these considerations, Dr. T. is led to notice individually the bad effects which are not unfrequently produced by an injudicious and unauthorized employment of different active medicines, and enumerates a train of evils which every practitioner must have often witnessed. Here, however, as in the former case, we have to regret that some of the observations are founded rather on conjecture than experience, and are therefore not only in themselves disputable, but prevent the reader from giving his assent to that which is really valuable, by causing him to distrust the sagacity and discrimination of the author.

The next chapter, on the history and progress of nervous diseases, commences by stating, as must evidently appear to be the fact, that a methodical account of them is impossible. This must necessarily be the case from the variety of affections which are classed together under the title of *nervous*, though they have no intimate or immediate connection with each other; and which, if they occur in the same subject, must originate from different circumstances that happen to coincide, rather than from the same general cause. Dr. Trotter, indeed, remarks that 'the only thing certain and peculiar in their character, is predisposition;' and he afterward proceeds to detail, at some length, the symptoms which mark this predisposition: but we confess that they do not convey to us any precise idea of the state of the system, which, we suppose, they are intended to describe. They comprehend every affection which might arise from general debility, either derived from original constitution, or induced by improper management. The same kind of vagueness seems to attach to the chapter in which the author lays down his general doctrines on the subject of nervous diseases. Though, in the commencement, he appears inclined to restrict them to an affection of the digestive organs, yet he afterward admits that a particular state of the mind is a necessary part of their pathology:

> 'They are so far to be classed among mental disorders, that a *disposition of mind*, not easily to be defined, attends every degree and stage of them; beginning with uncommon sensibility to all impressions; peevishness of temper; irresolution of conduct; sudden transitions from sadness to joy, and the contrary; silent or loquacious; officiously busy, or extremely indolent; irascible; false perceptions; wavering judgment; melancholy; madness: exhibiting in the whole, signs of deranged sensation.'

A considerable part of this chapter is occupied in endeavouring to trace the connection between the peculiar state of the system which the author calls nervous, and the diseases which he arranges under the same designation. We cannot, however, always assent to the reasoning which he employs; his arguments do not appear to us sufficient to produce conviction; and in several instances, we think, his pathology is obviously incorrect.

The last chapter, on the prevention and treatment of nervous diseases, like the rest of the work, contains many good remarks and suggestions which may be useful both to the physician and to those who are concerned in the education of youth. The directions given are, in course, as general as the idea which the author adopts concerning the nature of the disease on which he treats; and, on the whole, we apprehend that the *moral* is more valuable than the *medical* advice. The latter is comprehended under the usual means of strenghtening the system by air and exercise, of preventing indigestion by a strict attention to diet, and in the occasional employment of tonic remedies.

Our general opinion of Dr. Trotter's work may be collected from the remarks which we have already made on it. Though it cannot boast of much value as a scientific performance, nor rank highly as a popular treatise on nervous diseases, it offers many just observations on prevailing customs, which are forcibly expressed, and well calculated to attract the attention of unprofessional readers.

Art. VI. *A Short System of Comparative Anatomy*, translated from the German of J. F. Blumenbach, Professor of Medicine in the University of Goettingen. By William Lawrence, Fellow of the Royal College of Surgeons, &c: with numerous additional Notes, and an Introductory View of the Classification of Animals, by the Translator. 8vo. pp. 520. 12s. Boards. Longman and Co. 1807.

A correct system of comparative anatomy must prove an important acquisition to the sciences of physiology and natural history; and not only is the extensive and accurate nowlege of Professor Blumenbach peculiarly adapted for uch an undertaking, but he has fortunately met with a ranslator who has considerably added to the value of the riginal. Mr. Lawrence has properly prefixed an introductory ssay on the classification of animals; which is the more ecessary for the English reader, since the arrangement and omenclature, which are principally taken from Cuvier, are ifferent from those that are generally adopted in this country. The five opening chapters treat on bones; the first on the substance of bone, and the others on the skeletons of the four great classes, the mammalia, birds, amphibia, and fish. To ach of these chapters, as well as to all that remain, very copious additions are subjoined by the translator in the form of notes, consisting of matter taken from the most recent publications, or from English works which appear not to have been known to the original author.

Chapter II., on the bones of the mammalia, is peculiarly nteresting, and contains a valuable collection of facts. Notwithstanding the great difference between the skeletons of hese animals, a general analogy runs through the whole; and he remarks of Prof. Blumenbach, together with the additions of Mr. Lawrence, enable us to trace this resemblance through all its shades, and to point out the connection which subsists between the habits of the animal and its corporeal structure. The regular gradation which takes place through the different classes is continued up to the human species with so much nicety, that it has been a very difficult matter to establish the points which essentially discriminate the human body from that of the animals which are most similar to it. — In this chapter, we meet with many curious circumstances in confirmation of this resemblance: so that it would appear that nearly all the supposed peculiarities of man, as far as the shape of the skeleton is concerned, have been detected in some of the species of the ape; and in many of these points, such for instance as the outline of the head, the European differs more from the Negroe, than the latter from the orangautang. On this subject, we shall lay before our readers the remarks of Mr. Lawrence on the *Os intermaxillare* ;

> ' The want of the *os intermaxillare* has been regarded as a chief characteristic of the human subject ; as one of the leading circumstances, which distinguish man from other mammalia. That this bone is really wanting in man must be allowed, notwithstanding the doubts of Vicq d'Azyr. The well-known transverse slit, behind the alveoli of the incisors in the human fœtus, would form a very slight and remote analogy between the human structure, and that of animals: and, when we consider, that the superior or facial surface of the maxillary bones, so far from being marked by any suture, does not even bear a slit like that of the inferior part, it must be put entirely out of the question.
>
> ' That all other mammalia possess this bone is not quite so clear, as that man has it not. The exceptions occur in the quadrumana. In addition to those which the author has stated, it may be observed, that the head of an *orang-outang*, in the Hunterian Museum, which possesses all the other sutures, wants those, which separate the intermaxillary bone : that Tyson did not find this bone in his specimen of the animal, which was very young. (see his *Anatomy of the Pigmy*,) and that it did not exist in a cranium, which was delineated by Daubenton. I have also seen the crania of other monkeys, where the other sutures were all perfect and distinct, which did not possess this bone.'

The same observations apply to the teeth ; which in the orang-outang are nearly similar to those that belong to the human species, while they differ considerably from those of every other animal in their shape and position. Perhaps in no part of the corporeal frame can we more immediately trace the relation of means to ends, than in the organs which serve for the mastication of food ; and they have accordingly been always considered by naturalists as among the most essential parts in determining the species of the animal, and thence deducing the knowlege of its habits and general œconomy. The work before us contains a valuable collection of facts and observations on this subject ; and the translator has made some copious additions to the original, principally taken from the writings of Cuvier, Home, and Blake. Towards the conclusion of the chapter, we have a good account of the varieties which exist in the form of the extremities : in this instance, notwithstanding the apparent dissimilitude, a strict analogy may be traced ; and even where we should least expect to meet with such a coincidence, we find the same number of bones, and the same kind of articulation.

After having gone through the account of the bony fabric of the different classes of animals, we proceed to consider the parts which serve for the different functions ; and, beginning with those which have obtained the denomination of *natural*, we enter on the description of the organs which serve for nutrition. We have it in our power to bestow on this part of the work the same commendation which we allotted to the preceding chapters: since it contains an interesting and well selected body of facts and observations; exhibiting many ingenious applications of the science of anatomy, to those of natural history and physiology. The varieties in the form of the stomachs of the different species of the mammalia are copiously treated, both by the author and the translator. We shall quote Prof. Blumenbach's account of the stomach of the ruminating animals, as a specimen of the perspicuous manner in which he describes a very complicated anatomical structure:

'The first stomach, or *paunch*, (*rumen*, *penula*, *magnus venter*, *ingluvies*,) is by far the largest in the adult animal; not so however in the recently born calf or lamb. It is divided externally into two saccular appendices at its extremity, and it is slightly separated into four parts on the inside. Its internal coat is beset with innumerable flattened papillæ.

'This is followed by the second stomach, *honeycomb-bag*, *bonnet*, or *king's hood*, (*reticulum*, *ollula*,) which may be regarded as a globular appendage of the paunch; but is distinguished from the latter part by the elegant arrangement of its internal coat, which forms polygonal and acute-angled cells, or superficial cavities.

'The third stomach, which is the smallest, is called the *manyplus*, which is a corruption of *manyplies* (*echinus*, *conclave*, *centipellio*, *omasum*): it is distinguished from the two former, both by it form, which has been compared to that of a hedge-hog when rolled up, and by its internal structure. Its cavity is much contracted by numerous and broad duplicatures of the internal coat, which lie lengthwise, vary in breadth in a regular alternate order, and amount to about 40 in the sheep, 100 in the cow.

'The fourth, or the *red*, (*abomasum*, *faliscus*, *ventriculus intestinalis*,) is next in size to the paunch, of an elongated pyriform shape, with an internal villous coat like that of the human stomach, with large longitudinal rugæ.

'The three first stomachs are connected with each other, and with a groove-like continuation of the œsophagus, in a very remarkable way. The latter tube enters just where the paunch, the second and third stomachs approach each other; it is then continued with the groove, which ends in the third stomach. This groove is therefore open to the first stomachs, which lie to its right and left. But the thick prominent lips, which form the margin of the groove, admit of being drawn together so as to form a complete canal: which then constitutes a direct continuation of the œsophagus into the third stomach.

'The functions of this very singular part will vary, according as we consider it in the state of a groove, or of a closed canal. In the first

first case, the grass, &c. is passed after a very slight degree of mastication, into the paunch, as into a reservoir. Thence it goes in small portions into the second stomach, from which, after a further maceration, it is propelled, by a kind of antiperistaltic motion, into the œsophagus, and thus returns into the mouth. It is here ruminated, and again swallowed, when the groove is shut, and the morsel of food, after this second mastication, is thereby conducted directly into the third stomach. During the short time, which it probably stays in this situation between the folds of the internal coat, it is still further prepared for digestion, which process is completed in the fourth or true digestive stomach.'

To the above statement Mr. Lawrence has subjoined, in a note, a description of the peculiar apparatus belonging to the camel, by which it is enabled to take in a large quantity of water, previously to its passage over the deserts:

'The peculiar structure of the stomach in the *camel* and *lama*, which enables these animals to take at one time a sufficient quantity of water to last them for two, three or more days, and thereby renders them adapted to inhabit the dry and sandy deserts, which constitute their natural abode, has been entirely omitted by the author. The fluid, which they drink, is deposited in numerous cells formed in the substance of their first and second stomachs, by strong bands of muscular fibres crossing each other at right angles. It should seem that the animal has the power of closing these cells, by the contraction of those fibres which form the mouths of the cavities; or of expelling the contained fluid by putting the other portions of fibres in action.

'This cellular structure is found in two parts of the first stomach; and it occupies the whole of the second. It was found in a dead camel, that these cavities would hold two gallons of fluid: but they were probably more capacious during life, as the animal in question always drank six or seven gallons of water every other day, and took more in the intermediate time. Mr. Bruce states in his travels, that he procured four gallons from one which he slaughtered in Upper Egypt.

'As all the food which the animal takes passes into the first stomach, the water of the cells in that part becomes turbid; but it remains perfectly pure in the second, where it resides in the greatest quantity; which circumstance accounts for travellers being able to drink it on an emergency. The muscular bands, which form the groove before described, are particularly strong; and by drawing the third stomach to the œsophagus, convey the ruminated food through the second, without polluting the water in its cells. Hence the food that has been macerated in the paunch must be sent back to the mouth directly from that cavity, without passing into the second stomach, as it does in the *cow*.'

The organs which serve for the exercise of the vital functions, for the circulation, and for respiration, are next described, and afterward those which belong to the animal functions. In the comparative view of the nervous system as it exists in the different classes, we are again led to mark the circumstances which are peculiar to the human species; and we are the more particularly induced to direct our attention to this part, because it might naturally be expected that the superiority of the human intellect would be accompanied by some obvious dissimilarity of form or structure in the brain and its appendages. The difference is stated by Prof. Blumenbach to consist chiefly in the human brain 'possessing a much greater bulk in proportion to the nerves, which arise from it; and in its being much larger when compared with the cerebellum and medulla spinalis.' This subject is examined more at large by Mr. Lawrence, in an interesting note. After having observed that the opinion adopted by the older physiologists, that man has the largest brain in proportion to his body, is now found not to be in every instance correct, Mr. L. proceeds to remark that

> 'Sömmerring has furnished us with another point of comparison, that has hitherto held good in every instance: viz. that of the ratio, which the mass of the brain bears to the nerves arising from it.
>
> 'Let us divide the brain into two parts: that which is immediately connected with the censorial extremities of the nerves; which receives their impressions, and is therefore devoted to the purposes of animal existence. The second division will include the rest of the brain, which may be considered as connecting the functions of the nerves, with the faculties of the mind. In proportion then as any animal possesses a larger share of the latter, and more noble part; that is, in proportion as the organ of reflection exceeds that of the external senses; may we expect to find the powers of the mind more vigorous and more clearly developed. In this point of view man is decidedly pre-eminent: here he excels all other animals that have hitherto been investigated.
>
> 'All the simiæ, says Sömmerring, are placed far behind man in this respect. Although the brain in some instances, particularly among the smaller kinds, which have prehensile tails, is larger in proportion to their body than that of the human subject; yet a very large share of that brain is required for the immense nerves, which supply their organs of sense and mastication. Let us remove that portion of the brain, and a very small quantity will remain.
>
> 'The researches of the same author on animals in general have led him to conclude, that the quantity of brain, over and above that which is necessary for a mere animal existence—that part, in short, which is devoted to the faculties of the mind, bears a direct ratio to the docility of the animal; to the rank which it would hold in a comparative scale of mental powers.
>
> 'The largest brain, which Sömmering has found in a horse, weighed 1lb. 4 oz. and the smallest, which he has seen in an adult man, was 2 lb. 5½ oz. Yet the nerves arising from the former brain were at least ten times larger than those of the latter.'

Our boundaries will not permit us to enter more at large into the contents of this volume: but the specimens which we have given will enable our readers to form their own judgment respecting its merit, and this decision must be favourable. The only circumstance, to which we are inclined to offer any objection, is the interruption which is caused by the present arrangement of the text and the notes; and the additional matter which Mr. Lawrence has furnished is so considerable, as to make us regret that he did not new-model the whole, and incorporate his materials with those of the original in one regular series.

Art. VII. *Tales of the Passions;* in which is attempted an Illustration of their Effects on the Human Mind. By George Moore. 8vo. pp. 415. 9s. Boards. Wilkie and Robinson. 1808.

The present publication is only the first of an intended series, the design of which is best explained by the author himself:

> 'In presenting these tales to the public, it appears to me highly necessary, that the design, views, and sentiments with which I compose them, should be candidly acknowledged, and clearly explained.
>
> 'In the first place, then, I must confess, that the general outline of my plan is taken from Miss Baillie's Series of Plays, in which the delineation of one of the stronger passions of the mind forms a subject for a tragedy and a comedy. During my perusal of the above work (from which I received considerable pleasure and satisfaction), it occurred to me, that a similar mode of illustrating the passions might be pursued in a series of moral tales, founded on domestic events, and rendered interesting by an appeal to those feelings which are universally experienced by all ranks of society.'

We are also informed that it is Mr. Moore's intention to comprise a single tale in every volume; an arrangement which will bind him down to no precise rules in either the time or the order of publication.

Of this first volume, the subject is the passion of Revenge, and the tale is intitled 'The Courtezan;' a title which we disapprove, since the word, being altogether foreign, is not applicable with propriety to that unfortunate class of females in England, which it is meant to designate in Italy. We object still more strongly to the frequent use of the same word throughout the tale; it confounds the character of the work, which is purely domestic; and it gives an air of affectation which the author should have altogether avoided. As to the story itself, it is very singular, is generally well-told, and in many parts is extremely affecting. Something mysterious and awful envelopes the circumstances which compose it: but the interest would have been (in our opinion) stronger, if we had been left in the dark respecting the previous events which actuate the conduct of Lucy and Montalbert; and if we had been introduced at first into the family of the reformed Mandeville, and had accompanied the ill-fated Edward into the world and through the scenes of extravagance and vice into which he is plunged, without any more insight than he himself possessed, into that horrible and systematic plan of revenge to which he falls a victim.

Montalbert and Mandeville were school-fellows, and companions at college; the former was distinguished for superior talents as much as for an excess of sensibility, the latter was only a gay and thoughtless libertine; yet with this diversity of character, a strong intimacy is formed between them, for which we are doubtful whether the author very satisfactorily accounts. In progress of time, Montalbert becomes attached to, and marries, a woman whose habits are by no means congenial with his own, and which hurry her into a round of dissipation very unsuitable to his notions of domestic happiness. He, nevertheless, loves her with enthusiasm, and constantly anticipates the period of her reform and the realization of his own favourite schemes. While under the influence of this delusive hope, Mandeville becomes the inmate of his house, is saved by him from the ruin which his imprudent life had nearly brought on his head, and repays the obligation by seducing his friend's wife. Montalbert, yielding to the influence of his now vicious sensibility, abandons all his connections, deserts his infant child, changes his name, and flies his country. During a residence of many years in Italy, he plunges into every species of debauchery in order to drown reflection; and he returns to England, in middle life, completely altered both in person and character, burthened with remorse for time ill-spent, with carelessness and contempt of existence, and with the piercing recollections of blighted happiness and black ingratitude. In this state of mind, he meets at the theatre with Mandeville; who, during the period of Montalbert's absence, had married, reformed, and lived in the apparent enjoyment of every domestic comfort. He sees him surrounded by his family:—his soul sickens at the view; and from that moment a dark and indistinct idea of *revenge* takes possession of his heart, which his accidental meeting with "the courtezan,"—an unfortunate creature who had formerly been seduced and deserted under circumstances of peculiar aggravation by this same Mandeville,—afterward confirms and directs. They enter into a league for the purpose of destroying the happiness of him who had ruined theirs; and they fix on the young Edward, who had been educated by him as his nephew,

and

and whom he loved as a son, for the first victim of their horrible designs. At last, when, through a long series of guilt and misery, the pitiless Montalbert has finally led this youth to the foot of the gallows, he discovers that it is his own son whom he has so sedulously ruined, and thus *Revenge* recoils on itself.

This interesting and original outline is filled up with considerable art, and in a manner which displays both knowlege of character and vigour of imagination. The two principal actors in the tragedy, with the same motives for action and objects of pursuit, are discriminated from each other with great judgment and propriety. The *revenge* of Lucy (the courtezan) is a fixed and unalterable principle of her soul, from which she never swerves in thought, word, or deed; and her mind is unchangeably bent on accomplishing the ruin and misery of him who had rendered her miserable. In proportion to the state of purity and innocence from which *he* had hurled her, in proportion to the ardour of that affection which *he* had betrayed and slighted, were the blackness and the violence of her present hatred. Montalbert's sense of injury, though deep and poignant, had long ceased to be an *active* principle, till circumstances happened to revive it: these circumstances had still the power of kindling it into a temporary madness: but it required their constant recurrence and the perpetual admonitions of his more determined ally, to lead him on to the fixed and regular perpetration of crimes from which every better feeling of his soul revolted.

The character of Mandeville is drawn with not less truth and feeling. In the apparent possession of every-thing that can render life desireable, blest with affluence and health, with the respect of the world, with the love of a virtuous wife, with a daughter worthy of all his affections, and a son in whom—though only his son by adoption—he sees with parental fondness the promise of every future excellence, Mandeville nourishes in his bosom the "worm that never dies," the secret tortures of remembered guilt.

It is difficult to make any extracts from a continued narrative, though parts of it are indeed abrupt and disjointed, without injury to the subject: but we shall transcribe one short scene, which we must introduce by a few prefatory sentences.

Montalbert, under the feigned name of Osborne, had worked himself into the implicit confidence of poor Edward, and abused that confidence in order to seduce him imperceptibly into error and vice; when Edward's supposed uncle, who, residing in the country, had heard only some indistinct rumours of the misconduct of his young élève, became nevertheless sufficiently alarmed to undertake a journey to London, for the purpose of inquiring into the circumstances, and reclaiming him before it was too late. Some time after his arrival, Edward, whose good opinion of his seducer remained unaltered, was desirous of introducing him to his uncle's acquaintance: but Montalbert eluded the proposal, conscious that the sight of Mandeville might raise such emotions as would discover his person and betray his designs. Finding himself unable to prevail, Edward at last resolved to effect *by surprise* the desired interview:

'A few days after this determination, he walked with him through the Park, and mentioned his intention of calling at the house of an acquaintance, near Grosvenor-gate, where it was probable he should not be detained above a few minutes, and earnestly requested he would accompany him. Montalbert, after some hesitation, consented. Edward, without any questions to the servant who *answered the door* where they knocked, hurried him through the hall of the house into the first apartment which presented itself, in which was his uncle, Mrs. Mandeville, and Emma. The former was reclining on a sofa; he had that morning been somewhat indisposed, a circumstance which was unknown to Edward: his wife, with anxious solicitude, was persuading him to take a jelly which she had purposely prepared; while his daughter was employed in adjusting his hair instead of his valet.

'The consternation and confusion of Montalbert, on his entering the room, were too powerful to be concealed; they neither escaped the observation of the family nor Edward, who now almost repented of what he had done.

'Montalbert having been introduced to the ladies, and with some difficulty persuaded to take a seat, Edward expressed his concern for the indisposition of his uncle, and apologized for the abruptness of his intrusion.

"My illness, Edward, is a mere trifle," answered Mr. Mandeville; "a slight cold, which I am unconscious how I have taken, and from which I hope I shall as suddenly recover. But these wives and daughters, Mr. Orborne, will be nurses; and yet," he continued, while he grasped the hand of Mrs. Mandeville to his bosom, "it is almost a temptation to be sick, when such affectionate attentions are the consequences of our indisposition."

'Montalbert, who had already excused himself for keeping on his hat, under the plea of a cold in his eyes, now drew it still more over his face; his whole frame trembled with emotion; he answered the observations of Mandeville with an assent he was scarcely able to utter, while his thoughts were occupied in the consideration that he might have possessed such blessings but for the perfidy of him whom he now beheld in the enjoyment of them. *His* beloved wife might thus have soothed the anguish of a sick bed; his forsaken boy have rendered him those little attentions so dear to the heart of a drooping parent. What were now his expectations in looking forward to the close

a dislike that they should approach him. Seizing the ar
ward, he abruptly quitted the apartment, and had no soo
the street than he beckoned a hackney-coach, which stood
disengaging himself from his companion, hurried into it.
ordered the man to drive to the house where he resided,
waved his hand in refusal to Edward's offer of accompa
home.'

Mr. Moore evidently possesses powers which are
to raise him to distinction in this walk of literature
must learn to bestow more pains on some of the su
merits which it should display. In his present
composition is not polished nor accurate, and we
with such palpable violations of grammar and of prop
had mistook,—she bad fell,—who, awoke by the noise,—
dressed very neat,— Montalbert having seen to the dr
father need not, &c. &c.

ART. VIII. *Thoughts on the Effects of the British Govern*
State of India: accompanied with Hints concerning the
conveying civil and religious Instruction to the Nati
Country. By the Rev. William Tennant, LL.D., lat
to his Majesty's Troops in Bengal. 8vo. pp. 294. 7
Cadell and Davies. 1807.

FROM a perusal of this volume, we are led to conc
Dr. Tennant is well acquainted with the pas
and the present state of India. It is the object of his

excel those of equal rank, in comprehension of views and liberality of sentiment.

Though he blames some parts of Lord Wellesley's conduct, yet on the whole Dr. Tennant highly commends it; and the general style of his performance is such as confers great weight on any side in favour of which its author gives his suffrage. He is doubtless a competent judge; and if he be subject to any bias, he very successfully conceals it.

In the first section, Dr. T. makes observations on the late campaigns in Asia, and the rapid extension of our Indian Empire. According to him,

> 'To enumerate the victories obtained by our arms in India, and to describe the advantages resulting from them will hereafter form the most pleasing part of the British historian's duty: but to render his narrative useful, he will have another task to perform no less necessary: It will be his province to record the errors that may have been committed, and the disasters that have followed them: Where this is neglected, history ceases to be instructive, and posterity to improve. On this principle the future narrators of our late campaigns in the East may probably remark, that they have been almost uniformly attended with too lavish an expenditure. Although the Mahratta war continued only for the space of a few months, and the hostilities against Tippoo were concluded with almost equal dispatch: yet a debt has been contracted upon the treasury of upwards of thirty millions sterling. Had those operations been protracted by any unfortunate event, or had they even lasted the usual period of such immense undertakings, success would have been doubtful, or rather unattainable, from the impossibility of commanding a sum adequate to their expence. In India, where the rate of interest is so enormous, and where war is an occurrence unhappily so frequent, its expence must be reduced to a scale more nearly corresponding to the resources of the country: In the progress of increasing territory, and of annually accumulating debt, our career in Asia is rapid and dangerous; nor is it difficult to foresee that abyss of destruction into which even a series of victories must inevitably lead.
>
> 'The future historian may, perhaps, be credited for impartiality, should he hazard another remark, that the treaties of peace with the Mahratta Chiefs, which had been begun and concluded almost in a single day, were at once imperfect and precipitate. A subsidiary treaty had been almost uniformly concluded between the Company's Government and all the neighbouring Princes of India, as soon as the necessity of their condition might induce them to engage in that measure: the Nabobs of Oude, and of the Carnatic, the Nizam, and the Peshwa had been all successively engaged to maintain a subsidiary force in their own dominions. Experience had proved that this was the most effectual of all measures for the checking their appetite for continual war, and for preventing them from plundering their own subjects; the expedient at the same time has been found to supply pay and maintenance for the large additions that were made to the Com-

pany's native army. In forming the late treaties with the Nagpore Rajah, with Scindia and Holkar, this important stipulation was omitted, though it had been proposed before the commencement of the war, and though experience had so repeatedly demonstrated it to be the most effectual means of securing the permanency of peace. Should a future war be afterwards found necessary to check the aggressions of these chiefs, the occurrence may be justly ascribed to the want of a subsidiary force in their territories, so necessary to disclose, and to check their hostile machinations in their commencement.' —

' In the short space of six years, more had been done by Marquis Wellesley for the destruction of French influence in the East, and for the enlargement and security of the British dominions, than ever had been accomplished by any Governor of India. Throughout that extensive country he left no Europeans to discipline the native armies, nor any independent powers under whom they could rally, in order to controul the British Government. Under his administration, that government, for the first time since its establishment in Asia, had the opportunity of pursuing plans of improvement without the opposition of an open foe, or the controul of a rival power.'

Dr. T. strongly impresses his readers with the vast importance of India to the inhabitants of this country; and, as we agree with him in opinion that the durability of our empire there will depend on the beneficence and justice with which our government is administered, we have no other wish than that the charges preferred against the late Governor-General may be fully considered, and that he may be rewarded according to his deserts.

The college at Calcutta falls under the censure of this author; and if we are not convinced by him, we admit that deference is due to so fair and able a writer, who has had opportunities of ascertaining its value on the spot. What *it was* we are not able to state: but we are confident that such an institution might be rendered the blessing to India which Lord Wellesley represented it to have been.

In repelling the charge of misconduct which is so often made against the servants of the company in India, Dr. Tennant observes:

' Every body of men so numerous as that which contains the civil, military, and judicial servants of the Honourable East India Company, must include individuals of almost every description of character. This numerous class of British subjects, who have so successfully supported the interest and honour of their country in Asia, have with more justice been characterised, as humane, liberal, and brave. A monthly allowance of pay, ample but not extravagant, has afforded the Honourable Company a choice of its servants, not enjoyed in the foreign settlements of any other nation. Hence in all the branches of their service are to be found many of the highest rank, and the most liberal education. The civil department, in particular, has long been an object of ambition to the younger members of the first families in Britain. This circumstance has been productive of many advantages. Men of hereditary rank and high expectations in Europe, have been found unwilling to forfeit these objects in the East, by acts either of meanness or insubordination. Their duty as magistrates, judges, and officers, has generally been discharged without that selfish and illiberal attention to small gains and pecuniary advantages which is so apt to characterise the agents of a mercantile body. They have accordingly been distinguished by acts not of mere charity only, but of munificence rarely to be found in any rank of life.

'The malignant climate of India, and the uncertainty of life in a region where it is so frequently cut off by disease, has produced among some individuals, that spirit of extravagance, which in Batavia the same cause has created among the parsimonious Dutch. This spirit, however, is more than counterbalanced by the habit of saving, monthly, a small portion of their allowances, to enable them to revisit their native country, and there to support their advanced life and declining years: a period which all are equally desirous to spend in the midst of their relations, and in the bosom of their native land.

'This is by far the most universal and steady principle of action, among the servants of the India Company; and if they are to be characterised generally by any one prevailing quality, it is by an economy in their expenditure, which is sometimes seen to degenerate into parsimony. In number the servants of the Company are little inferior to the civil and military establishment of Great Britain; by blood or connection they are allied to almost every family in the United Kingdom; their savings ultimately rest there, to the annual amount of nearly two millions sterling; and for this immense sum nothing is advanced but the expence of their early education: they have adventured on a remote and dangerous service, where they have hitherto successfully upheld the honour and the interests of their country; the comfort and safety of such a respectable class of our countrymen forms of itself no mean inducement for attempting the moral improvement of our native subjects in India.

'It belongs to that generosity, which has hitherto been characteristic of Britons, not merely to acquire distant possessions, but to civilize and improve them. They at the present moment command more extensive territories in Asia, Africa, and America, than ever fell under the dominion of any ancient or modern nation. It is of high importance that they feel and respect the duties of a situation, in which they are to controul the destinies of so large a portion of the human race. It is perhaps of no less importance, that the individuals entrusted with so perilous a service should be protected by the police of the country, and the moral discipline of the natives.

'In circumstances to which there are attached so many arduous duties, and so much responsibility, it is consolatory to reflect, that by the very constitution of human affairs, the intercourse of nations tends almost invariably to their improvement. There is a steady progress to civilization among communities much connected together, which is often concealed from themselves, and which arises not so much from the policy of government, as from the original constitution of human nature itself. To this it is owing, that amidst all the complaints that have been made against the British government in India, so many solid, though unforeseen advantages have been mutually conferred on both countries.

'From this source the Asiatics have derived the arts of printing and of ship building, as well as the practical use of the mariner's compass. If Europe has derived from the East the benefits of inoculation, the latter has received in return, the Jennerian improvement of the discovery, by which so many thousand lives are annually saved.' If we consider each of these improvements separately, it will be found to imply important changes in the condition of society. Taken together they assuredly constitute the most solid benefit that one portion of the human race has ever conferred upon another.'

Section V. relates to the means of civilizing the Hindoos; and here the reasons drawn by the author from the ravages and desolation which prevailed in all parts of Hindostan, previously to the epoch of British ascendancy in that country, strongly favour his hypothesis respecting its beneficial influence;

'In many provinces of India the mischiefs of anarchy were prolonged till they had ruined every branch of industry, and become almost incurable: in some of the native governments they continue to the present hour; for in them you still behold the peasant, when he goes abroad to the market, or to resume his labours in the field, arming himself with a tulwar, a spear, or a bludgeon, and trusting for his protection against violence and rapine, more to the strength of his individual arm, than to the police of his country. According to the testimony of Golam Hossein Khan, it is customary, in some districts, for the person who has been absent from his friends, to offer sacrifices to the gods for his safety, if happily he return safely to his family *. It may justly be questioned, whether in any instance, the annals of nations can present to our contemplation, a great community plunged into an abyss of anarchy, equally deep and gloomy as that by which India was overwhelmed after the decline and fall of the Mogul empire. That fertile and extensive region, became, in fact, an *hereditas jacens*, open to the intrusion of the first occupier; and sunk into such wretchedness, that almost any change must have proved an alleviation of its distress.'—

'What ought to be most decisive in this argument, is the experience and conviction of the natives themselves. They never have denied the benefits of European protection, nor have withdrawn from the advantages arising from a more regular police: thousands, on the contrary, have laid aside their swords and spears, and crowded

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'* Vide Seer'Mutakhereen, a work in modern Persian.'

to

r settlements. Now experience uniformly guides this people, litical, nor speculative opinions. Had European vicinity been l it would have been avoided; for what else has prompted o court it, but the security of life and property, which it has und to yield. The clamour against cruelty and provincial ion, which has often sounded so loud through the whole of i, has not once been heard in Bombay, Madras, or Calcutta. cities have continued uniformly to thrive and increase under ew masters, in spite of all the arguments that have been urged re that it was impossible. The last-mentioned city, in parti- from having been lately a village, so unimportant, as to be passed over in the assessments for the Imperial revenue, as in the Ayeen Acbery, has in about half a century arisen to a tion of upwards of half a million of souls; a rapidity of in- seldom to be met with in the records of any country; and qualled under any of the native governments in Hindostan.'

the subsequent detail, curious information and just ob- ions occur, which agree with preceding statements, but our zealous advocates for proselytism are too apt to ok:

lthough our Hindoo subjects are patient and submissive in general deportment to superiors, yet are they most averse to change: this peculiarity, when considered conjunctly with the sproportion of their numbers to that of their conquerors, ought rd a most impressive warning against adopting speculative s, or indeed attempting any sudden innovation on the general of the government. That this remark has not been lightly ed, or gratuitously introduced, is amply proved by several recorded in the annals of our own government in India: these ave but too plainly demonstrated, that the submission of the has certain limits beyond which it cannot subsist, and that e patience of the Hindoos themselves, may be put to a test it is unable to bear. It has been long known, that the pre- of the higher classes of the Hindoos, regarding the prepara- their food, and dressing of victuals, has prevented them ndertaking sea-voyages of any length or duration. The ion of the British territories among the islands, and through note parts of the continent, has at the same time rendered it ry to transport the native troops by sea to meet the different cies of the service. By allowing the natives themselves to pre- eir water casks, and store all their own provisions, this preju- o incompatible with military duty, has been surmounted, or lly weakened; a distant expedition by sea was therefore pro- on a late occasion, to a certain seapoy corps, which at first l to assent to the proposal without any apparent murmur. A f the higher ranks, however, on reflection, were of opinion, endangered their rank, by its incompatibility with their reli- maxims. These men, by stating their scruples to their com- in the absence of the officers, influenced the determination of the rest of the battalion. The European officers, who were ignorant of what had passed, and deeming the assent of the regiment universal and complete, gave orders for its embarkation on the appointed day. A determined resistance ensued; the seapoys flew to their arms, and took possession of a rising ground, where, as they refused all communication with their officers, they were under the necessity of reducing them by force of arms. In the contest many were slain on both sides; and what is most remarkable, a native regiment was employed to execute this severe military vengeance against their countrymen, a service which they performed with fatal promptitude and alacrity. A more scrupulous regard to their religious prejudices has, since that period, almost entirely surmounted their objections to naval voyages; and many regiments, consisting of all the different casts, have lately been employed on maritime expeditions, without any prejudice to their future rank, or violence to their religious scruples.

'The native Hindoos, of all ranks, must have their food dressed and prepared by a person belonging to the same religious cast; and during the time of dinner (almost their only meal), the greater part of their cloathing is cast off and laid aside till the conclusion of their refreshment. On actual service, and in the presence of an enemy, this custom is peculiarly repugnant to European notions of discipline. Accordingly, the officer in command of our field army in 1798, issued, in orders, that such of the seapoys as were employed as guards and picquets to the camp, should not be permitted to undress either in preparing or in eating their meals. This prohibition, which appeared so necessary to the safety of his camp, the General found it necessary to withdraw in a few days, for during that short period many of the best of the native soldiers were found to have deserted the service. So inveterate are the prejudices of the native troops regarding this point, that no means have yet been devised to remove this unmilitary practice from a seapoy camp.'

Censuring as becomes him the business of Vellore, the author concludes this part of his work with these sensible and important admonitions:

'When we reflect that the whole number of Europeans employed in all the departments of the service throughout that vast empire, does not amount to a thousandth part of the natives by whom they are surrounded, the impropriety of wantonly irritating their feelings must appear abundantly striking. The government of such a multitude, is merely that of opinion; an opinion of the general equity and moderation of the rulers. The moment when this opinion shall be destroyed, and the general detestation of our troops excited against us, will assuredly be the last of the existence of European rule in India. Such facts, well authenticated and recent, give lessons that cannot be misunderstood: nor is it possible to avoid the inference to which they lead: they strongly warn us against all rash and untried experiments among the natives of Asia. They militate so powerfully against thwarting their prejudices, even in apparently trivial instances, that every wanton interference with them should not merely be avoided, but the authors of them should be compelled to make an atonement to the natives, by becoming themselves the objects of the severest reprehension and punishment.'

We wish that we were able to follow Dr. Tennant through the accounts which he gives of the obstacles to the improvement of the natives, and his plans for overcoming them. They reflect equal credit on the extent of his information, and the beneficence of his views; and they suggest hints which well deserve the particular notice of those who are destined for India, or who have any influence over its affairs. He directs our attention to three great objects; the extinction of the unceasing wars between the native princes; improvement in the tenure of land, by granting a more certain interest to the cultivator; and the introduction of a better mode of cultivation.

Dr. T. observes that the obstructions, which arise from the political and religious institutions of the Hindoos, will only give way in consequence of the gradual diffusion of knowlege; and he states that among the natives a strong disposition prevails to learn our language, of which he advises the encouragement by all possible means.

With regard to the unsuccessful attempts of the European missionaries, this sensible writer remarks that

'They ought at least to have the effect of clearly demonstrating the unfitness and impropriety of the means employed: they ought to convince the reflecting part of mankind, that before the influence of true religion can be felt by the natives of India, we must reverse the order of proceeding, and begin the work hereafter, not by haranguing the multitude, but by teaching the youth—by increasing their knowledge, and improving their understanding. The zeal of the present age seems to have revived; its contributions are large; and its effects will, perhaps, soon be renovated and strengthened in the East. May we not hope to find fewer missionaries, and a greater number of tradesmen, mechanics, and school-masters hereafter established in India; or are we for ever to pursue that plan of speculative doctrine, without discipline, which has for two hundred years proved wholly fruitless and ineffectual, and to abandon, or overlook the humbler and more laborious efforts of teachers, which hardly, in one instance, have been disappointed?

'This proposition ought no longer to be deemed either visionary or of doubtful advantage: the establishment of district and parochial schools, has proved in Europe the most successful method of communicating information, and what is still more valuable, moral principles to the great body of the people. If this establishment has proved the most effectual remedy against *ignorance*, *vice*, and *mendicity*, in every country where it has been carefully supported; does it not follow, with the irresistible force of an experimental truth, that we must resort to the same measure in India, before we can expect, I do not say their conversion, but any permanent amelioration of their condition, or valuable accession to their moral and religious knowledge?'

While recommending the formation of schools in India, Dr. T. observes:

'Happily for the execution of this measure, the natives have no aversion to commit their children to the tuition of Europeans; they are rather ambitious that their offspring should acquire the accomplishment of reading and writing the English, though a foreign language, as the means of enabling them to prosecute successfully some lucrative branch of trade, and of introducing them as clerks and agents into the employment of the British. An Hindoo of rank will not, it is confessed, allow his children either to eat or sleep in the same apartment with Europeans, but he is known to permit them freely to remain at a day-school, which for the above named branches of education is sufficient.

'It is asserted by persons practically acquainted with this subject, that the desire of the people after education is so strong, that several have at present, with much expence, placed their children under the tuition of Europeans; and that there are many more taught by such of the natives themselves as understand the English language. Where neither of these means of instruction can be afforded, there have been many instances of spelling-books, and copies for learning to write, being purchased by such as have supposed that they might acquire these branches of knowledge by their own private application.'

On the subject of procuring instructors to carry into effect this beneficent plan, the author judiciously and humanely adverts to the facility and the policy of deriving adequate assistance of this kind from the sons of Europeans by native women. This class of human beings, already numerous and annually increasing, has for some time excited attention, from the consideration of a difficulty in procuring them employment; since, by the present regulations of the Company, they are debarred from the service of government in any capacity, civil or military; and while they are abandoned by their progenitors on one side, they are excluded by their Christian education from the society of the other. Their education, however, Dr. T. thinks, points them out as the most fit instruments for the instruction of the natives; and he is sanguine in his ideas of the success which might long since have attended, or which may still crown, their efforts, in comparison with the result of two hundred years of 'haranguing the ignorant multitudes, by missionaries hardly more intelligent than themselves.'

The passages which we have extracted from this work will enable the reader to appreciate its value, and to form a just notion of the views and accomplishments of its intelligent and benevolent author. We are not acquainted with any production, similar bulk, which imparts information relative to India, of al extent and importance with that which is comprized in volume before us.

Ve trust that the testimony of a respectable divine, every r so well informed, on the futility of the plans of employ- missionaries, and his proposal of substituting for this wy system the efficient method of teaching the Indian th the elements of knowlege, will carry with them the ght to which they are so well intitled, and be rendered rative by those in whose hands power is vested. Let sionaries be superseded by schoolmasters, and let European rity no longer waste itself in unprofitable efforts, but directed to reward the unostentatious labours of the in- ictors of Indian youth.

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r. IX. *Essays on the Natural History and Origin of Peat Moss*: he peculiar Qualities of that Substance; the Means of improv- ng it as a Soil; the Methods of converting it into a Manure; and he other economical Purposes to which it may be made subser- ient. By the Rev. R. Rennie, Kilsyth. 8vo. pp. 233. 5s. oards. Edinburgh, Constable; London, Murray.

VERY man, (as Sterne says,) when he bestrides his hobby-horse, rides it most hobby-horsically. Mr. Rennie, there- e, may plead precedent for galloping away on his poney, t *Moss**, at a furious rate; and though we have no right eep him out of a bog of his own seeking, we may be al- ed to say *Cavete* to our readers, in order to prevent them m floundering with him. Never did a man estimate his hobby-horse more highly than this reverend gentleman; and if we may credit him, the best thing that we can all do is to get *en croupe* with him, and ride away as fast as we can: for know, gentle reader, that the mosses of Great Britain are capable of adding the vast sum of 300,000,000l. sterling to the national capital. How is this proved? you will ask. Le Mr. R. answer the question:

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* As the original Celtic name *mos*, (says Mr. Rennie) is de- ptive of the origin of peat, I have preferred it, and still am deter- ed to retain it. I know that Dr. Walker says, that peat is a d used in Scotland and in the north of England; that, till of late ra, it has seldom been used by any English author: this to me is ittle importance; nor shall I attempt to prove, that it was used Leland in his Itinerary, as early as the year 1712, and by Dr. s Sloan about the same period.

Granting that it is a Scotch word, it is a word universally un- stood in Britain; and when we speak of peat moss, the meaning qually obvious, as when we use the word peat earth, which is not tself descriptive, or the word *turbary*, which is of foreign deriva- n.

As peat is descriptive of the distinguishing quality of that sub- ace, inflammability, and moss, of its origin or situation, I think it ferable to retain it.'

> 'In Cambridgeshire alone there is not less than 150,000 acres o waste unimproved fen. By a moderate improvement, these migh be made to yield at 10s. per acre 75,000l. Cambridgeshire is onl a seventieth part of England and Wales. If the above resul be multiplied by 70, the number of acres that lie waste, ma be 22,351,000 in these kingdoms alone. At a moderate rent o 10s. per acre they might yield 10,000,000l. and at 30 yea purchase this would add 300,000,000, sterling to the nationa capital!'

The author, with a display of modesty, calls this an ideal calculation: but we pronounce it to be no calculation at all. Cambridgeshire is not a fair sample of English counties with respect to the quantity of unimproved moor or fen; and if it were, 150,000 multiplied by 70 will not give 22,351,000. If Mr. R. knew that his calculation was incorrect, why did he insert it? Was it for the sake of raising a splendid vision before our eyes, of opening in imagination at least "Paradise in the wild," and of making Mexico and Peru sink in comparison with a Peat-Moss?

Precisely in the same style, when Mr. Rennie would ascertain the quantity of vegetable matter which a prostrate forest would yield, he takes the largest oak which was ever found in a peat-bog or moss, (viz. the oak of Hatfield,) supposes trees of this vast size to stand thick, and thus forms a result adequate to his purpose! In a philosophical treatise, we were not prepared for such arithmetic.

As far as facts for the elucidation of his subject are concerned, Mr. R. has the merit of being very indefatigable: but he makes too much parade, and is more diffuse than is necessary. The natural history of Peat Moss has not been so entirely overlooked by philosophers as he supposes; nor do we perceive any wonderful discoveries effected in his Essays. Many pages are filled, to prove that forests abounded in the North of Europe previously to the Christian æra; that mosses occupy the place of these forests; and that the destruction of these forests furnished the materials for the formation of moss. Degner's and Dr. Anderson's objections to the author's hypothesis are examined: but, after these difficulties have been put to the test and pronounced to be imaginary, the substance of them seems to be left untouched; for at the end of the first essay, which occupies more than 100 pages, we arrive at this conclusion, which will not be controverted, 'that the ruined forests of the north of Europe have laid the foundation of many of our mosses, and that on that foundation nature builds her work.' If nothing more than this was meant to be established, Mr. R. might have spared himself much trouble; since it is a fact well known that mosses are aggregated around subverted forests: but the question to be ascertained is, how far the trees found in them have contributed to their formation by the dissolution of their bark, alburnum, twigs, &c. Forests, either standing or prostrate, may, in a neglected country, by interrupting the passage of water, have collected vast quantities of vegetable matter around their trunks and stems, and have furnished a pabulum for the growth of aquatic plants. As these have annually decayed, a soil for fresh plants of the same species may have been formed; and by this natural dam, water which once ran off might flow back on places once dry and sound, submerging other forests and the works of man, such as Roman roads, &c. extending the moss by degrees over a large district.

Trees, thus overwhelmed and immerged in a soil saturated with moisture, will to a certain degree decay: but the quantity of matter produced by their conversion to earth does not appear sufficient for the formation of that great thickness of soil, which is to be found in many peat-bogs. Another hypothesis, therefore, is necessary to be sought; especially as Moss, when dug, is known to renovate itself without the aid of a succession of forests falling into decay: other agents playing their part independently of any contribution from lofty oaks, beeches, &c. All persons who have any knowlege of peat-bogs must have remarked this circumstance; so that Dr. Anderson's notion*, if it be not new, is not altogether so ludicrous as Mr. R. would represent it.

In the second essay, the author comes more to the point. Here aquatic plants are put in requisition, and marshalled in long and formidable array. The renovation of Peat serves, in our judgment, more than any other circumstance, to ascertain its origin, and to explain the phænomena of extraneous substances discoverable in Mosses. By its growth and gradual accretion, it becomes, to use Mr. R.'s words, 'of all devouring monsters the most dreadful, for ploughed fields, large trees, loaded boats, men and women and the largest animals, houses, nay streets and whole cities, have been swallowed up in its all devouring jaws.'

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* Dr. Andserson's idea that Peat is a growing vegetable, *sui generis*, is certainly erroneous, for it is not produced by one but by many plants. Yet his suggestion is very correct that we are as little authorized by the trees found in Mosses to assert that they were produced by or from the decayed substance of these trees, as to maintain on finding flies in amber that amber is produced from decayed flies.

As the second essay seems more immediately to explain the point at issue, we shall state the several heads of inquiry which it embraces:

> 'I shall endeavour to shew, (says the author,)
>
> 'I. That many mosses, when dug, are renovated; and then point out,
>
> 'II. What is requisite to this renovation. I shall,
>
> 'III. State some facts to ascertain the time required for this purpose:
>
> 'IV. Point out the aquatic plants which furnish the materials:
>
> 'V. Shew that the same aquatic plants still flourish in lakes and marshes:
>
> 'VI. Prove that many lakes and marshes have been converted into mosses by the growth and decay of these plants:
>
> 'VII. That these plants may be traced still in an organised state in moss, through all its depths. I shall then endeavour,
>
> 'VIII. To ascertain the distinguishing qualities of these plants.
>
> 'IX. I shall attempt, on this hypothesis, to account for the various appearances moss assumes; for the vast depth to which it sometimes reaches; and the different situations in which it is found.
>
> 'Lastly, I shall state some general conclusions.'

On the important subject of renovation, we shall extract some of the facts recorded in the third section:

> 'Degner says, he was informed by the old inhabitants of credit, that ditches not too wide nor deep were filled anew with excellent turf, in 70, 80, or 100 years; but that this operation was much more rapid in a slimy than in a sandy soil.
>
> 'He mentions, too, that it is a well known fact that a ditch 10 feet wide by 7 feet deep, is often so filled with aquatic plants, in 10, 20, or 30 years, that men and cattle may safely pass over it. He says, that though the bottom be loose and liquid, it is solid on the surface, and that in an age or two the whole would be ripened into turf.
>
> 'M. de Luc has been at great pains to ascertain the period requisite to the renovation of moss. He has stated a variety of facts with this view. He mentions, "That Mr. Findorf assured him, that the pits dug in Duvel's moor were in a few years filled up with aquatic plants. That, in *thirty years* these were converted into a firm, spongy substance. That the solid surface of this, at the end of that period, nourishes heath and other ligneous plants that grow on the adjacent moor."—

'The Earl of Cromarty states, that some mosses grow up in a shorter time than others. This assertion is founded on his own experience; he was an eye witness of the fact. His words are:

"I have observed that pits which have been dug since I *remember*, have grown up again with new peats; and that, too, sometimes *oftener than once* in the same pits."

'That peat moss is renovated to a considerable depth seems therefore unquestionable: that this process does not require a long period, but is sometimes accomplished in an age or less, seems equally probable: that it has taken place in many moss pits in this parish, I am fully convinced.'

To the objections which arise against Mr. R.'s hypothesis from the extreme depth of certain mosses, (which are found to be from 20 to 50 feet thick,) he replies that the site of all these deep mosses is in vallies; and that alluvion alone may account for their depth, which is however increased by the rapid growth of aquatic plants and the accession of moisture.

The general results from this inquiry into the origin of peat moss are, that it has a vegetable origin; that it is composed of ligneous or aquatic plants; that regions now covered with this substance were formerly arable lands, forests, and lakes; and that mosses, under favouring circumstances, may be formed in much less time than we in general suppose.

Mr. Rennie has certainly the merit of having accumulated a variety of particulars, connected with the natural history of the curious substance which he undertakes to investigate; though many of them rather relate to the convulsions to which the surface of this globe has, at different periods, been subject, than to the actual formation of moss. We hope that in his future essays he will be less diffuse; and it is but justice to add that he is himself sensible of this defect in the present volume, and humbly apologises for his style as loose and desultory: but, if he were aware of this circumstance, it is obvious to ask, why he did not revise his MS. before he sent it to the press? A broad way is open for writers, between the extremes of tiresome prolixity and obscure brevity.

Art. X. *The Fall of Cambria, a Poem.* By Joseph Cottle. 12mo. 2 Vols. 8s. Boards. Longman and Co. 1808.

It is to be lamented that those portions of history, which are best calculated to inspire the noble enthusiasm of independence and national liberty, should at the same time abound with the most melancholy examples of triumphant oppression and unavailing resistance. No sooner are our feelings strongly excited in favour of an heroic chief and a gallant people, struggling against unprincipled ambition for the native rights of man, than we are compelled to weep over the sacrifice of undisciplined and unsuspecting courage to a superior degree of refinement in the military art, to the practised subtlety of courts, or to the weakness and treachery of hollow friendship. Without recurring to the volumes of antient history, the truth of the observation may be proved from a slight review of some leading events that have befallen our own island. The same page records the glorious efforts of Caractacus in defence of British freedom, and his ignominious appearance at Rome before the tribunal of Claudius; Vortimer fought, only to be overpowered; and the independence of the country, arrayed on the side of Harold, was laid low by the Conqueror at the fatal battle of Hastings. If we extend our inquiry to modern times, how many dreadful examples of a similar destiny, — the reward of equal courage exerted in the same noble cause — may be drawn from the disgraceful history of Europe during the last twenty years! Let us hope, in the present juncture, that profligate oppression has for once been betrayed by long success to its own ruin; and that Spain, though honourably distinguished as the first, will not be the only country that sheds as bright a lustre over the age in which we live, as that which was derived by Athens from the day of Marathon, or by Swisserland from the arm of Tell.

The poem before us was surely intended to excite the feelings of Englishmen against the invasion of this country so long threatened by France. Yet we observe a want of decision in the language employed in speaking of the views of Edward, and a gloss thrown over his whole conduct, which may seem too much like an apology for an unprovoked attack on the weaker by the stronger power. If he was justified in subduing Wales by a hostile army, for the purpose of 'raising our isle in the scale of nations, by combining her scattered sons,' (vol. 1. p. 8.) and of 'uniting in one great brotherhood Cambria and England,' (ib.) we have no right to censure Napoleon for endeavouring, by the same forcible means, to join the whole of the great *western family* in the same bonds of unwilling union. We cannot be suspected of the illiberality of accusing Mr. Cottle of any design to further the views of our great enemy: but we wish to shew, by a strong illustration, how valuable an advantage he has lost in departing from the high ground of national independence, and keeping the interest of his readers suspended in the trembling balance of political calculation. The truth of history not only authorised but required him to represent Edward as an

invader,

ader, an usurper, the enemy and oppressor of an unoffend- people; while Llewellyn was a patriot prince, whose sonal greatness was indissolubly linked with the freedom l glory of his country. Mr. Warrington's animated history done much more justice to both their characters, than verse of Mr. Cottle; who, if he should plead the national judice of Englishmen as a reason for softening the atrocities an illustrious English monarch, ought to have selected e other subject as the groundwork of his epic poem.

Our readers will not stand in need of much information ecting the *fable*, or story, of the Fall of Cambria. It sists entirely of the events of the last campaign against t injured country. Edward marches his army to Chester; there, 'ere food relieved nature's long abstinence,' he es a long speech to his assembled chieftains on the pre- ty of conquering Wales. They all shout their approba- : but the Archbishop of Canterbury proposes conciliatory sures, and is permitted to attempt negotiation with ellyn. At this moment, Warwick arrives, with informa- that Eleanor de Montfort, betrothed to the Welsh prince, been captured by the English, and sent to Gloster. Ed- d, fearing to encounter the temptation of her charms, in her long speech desires that she may remain there;

And 'now, Barons and bold knights,
Still human, we partake our *food* and rest.'

e Archbishop's remonstrance with Llewellyn, as might pected, widens the breach between the hostile monarchs; he Cambrian hero succeeds in destroying Gloster Castle, ot till his bride has been conveyed away by Warwick. book which describes Edward's entrance into Wales is pally occupied with a long parley between him and an eldame, who rushes towards him 'with all the speed of ing *five-score*' and sings him a doggrel song, equally void aning in itself and useless to the course of the narrative.

strong holds of Wales fall successively, after various ats and sieges, into the hands of the English; of whom a hment, commanded by Talbot and Venables, conquer , and murder the bards, then assembled at a religious ity. This act of cruelty shocks the generous nature of rd, who orders both the perpetrators to be hanged, and ces repentance and a return to duty in the mind of d, the brother of Llewellyn, whom he had deserted. war proceeds; Edward's queen, Ellen, anxious for the of her lord, embarks at Chester, and lands, fortunately g friends, on the coast of Wales, where she is almost diately brought to bed of a fine boy; and Eleanor de

Monfort, who was travelling under the protection of Warwick, from Gloster to the camp of Edward, is surprised by Llewellyn in a castle which is captured by him. The Cambrians, at length confined to the mountains of Snowdon, entrench themselves in Dolbadarn, pursued and surrounded by their enemies. The conflict is not long delayed; prince David, by his rashness, causes the loss of the advanced guard; the rest of the forces are dismayed; and Edward slays Llewellyn. —Here we should think the detail might have been allowed to end: but a twenty fifth book is added, for the sake of introducing what Hume justly calls "a vulgar story;" and Edward, after having obtained a promise from the Welsh nobility, to acknowlege the government of a *native* prince, tells them that his own wife has been seasonably prolific, and receives their oaths of allegiance as representative of the little Edward. On the very field on which Llewellyn is weltering in his blood, his loyal subjects are delighted to submit to his invader; and Lhyrarch, the only survivor among the bards, is appointed poet laureat at the court of England.

This story is diversified by *description*, *reflection*, and *episode*; and in the first and the last of these accessories, the author is occasionally far more happy than in any other department of his poem. The day on which the English troops began their march from Chester is thus painted:

'It was a glorious morn. The sun on high,
With many a floating cloud of liquid gold
Cheer'd the beholder. Silent was the air.
The leaves were sleeping in their hour of joy,
Whilst the gay swallow, darting now on high,
Now skimming the smooth Earth and wantoning,
In the satiety of happiness,
Just stirr'd, with gentle motion, the lull'd heart,
And made it more alive to sympathies
That dived into the soul, caught from the scene—
The tranquillizing scene of all around.
Each baron brave, as parts of his own self,
Marshall'd his vassals. O'er th' extended plain,
Ranks follow'd ranks, glittering with armour fair,
Spears and steel chaplets, falchions burnish'd bright,
Halbert and bill and battle-axe, and bow,
Gorget and gauntlet, whilst the sheaf behind
Teem'd with the barbed dart. So brave a host
Never had England sent to scourge her foe,
Spain, Gallia, Brabant, Cambria, or, 'mid hills,
Where Caledonia's hardy sons abode.'

We shall contrast these lines with a description of night:

'The dead of night is come!
And such an hour, so merciless and harsh,
Might pall the stoutest heart. Not ev'n a ray
Glimmer'd in Heaven, whilst the descending rain
In floods and cataracts, deluged the earth.
The march begins. David, his veterans leads,
And Edwall follows. Down the mountain's side,
Slowly they pass, and now have reach'd the vale,
Thro' which conflicting streams borne from the hills,
By sudden tempests, foaming, roar along,
Whilst the loud winds, in their vindictive rage,
Revel among the forests, and, augment
The horrors of the hour, by conflicts fierce
With unseen forms, and all terrific things.
The sable elements in ten-fold gloom
Now wrap themselves, portending ruin dire,
And the stupendous movements, Nature holds,
Amid Earth's central caves, when bellowing forth
She wakes the Earthquake. Blasting with its glare,
The lightning from the mountain summit bursts,
And, what a roll of awful majesty
Dwells 'mong the hills! each peal ascending still,
In more magnificence of solemn sound!'

Some of the *episodes*, particularly the friendship of David and Edwall, and the loves of Montalto and de Clifford's daughter, possess considerable interest: but they are too long for quotation entire, and cannot easily be abridged.

The strain of *reflection*, in which Mr. Cottle has generally indulged, does not strike us as favourable to the effect of an heroic poem, being a series of common-place, but unseasonable, invectives against war in general. Virgil ranks among the most blissful inhabitants of his Elysium the heroes who died fighting for their country:

"*Hic manus ob patriam pugnando funera passi.*"—
"*Omnibus his niveâ cinguntur tempora vittâ.*"

When, however, a brave and hardy warrior, who had been disfigured and disabled, and had even lost an eye, in the spirited execution of his duty, receives a fatal wound in defence of Cambria, Mr. Cottle not only relates his death with perfect *sang froid*, but traces his progress to perdition in a future world with some little complacency. Old Cynan, the gallant though unsuccessful warden of Denbigh-castle, obtains but cold comfort in his last moments from the following apostrophe:

'Warrior! thy doom, at length,
Is hurried on. Thy barren days are pass'd,
And, O the future!—Thou wilt never dwell
With the Disciple of the Nazareen!

Heaven were no Heaven to thee. Thou shalt behold,
Far off, beyond the deep and rayless gulf,
Impassable, that bounds the Evil World,
Up, mid sun-blazing thrones, the Patriarchs,
Prophets, and Holy Men, lights of the world,
Long doom'd to toil—storm-beaten mariners,
Their haven there, and their abiding rest!
But there, thou shalt not come!'

This is worse than the Heathen's prospect, and more cheerless than the melancholy descent of Hector's shade to the realms of everlasting night:

'Ον ποτμον γοοωσα, λιπουσ' ἀδροτητα και ἥβην.

and on Christian principles, we may always ask those who affect to dispose of the eternal destiny of their fellow-creatures, under any circumstances whatever,—"But who art thou, that judgest thy brother?"

The *characters* of this poem are not intitled to particular attention. At the greatest fault we have already hinted, when we stated above that Edward and Llewellyn are made equally prominent, and are equally worthy of admiration and applause. They are alike, and precisely in the same degree, enlightened statesmen, excellent patriots, brave knights, faithful lovers, good Christians, and accomplished gentlemen. The wife too of the one, and the betrothed mistress of the other, are everything that ladies ought to be; except that Eleanor de Montfort appears to have allowed her heart to be too deeply impressed by the amiable qualities of her protector Warwick. Prince David's defection, his strong indignation against his brother, his awakened love for his country, and his repentance, are described with some force and spirit. The humorous characters are not sustained with much liveliness; and we had yawned over a tedious twice-told tale with melancholy patience, when we discovered that the author had kindly wished to contribute to our amusement, and expected to have convulsed us with immoderate laughter, as the story teller is constantly designated *par excellence* 'the merry knight,' and his story is applauded as 'a laughsome thing.' It is evident, indeed, that Mr. Cottle has taken Falstaff as the model of his wit: but, instead of imitating the quaint gaiety and diversified merriment of Shakspeare's master-piece, he has been satisfied with copying into an epic poem the absurd extravagance of his boastful lies, which, though "gross and palpable as the father of them," never fail to cheat the penetration and impose on the credulity of our English Justinian. It is not much attempted to discriminate Pembroke, Mortimer, and the rest of the English Earls;

while Anarawd, Howell, Mervyn, and the rest of the Welsh worthies, except the unfortunate condemned Cynan, are for the most part exactly the same.

The *speeches* may properly form an object of distinct examination in an epic poem: in the present, though they are long and numerous, we shall pass them over, in mercy to our readers, to Mr. Cottle, and to ourselves, with the single observation that they are fit only to be delivered in this *present* parliament of the united kingdoms of Great Britain and Ireland!

Of the odes, or lyrical pieces, which are occasionally inserted, the least exceptionable is Eleanor's epistle to her lord: but we greatly mistake if we did not hear it sung, a few years ago, at Vauxhall Gardens.

The principal ground, however, of our animadversion on this work, is the *style* of its composition. That an Englishman born, who has lived to a certain age with Englishmen, and has even been considerably versed in English writing, could bring his ears to tolerate such uncouth phraseology and perverted construction, as we find in every page, is to us astonishing, From a well-educated foreigner, who, after having studied the language only for three months exclusively in Paradise Lost and the Night Thoughts, should undertake to produce an English poem in blank verse, we should not have expected any thing more harsh and unnatural. For example:

> 'The cloud, that overcast the firmament,
> And now o'er Cambria, like a sable star
> Hung ominous, not unobserved drew near.' (Book 2. l. 1.)

It is less surprising that a cloud which overcast the firmament should not be observed, than that a cloud should resemble a star, and a star be black.—We recommend the following description of dismay among Talbot and his companions, occasioned by the approach of Llewellyn:

> 'His chieftains turned away,
> Each to the other whispering, with bent head
> And finger raised. There *Consternation poured*
> *Copious libations.*' (Book 8. l. 367.)

We may offer the reasoning of the chancellor de Frankton with his king, as a specimen of legal acuteness and subtilty:

> "Perchance, thy recollection, like a flood,
> In unappointed moment and strange hour,
> May not return. It is the tide's low neap.
> Anon, thou wilt remember and acquit
> De Frankton of all crime. Well dost thou know
> By intellects, acute and logical,
> My evidence is of the higher kind;

The positive is mine. I recollect,
And thine, the negative. Thou merely feel'st,
A passiveness."

Under this head, we ought not to omit the ingenious device by which Mr. Cottle has varied his catalogue of the English forces, from Homer's mode of enumerating the nations that fought on each side in the war of Troy. It would have been tame and common to say that they came from all parts of England, and still more dull to run through a list of the counties to which they severally belonged. Our poet has therefore adopted the novelty of reciting the names of all the rivers in the kingdom, since the inhabitants must have come from a greater or a less distance from some of these streams. The harmony of the lines is of course delightful:

'From Coquet, Wensbeck, Derwent, Tyne, and Wear,
From Esk and Eden, Petril, Wampool, Irt,
Ken, Ehen, Wyre, Ribble, and Alt, and Teese—
And Soar and Nen, and Hiz, Deben and Colne—
Axe, Bruce and Parret, Exe and Barle and Taw,
Plym, Tavy, Torridge, Tidy.' (Vol. I. p. 199, 200.)

Not contented with these and many more lines to the same *flowing* tune, the author gives us above twenty lines of old English names, without character or discrimination, among which scarcely three are repeated throughout the poem. His love of metaphor is unbounded; even *Sepulture* is personified as travelling in the *suite* of War, which allegorical Being may be regarded as the hero of the piece, much more justly than either Edward or Llewellyn. Some of the words most in request here have been seldom used by any other writers. It is common to talk of something invaluable, or beyond all price, but we do not remember to hear any one call 'a service *valueless*.' Again, when Llewellyn sollicits permission of Eleanor to *bathe* in the *music* of her soothing voice,

'Fair Eleanor *cast* an angelic smile
Priceless to him, the bless'd *recipient*.'

What is the meaning of

'heroic words
And bold and daring *amplitude of face*?'

What idea is conveyed by the assertion that

'Night, *in panoply and prime*,
Marshals her starry hosts sublime?'

and why did Mr. Cottle, who, it seems, has been lately employed on a new version of the Psalms, transfer to the aged Caradoc the undisputed offspring of Sternhold and Hopkins?

"May thy mercy, Judge of all!
Never to their souls extend,
*But confusion on them fall,
And perdition without end!*"

ome words occur very frequently, which, if at all admissible, far from being in general acceptation—*expectant*, *exultant*, *uddering*, &c. &c.: but the following simile will put the ler so completely in possession of all the author's peculiarities tyle, that he may dispense with our making any addition to t which swells beneath our hands, as we again turn over leaves of the poem. The capture of Pembroke and Mor- er by David occasions this elaborate comparison:

'E'en like two oaks, each crowning the tall brow
Of *some adjacent* hill, spreading their limbs,
In proud defiance to the wintry blast,
Sole monarchs, *leagued* with *perpetuity
Of self-existence*, (as they *feign believed*
In the disdainful *aspect* of their *heart*,)
And *'mid* their lofty state, still *gazing* on
To unborn ages, prosperous, *all their own*;—
Till, in an evil hour, the whilwind's wrath,
Uptears their giant roots, and launches them,
Upon the winged fury of the winds,
Down to the subject vale, where they both meet,
Sad partners in misfortune and dismay!'

Ve observe a few faults in the metre; and the contiguous s 14 and 15, in vol. 2d, present these two deficient s:

'Nor slight, were the proud champion's meed.'
'Ralf, terror of surrounding lands.'

unctuation, which is so necessary to the finishing of any position, since on its propriety depends the due (or at least *ready*) comprehension of an author's meaning by his read- seems to be little understood by writers in general, and to n object most unjustly neglected by them. Some persons on their sentences to a great length, with few subdivisions ommas or semicolons, and a merciless paucity of full stops. ers, again, unjustifiably separate members of sentences ich should be "lawfully joined together" in grammatical rimony, and which "no man can put asunder" without ry to the sense and construction. Of this latter fault, Mr. tle has often been prodigally guilty. For example:—Fair anor is represented as having pleaded with Warwick

——————— 'with such soft words,
For liberty, to pass, toward him she loved,
That, Warwick promised her, all she required;'

and

——— ‘ Warwick too, owns
That, braver than Llewellyn, never poised
The hero's spear.’—

Here, also, is a most insufferably ellipsis. What is t
native to *poised?*

On the whole, we entertain great doubts whether t
cal fame of Mr. Cottle will receive any addition from
duction of his muse.

ART. XI. *Lives of Cardinal Alberoni, and the Duke of* *Ministers of Philip V. King of Spain.* By George Mo
8vo. pp. 150. 7s. Boards. Faulder.

NOTHING is so clear a symptom of the decline o
as the admission of adventurers and pretend
offices of the highest trust, to the exclusion of per
tinguished by talents and every species of respectability.
circumstances, the government sinks in consideration
and loses the confidence and affection of its own
When a ruler of this sort is forced on a people, they s
greatest insult of which despotism can be guilty; a
the people themselves willingly submit to, nay hail and
such treatment, they present an infallible indication of a
ing national degeneracy. In such a state of things, cajo
have the advantage over ability; a minister will
estimated by his solid qualifications, but by his co
sions; steady systematic conduct is ridiculed; mea

The originals require an experienced professor, but the pallet on the present occasion has been seized by a tyro. He claims, however, gentle treatment from the critic; and while the execution shews a hand little familiar with the pencil, the conceptions and attempts to manifest the performance of one who might have been an artist.

First in order of time as well as in all other respects, stands the political churchman, who raised himself from the situation of the meanest subject of a petty prince to be the chief minister of one of the leading powers in Europe. The resting points in this vast flight are here distinctly traced and exhibited to view. It probably cost the wily and daring adventurer more effort to reach the stage from which so many others set out, than to place himself on the pinnacle which held him up to the view of the age in which he lived, and to that of future times. The conciseness and clearness, with which the early part of his career is here narrated, induce us to give the account of it in the author's own words:

> 'Julius Alberoni was born in an obscure dwelling, at one of the extremities of the city of Placentia, March 30, 1664.
>
> 'His parents were in the meanest circumstances; his father earned his livelihood as a gardener.
>
> 'From his earliest childhood, Alberoni had one object perpetually in view. In the pursuit of this, no difficulties discouraged him, no affronts or indignities repulsed him; nothing so mean to which he would not stoop; no experiment so unpromising, which he was not prepared to try.
>
> 'He first engaged the notice of a parish-priest, as a forward officious boy.—This priest took him into his service, taught him to read and write, and the rudiments of the Latin tongue.
>
> 'He next received instruction from some Barnabite Friars, who were pleased with an air of quickness and docility about him.
>
> 'His attention to ingratiate himself with his protectors had so good an effect, that he was appointed ringer of bells to the cathedral.
>
> 'Here he came under the observation of the Canons, who, seeing him busy every where, and studious to recommend himself to every one, testified to him some degree of good-will. The wily youth was not without distinguishing eyes. He discovered those who possessed the ear of the Bishop, and took care to be most assiduous about them.
>
> 'He determined to become an ecclesiastic, and by the influence of the persons who befriended him, was admitted to the minor orders. He received the tonsure, that is, has the form of a crown shaved upon his head; which denotes a person set apart for ecclesiastical functions.
>
> 'His next step was to receive the order of priesthood:—but here he found some difficulty.
>
> 'Where a life of idleness invites so many to become Priests, Bishops are not willing to ordain those who are likely to become a burthen to the church. This likelihood strongly attached to Albe-

roni. However, he found means to overcome the objection; and a priest he was ordained.

'Being now an ecclesiastic in due form, he went to seek his fortune. He quitted the place of his nativity, and repaired to Ravenna.'

For his introduction to the court of Philip V., Alberoni was indebted to the Duc de Vendome.

'When Vendome went to take the command of the army, he left Alberoni to watch any intrigues which might be set on foot against him in his absence, trusting entirely to his zeal in counteracting them.

'But zealous gratitude was no part of Alberoni's character. He remained at Madrid, observing the cautious management of one, who never on any occasion thinks of thwarting or offending power, whose eye is perpetually intent on all the tremblings of the balance, and who is at all times ready to throw himself into the scale that shall appear to preponderate.'

On the death of this nobleman,

'Alberoni had sought the acquaintance of his countrymen at Madrid, and connected himself with those who might promote his interest. He contrived to get a footing in the house of the Marquis de Casali, the Parmesan Minister. The Marquis having occasion soon after to return to his country, left the affairs of the Duke his master, in his hands.

'He was now therefore regarded as envoy of Parma; and in this capacity, thought himself authorized to go as far as Pampeluna, to meet the new Queen. He presumed, no doubt, upon her favour, as a principal instrument in procuring her elevation. Her first compliments, however, were not very encouraging:—"I have heard, (said she) you are an egregious rascal." He bowed, flattered, and quickly soothed and conciliated her.'

Another circumstance greatly favoured the rise of this son of Fortune. It happened that

'The greater part of the household who had accompanied the Queen from Parma, left her at the frontier. The Princess of Piombino, to whom she was much attached, proceeded with her as far as Madrid; but observing the vicissitudes to which favourites are subject, she had the good sense to prefer happiness at home, to the precarious splendour which invited her.

'The Queen, deprived of those in whom she had been accustomed to place confidence, gradually and insensibly delivered herself over to the counsels of Alberoni. As her countryman, as in a great degree the author of her fortune, as representing the Prince her uncle, he had many avenues to her favour.'

The way to the premiership now became easy to so experienced a master in the arts of intrigue. As the conduct of the lucky adventurer in that high post is the subject of general history, we shall not follow Mr. Moore through this part of his narrative. While he admits the extravagance of Alberoni's measures as a minister of foreign affairs, he adverts to plans and proceedings for internal improvement, which seem to have been overlooked by those who have excluded all light tints from the portraits of him which they have sketched.

From the period of his disgrace to the year 1721, the Cardinal was obliged to conceal himself: but on the death of Clement XI. in that year, he was invited to the conclave for the election of his successor.

'In this conclave, he had himself many votes for the papacy.

'The Pope elected, Innocent XIII. set him two years after perfectly at his ease, by declaring him absolved of all accusations.

'He had established his residence at Rome, and lived with much elegance and splendour.

'Persons commenting on this elegance and splendour, observed that so much money had not passed through his hands, without considerable benefit to himself; yet the praise of disinterestedness has been given to him, by writers no wise partial to his memory. He had literally nothing on setting out in life, yet at subsequent periods, he derived wealth from sources he might acknowledge.

'The money and jewels he was said to have carried out of Spain, did not appear on the examination at Narbonne, as has been related.

'While he resided at Rome, he corresponded with some of the most distinguished persons in Europe, both literary and political.

'Voltaire. in his life of Charles XII., paid him a number of compliments. He wrote the historian a letter of thanks, which was answered in that style of studied flattery, Voltaire never failed to offer up to the great:—The obsequious writer wishes to see him Pope.

'He was occasionally consulted in matters relating to the Spanish monarchy, and the interests of the Catholic religion.

'He often saw the Pretender, and more than once was useful in composing differences which broke out in his family; not always, however, to the satisfaction of the Pretender himself, who, in some of his letters, heavily complained of his conduct.

'The eyes of the public followed him in his retirement, and plans of stirring and comprehensive ambition, were supposed working in his thoughts. It could not be believed, that so active a mind was entirely asleep.

'The story of the time was, that he sent a Mr. Bernier, whom he had formerly known, when in the service of the Duke de Vendome, to examine the cities and strong places in Turkey. Mr. Bernier, it was said, was three years executing this commission, in the disguise of a Turk.'

His latter years were spent amid the scenes of his early life, and were signalized by public works of great utility to the several places of his youthful residence.

'His conversation retained to the last, an uncommon portion of gaiety and vivacity. He spoke Italian, French, and Spanish, with equal facility, passing from one language to the other, according to the persons he conversed with. The political transactions of the time, were the ordinary subjects of his conversation, and he would illustrate and enliven his remarks with anecdotes of his own life. He frequently quoted Tacitus, and his quotations were always in the original.

'He died at Placentia, June 26, 1752.

'The greater part of his wealth descended to a nephew, Abbé Alberoni.

'Alberoni was low in stature, inclined to be corpulent. The expression of his face, was upon the whole ignoble. Yet there was a great deal of vivacity in his eye.'

We do not regard Mr. Moore's estimate of his hero's character as the most happy part of his biography: but from this remark we would except the following brief passage: 'Considering only what intellectual strength and vigour he may be supposed to have exerted, there is no doubt but the number and variety of his projects, with the industry he displayed while they were in agitation, indicate a mind above the common level, impatient of tame repose, kindling with the imagination of great objects, ambitious of astonishing mankind.'

Though the two personages who are the subjects of this volume widely differ from each other, yet so uniform is the style of the artist, that the general observations which we made on the execution of the first portrait will apply in a great degree to that of the second. Having attended so fully to Alberoni, we must refer to the work itself those who are desirous of appreciating the merit of Ripperda.

Art. XII. *A Connected Series of Notes on the Chief Revolutions of the Principal States which composed the Empire of Charlemagne,* from his Coronation in 814, to its Dissolution in 1806: on the Genealogies of the Imperial House of Habsburgh, and of the Six Secular Electors of Germany; and on Roman, German, French, and English Nobility. By Charles Butler, Esq. Royal 8vo. pp. 296. 15s. Boards. White. 1807.

We are warranted, we believe, in saying that situations of the first practice at the bar, and the posts which are occupied by our highest legal magistrates, do not call for more time, nor require a more intense and incessant exercise of the faculties, nor are encompassed with more anxiety, than the leading station in that nice, abstruse, and laborious branch of the law which the author before us indisputably holds. It is not, therefore, without as much surprize as pleasure and profit, that we find ourselves so frequently called to notice his labours in departments which are foreign from his profession ; labours which indicate superior judgment, nice discrimination, and extraordinary perseverance; and which uniformly impart rare and valuable information with characteristic neatness and precision. These repeated occasions are calculated to remind us of the remark of a celebrated modern historian, on the pre-eminent lawyer and scholar to whose superintendance and labours we owe the body of the Civil Law—" His genius, like that of Bacon, embraced as his own all the knowlege and business of the age." If we reflect on the great attainments which may be effected by habits of diligence, method in application, a judicious disposition of time, and a fixedness of purpose, united to an ardent desire of knowlege and the love of honourable fame, we shall be able to discern the causes of the vast distance which separates the drones of society, from those who acquire distinction among their cotemporaries and transmit their names to posterity.

No very long time has passed, since elementary treatises on physical and moral subjects were encumbered with tedious and elaborate refutations of the errors which, in former times, had prevailed in these branches of knowlege : but later writers have very properly dropped these discussions of rejected hypotheses, which distract the attention and impede the progress of youth, and have been contented to teach them those principles merely which are supported by facts and experience. A similar course in the line of history is pursued in this volume by Mr. Butler. He selects and prominently exhibits only those points and events, from which important consequences have followed : but while the results of successful researches are alone communicated, and the investigations and controversies which have led to them are omitted, the most approved works in which they occur are pointed out at every step.

In these notes, the reader will find traced with great distinctness the gradations by which the Popes raised themselves to that giddy height of power which they once reached, as well as the stages of their descent to their present humble level. It was not without reason that M. Koch* observed, *l'Histoire des Papes est celle de l'Europe entiére.* Ecclesiastical history, when it descends below the first four centuries, is a field rather for the statesman than the theologian ; to the latter it is merely an accomplishment, while it is replete with useful instruction to the former; and it developes a policy more systematic and successful than any other that is recorded in the annals of the world. Mr. Butler appears to have been fully aware of its importance, since he has done eminent justice to this part of his subject; and while we feel grateful for the information which he gives, we equally admire his impartiality; — a fairness which is the more praise-worthy, because the learned and ingenious writer is one of those dreaded men, whom it was lately deemed so unsafe to render capable of receiving any marks of royal beneficence. This dangerous gentleman, however,—whom his sovereign, as the laws of Britain now stand, cannot constitute one of his legal advisers,—recognizes in the Pope only a spiritual chief, and treats his temporal power as having been merely incidental to his ecclesiastical authority.

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* See our last Appendix, p. 509.

With equal attention and care, Mr. Butler has set forth the circumstances which led to and attended the revival of the second empire of the west; has marked the progress of the papal and imperial authorities; has described their struggles and alternate successes; and has placed in a very clear if not in somewhat a new light, the controversy with respect to investitures, the disputes between the first and second orders, the formation of states, the rise of cities, the extension of commerce, the origin and progress of the prerogatives of princes, the privileges of sovereigns, and the rights of the third estates.

The subsequent passage brings before us the first stage which the Roman Pontiffs mounted, in their ascent to that vast power and influence which they exercised in the thirteenth century; and of which we now read the accounts with astonishment:

> ' St. Peter, the first of the Popes, had neither temporal estate, nor temporal power. During the ten persecutions, his successors acquired some moveable and immoveable property, for the support of the altar, and its ministers, and for the purposes of charity. The donation of Constantine is a fable; but his constitution of 321, by which he authorized churches to acquire and hold property of every description, by gift, testamentary donation, or purchase, is the real source of the wealth of the church. From him and his successors, the Popes obtained extensive possessions in Italy, Sicily, Dalmatia, France, and Africa. In consequence of their descendible quality from Pope to Pope, they were called the Patrimony of St. Peter. Other churches had their respective patrimonies, to which they gave the name of an eminent Saint of the district. Thus, the landed property of the church of Ravenna, was called the patrimony of St. Apollinaris; that, of the church of Milan, was called the patrimony

of St. Ambrose; and that of Venice, was called the patrimony of St Mark.—In this manner, the Popes became Owners of Houses and Farms.

'The laws of Constantine and his successors conferred on them, something like a right of civil jurisdiction. This was increased by the circumstances and temper of the times; and thus they acquired the Power of Magistracy.

'After Justinian had reconquered Italy, Rome was governed by a duke, who like the other dukes of Italy, was wholly subordinate to the exarch of Ravenna. Still, as the Popes constantly resided at Rome, their spiritual character, their talents, the use they made of them, and particularly, the sums of money spent by them in public and private charities, in support of the walls and fortresses of the city of Rome, and in maintaining troops for its defence, endeared them to the Roman people. This gave them considerable political influence in the city of Rome, and the adjoining parts of Italy. Their exertion of it was always useful, and sometimes necessary for answering the purposes of government; and thus the Popes became possessed indirectly, of Temporal Power.'

The Iconoclastic zeal of the Emperors of the East, and the ambition of the Lombard kings, brought together the Popes and the House of Pepin, and rendered it their interest to unite. Referring to the time of Pope Gregory, Mr. Butler observes:

'On the side of Pepin, the inglorious existence of the Merovingian kings had continued, and the mayors of the palace had exercised all the functions of royalty so long, that, excepting the right, nothing but the name of king was wanting to Pepin. On the side of Zachary, it was evident, that, without instant, powerful, and permanent protection, the pope and city of Rome must fall a prey to the kingdom of Lombardy. The protection which Zachary wanted, Pepin could grant: the right to the kingdom and the name of king, which Pepin wanted, Zachary could not confer; but, to a general belief, that Pepin possessed the former, and to his obtaining the latter, Zachary could contribute much. Their mutual wants produced a treaty of mutual assistance. In consequence of it, Pepin sent two confidential agents to the pope, proposing to him, as a case of conscience, whether, as in the empire of the Francs, all the Power of Royalty had been so long held and exercised by the family of Pepin, it was not proper, under the existing circumstances, that they should also have the name of king. The Pope pronounced that he, who had the power, ought to have the name of king. On receiving the pope's answer, Pepin called an assembly of the states at Soissons; he was unanimously proclaimed king and enthroned. He was crowned and anointed king by St. Boniface, the Bishop of Mentz, a prelate eminent for the holiness of his life; and, from the extent and success of his missionary labours, beyond the Rhine, called the apostle of Germany.'

Astolphus, King of Lombardy, having conquered the exarchate,

> 'Turned his forces against the city of Rome; and avowed his intention of making the Romans his subjects and compelling them to pay him a poll tax of a penny of gold. The pope applied to Constantine, the emperor of Constantinople, for relief; he granted him none, but ordered him to wait, in person, on Astolphus, to solicit the restoration of Ravenna, the exarchate, and the Pentapolis. The pope obeyed; but, being ill received by Astolphus, hastened into France. In his own name, and in the names of the clergy, senate, nobility, and people of Rome, he proclaimed Pepin and his sons, Carloman and Charles, patricians of Rome —— that is, exarchs, chosen by the Romans, with another name, and supposed to be subordinate to the emperor. In return Pepin granted to the Pope the city of Ravenna, the exarchate and the Pentapolis.
>
> 'Though Pepin had been crowned before by St. Boniface, he prevailed on the pope to crown him and his wife and his two sons Carloman and Charles, and to give them the royal unction, in the abbey of St. Denys. In granting his blessing to the people, the pope absolved them from their allegiance to the Merovingian family, and conjured them by St. Peter, with whose authority God had invested him, to maintain the crown in Pepin's family, whom God had specially chosen for the defence of the church and the holy apostolic see.'

In return, Pepin rescued the Pope from the danger with which he was threatened by the Lombard King, and made a formal grant of the exarchate and the Pentapolis to the Roman Pontiffs and his successors. 'From these gifts of Pepin,' says Mr. Butler, 'the temporal sovereignty of the Popes should be dated.'—He is equally founded in the observation that 'the Pope was subordinate to Pepin as Patrician, who in that character was again subordinate to the Greek emperor.'

Having put an end to the Lombard kingdom,

> 'Charlemagne confirmed to the pope and his successors, the donation made to him, by Pepin, of the lands of the exarchate and the Pentapolis, with the city of Rome, and the adjacent territory, and several other cities and provinces not contained in Pepin's grant: the pope confirmed to Charlemagne and his successors, the patriciat, with the right of nominating the pope. The Romans and the people of all the other territories, included in the grants of Pepin and Charlemagne, acknowledged the supreme jurisdiction of Charlemagne in all civil and military concerns, within the city of Rome, and the Roman territories. Still, however, Charlemagne recognized the Emperor of Constantinople, as his sovereign, for all his Italian possessions out of Lombardy.
>
> 'But, in this ambiguous and uncertain state, it was impossible things should long continue. It was obvious, that, however the recourse

recourse of the pope and the Romans to Pepin and Charlemagne might be excused or even justified, as a measure of absolute necessity, it would be considered by the Greek emperor, as an act of rebellion. This made it necessary for the pope and the Romans to place themselves beyond the reach of his resentment. A temporary defence of this kind they had in Pepin, while he lived; and it was continued to them by Charlemagne; but it behoved them to make it permanent; and this could only be done by electing a sovereign, and rendering the throne hereditary in his family This being once resolved on, every circumstance pointed out Charlemagne as the only person, from whom and from whose successors, they could rely for the permanent protection their situation required.

'Long was the negociation, for this purpose, between the popes Adrian and Leo the Third, and Charlemagne. Finally, towards the end of the year 800, Charlemagne, at the pope's request, advanced to Rome at the head of his army. On Christmas day, while he was praying at the tomb of St. Peter, the pope, accompanied by the bishops, the clergy, the nobility and a numerous body of the people of Rome, placed on his head, a crown of gold, and the people shouted, "Long live Charles! the most pious, august, great and pacific Emperor! crowned of God! Life and conquest to him." The pope anointed him Emperor, and did him homage. The Emperor then took the following oath: 'I Charles, Emperor, promise in the name of Jesus Christ, before God and the Apostle St. Peter, that I will always defend the Roman Church, against all, as far as God gives me strength and favour." Immediately, in imitation of the Greek emperor, he took the name of consul and dated his acts from his own indiction. After a short time the Byzantine court acquiesced in his usurpation, and the limits of the empires were amicably settled.

'Thus, after an extinction of more than three centuries, the Roman empire in the West, was restored in the person of Charlemagne.'

The accurate and distinct geographical statements, with which we are presented in this volume, equally challenge praise with the perspicuous historical notices which they illustrate and connect; and our younger readers cannot take too much pains to conceive them clearly, and to impress them deeply on their memories. As a specimen of the merit of the work in this respect, we subjoin the author's account of the division of Charlemagne's empire between the children of Louis le Debonnaire:

'1. Lothaire preserved the title of Emperor, and the kingdom of Italy, with all the countries between the Rhone and the Saon, the Meuse, the Scheld, the Rhine, and the Alps.

'2. Lewis the German, took all Germany from the Rhine to the Oder, and the three cantons of Mentz, Spire, and Worms

'3. There remained of the empire of Charlemagne, the part of France between the Scheld, the Meuse, the Saon, the Rhone, and the Pyrenees, and the Marca Hispanica, or the part of Spain between the Pyrenees and the Ebro; these were assigned to Charles the Bald.

'Here, properly speaking, the Francic empire terminates. The territories allotted to Lothaire, received the appellation of the *Kingdom of Italy*; those allotted to Lewis the German, were called Francia Orientalis; those allotted to Charles the Bald, were called Francia Occidentalis; in time, the Francia Orientalis was called the *Kingdom of Germany*: the Francia Occidentalis was called the *Kingdom of France.* Till Charles the Bald, the Teutonic or German was the language of the court; in his time, the Romancic, afterwards called the French language, came into use'—

'From the skirts of the kingdoms of France and Germany, two new kingdoms arose,—the *Kingdom of Lorraine*, which comprised the country between the Rhine, the Meuse and the Scheld, or the modern Lorraine, the province of Alsace, the Palatinate, Treves, Cologn, Juliers, Liege, and the Netherlands:—and the *Kingdom of Burgundy*, divided into the Cisjuranan, or the part of it to the west, and the Transjuranan, or the part of it on the east, of Mount Jura. The former comprised Provence, Dauphiné, the Lyonese, Franche-comté, Bresse, Bugey, and a part of Savoy; the latter, contained the country between Mount Jura and the Pennine Alps, or the part of Switzerland within the Russ, the Valais, and the rest of Savoy.'

As Mr. Butler was aware that any praise of monasteries from his pen would, on account of his being a catholic, be liable to observation from the ignorant and the bigoted, he introduces a high though just panegyric on them in their first origin, from a Protestant of the communion of John Calvin, the venerable Mallet; and which must have arrested his preferment, if the late Syndics of Geneva had been as *good protestants* as the present English Chancellor of the Exchequer.—It has been said that the tramontane doctrines are held by the Irish Catholics, while it is understood that the opposite tenets are entertained by our English fellow subjects of that communion;—however this may be, the latter are certainly those of the learned writer before us.

Mr. B.'s professional knowlege enables him to state the question of Investitures with more clearness than most of the ecclesiastical historians. Speaking of the mode of investing the bishop elect with his temporal possessions, he observes:

'According to the law of tenure, no person was considered the lawful, or even the actual, possessor of the tenement, till he had taken an oath of allegiance to the lord from whom he held it, and till he had received from the hand of his lord a solemn mark, by which the property comprised in the grant was transferred to him. This invested him with the seizin or legal ownership of the property. The ceremony was usually performed by presenting the tenant with a bough, or a piece of turf, or some other symbol of the property.

When

> n a bishop died, his ring and crosier were transmitted to the e, within whose jurisdiction his diocese was situated; on the ap- tment of his successor, the prince presented them to him, as a bolical delivery of the temporal possessions of the see: the bishop ered them over into the hands of the metropolitan, and received n back from him, as a symbol of the spiritual rights conferred on by his consecration.'

The author's account of the right of nominating to hoprics is in itself interesting, but has been rendered more by some late idle discussions in the daily prints. For ly reasons, which this is not the place to state, we should ise our government to decline (if it be offered) that con- d in the appointment of catholic bishops in Ireland, which prelates of that country, and their brother the vicar-general he Midland district, seem so much bent on refusing. In conduct, we recognize rather the spirit of ecclesiastics, the refined policy which once guided the court on whom are dependent.—Mr. B. states that

> 'The right of nominating to Bishopricks was finally settled,— ermany, by the Concordate of 1447, which confirmed the elec- of bishops to the chapters exercising that right;—in France, he Concordate of 1516, which vested the nomination to bishop- s. and the collation of certain benefices of the higher class, in kings of France,—in Spain, by prescription, repeatedly allowed the popes, under which the kings have uninterruptedly exercised right of nominating bishops,—and in England, by the charter of g John, recognized and confirmed by his Great Charter, and by the h of Edward the Third, Stat. 6. § 3, which gave up to the chap- the free right of electing their prelates; but that statute is ally repealed by the 25th of Henry the Eighth, c. 7, by which chapters, if they do not elect the person recommended by the g's letters missive, are subjected to the penalties of Premunire.'

n continuing his detail of the progress of papal aggran- ement, Mr. Butler observes that he has already noticed 'the lual rise of the bishop of Rome, in his successive cha- er of an unpropertied ecclesiastic,—of a trustee of some eables and immoveables for the service of the church, and purposes of charity,—of an owner of houses and farms,— a magistrate,—and of a subordinate prince, with a con- rable degree of temporal and territorial power and political uence.' We are next to see the Roman pastors attempt old and daring stride; and here let us follow the pen of present author, who writes with a spirit and freedom on occasion which could not be exceeded by any dissenter n the Roman church:

> 'The popes soon advanced a still higher claim: *In virtue of an ority which they pretended to derive from heaven, some of them asserted that*

that the Pope was the supreme Temporal Lord of the universe, and that all princes, and civil governors, were, even in temporal concerns, subject to them. In conformity to this doctrine, the popes took upon them to try, condemn, and depose sovereign princes; to absolve their subjects from allegiance to them, and to grant their kingdoms to others.

'That a claim so unfounded and impious, so detrimental to religion, so hostile to the peace of the world, and apparently so extravagant and visionary, should have been made, is strange:—stranger still is the success it met with. There scarcely is a kingdom in christian Europe, the sovereign of which did not, on some occasion or other, acquiesce in it, so far, at least, as to invoke it against his own antagonist; and, having once urged it against an antagonist, it was not always easy for him to deny the justice of it, when it was urged against himself. The contests respecting it were chiefly carried on with the German emperors. All Italy and Germany were divided between the adherents of the popes and the adherents of the emperors.'

The following passage must not be passed over, since it seems to assign the true origin and meaning of terms which occur so frequently in the annals of the middle ages:

'At the time, when these contests first commenced, the Guelphs of Altorf in Saxony, were among the most illustrious families in Germany. In several battles, in which a prince of that house commanded the Saxon and Bavarian troops against the emperor Conrad the third, the son of Frederick duke of Suabia, Guelph was the word of war with the former, and Weiblingen, the place where Frederick was born, was the word of war with the latter. Insensibly these words were used to denominate opposite parties; and by degrees all persons opposed to the emperor were called Welfts, and all his adherents were called Weiblingenites. These appellations continued to be used in the contests between the popes and the emperors, but the Italians softened them into *Guelphs* and *Ghibellines*.'

Gladly, if our means permitted, would we follow Mr. Butler in his equally perspicuous and impartial accounts of the events which induced the decline of the temporary sway of the Roman pontiffs. If the pretensions of the spiritual potentates shock our minds, and if their arrogance disgusts us, it must be owned that very many beneficial effects resulted from the exercise of their unlimited authority; which the narrow views of the Roman and the prejudices of the Protestant ecclesiastical historians, with the ignorance of civil historians of both communions, have occasioned them to overlook. We shall conclude this interesting head of the volume before us, with an extract which is not less consistent with the spirit of true philosophy than with historical accuracy:

'The Pope's temporal power, to all appearance, would have been rejected by the states which retained their spiritual obedience to the see of Rome, if, soon after the commencement of the reformation, an ent, or rather a combination of events, had not taken place, which, r a time, supported the falling fortunes of the Pope's temporal wer After several vicissitudes of persecution and toleration, the lvinists obtained a legal settlement in France, and began even to tract the favours of the court: the Roman Catholics naturally ited in opposition to them. This produced one of the most celeated events in history;—the league of France. Almost every tholic in that kingdom entered into it; the house of Guise, an ilstrious branch of the family of Lorraine, placed themselves at its ead, and it soon found an active friend in Philip the second, the ost powerful monarch of his time. The Guises descended from harlemagne; they appear to have been attached by principle and nclination to the Roman Catholic cause, but probably would not ave embarked their fortunes in its support, if, by doing it, they had ot hoped to wrest the crown from the House of Bourbon; and to estore it, in their own persons, to the House of Charlemagne. On the other hand, Philip the Second was aware what a powerful enemy the House of Austria would always meet with in the French, if they were united among themselves: he strove therefore to throw France into confusion. This cemented the league. Something of the kind, though of a very inferior degree, took place in every state in christendom where there was a conflict between a Roman Catholic and a Protestant party. It is obvious how greatly the Catholic party stood in need of the countenance and assistance of the Court of Rome: this, for a time, preserved to the Popes their temporal power in the states who acknowledged their spiritual supremacy. The influence which this gave them made them venture on those enormities which now excite so much astonishment,—the bulls by which they absolved the subjects of Henry the Fourth of France, and our Elizabeth from their allegiance; their approbation of the massacre of St. Bartholomew, their concurrence in the league, their alleged blessings of he Armada.

'In proportion as Henry the Fourth triumphed over the league, nd the Spanish party lost its ascendant in Europe, the Pope's influence subsided; so that at the beginning of the eighteenth century, little more than the *magni nominis umbra* remained to the Popes of that temporal power which at one time or other had shaken every throne in Europe.'

Of the miscellaneous interest and information which this volume imparts, we can find room for only one exemplification. In treating of the *Final Settlement of the Political Constitution of Germany*, Mr. B. remarks that 'it forms a body of which the Emperor is the head and the States are the members.'

'The States are divided into three classes,—the College of Electors, the College of Ecclesiastic and Secular Princes, and the College of Imperial Towns: this division was finally established at Francfort in 1580. Their meeting is called a Diet. The Emperor is seated on a throne; the electors of Mentz, Bavaria, and Brandenburgh, on his right hand, the Electors of Cologne and Saxony, and the Elector Palatine on his left, and the Elector of Triers opposite to his person.

'The Ecclesiastical Princes are seated on benches to his right; the Secular Princes are seated on benches to his left; the Deputies of the Imperial Towns are seated on two benches which cross from the right to the left; one of these benches is filled by the Deputies from the Imperial Towns on the Rhine, the other by the Deputies from the Towns in Suabia.

'The three Colleges deliberate apart. When they are agreed on any point, and the emperor consents, it becomes a resolution of the empire: but, if the three colleges are not united, or the emperor refuses his consent to it, the measure drops.

'As soon as the Diet breaks up, the Emperor publishes, in his name, a recess or minute of the resolutions passed at it; exhorts the States to see them carried into execution; and orders the tribunals to conform to them.

'Another important event in this period of the History of Germany, is the establishment of *The Imperial Chamber and the Aulic Council* by Maximilian I.—The Imperial Chamber was fixed at Worms in 1495; it was removed to Spires in 1533, and to Wetzlar in 1696, where it is now held. The president of it is appointed by the Emperor: the assessors, by the States: it has always been viewed by the Emperors with jealousy; and, soon after its institution, Maximilian prevailed on the States to permit him to revive his Court Palatine, or, as it is generally called, the Aulic Council. With some exceptions, each of these courts has equal jurisdiction; there is no appeal from one to the other, so that the dernier resort from both must be to the Diet. During the vacancy of the throne, the powers of the Aulic Council are suspended; but the Imperial Council acts under the Vicars of the Empire. From its superior activity, and the general superior ability of its Judges and Advocates, the Aulic Council has engrossed almost the whole of the business, not especially reserved to the cognizance of the Imperial Council.'

Some collateral matters occur in this publication on which we should remark if our space allowed: but we must content ourselves with observing, that it is with regret that we see Mr. Butler express a wish for any more of the performances of the Abbé Barruel, whom we regard as either a most prejudiced or a most disingenuous writer; and that we cannot subscribe to the compliment which is paid in these pages to a publicist of a very different, and in our opinion of a far more respectable description, since, nevertheless, we do not think that the readers of the *History of the Politics of Great Britain and France*, if well informed and discriminating, *will either confess*, or be convinced, *that Great Britain did not join the league against France till after the open and avowed hostilities of the latter country had made it unavoidable.* Denying that the author

at work has placed the question on its true basis, or that
as fairly discussed it, or that he properly appreciates
ace, we protest against his conclusions: but we are
to admit that his history contains much valuable in-
ation, and assigns better reasons for the line of conduct
ed by Mr. Pitt than any which that orator or his par-
were able to produce, till the appearance of Mr. Marsh's
ne.

e merits of the present performance bear the impression
author's professional habits: the reader finds brought
e him all the proper parties; their descriptions are set
,—their pedigrees deduced,—their possessions defined,—
tenure traced to descent, grant, or purchase,—their civil
spiritual relations developed,—and the doctrines and
ms, feodal and legal, which governed the age, applied to
transactions. Thus the work equally interests the adept
the novice; the one sees those matters, which before he
rned but dimly, placed in full daylight; and the other is
shed with clues which will guide him through the in-
e mazes of modern history. Indeed, the youth who will
tively endeavour to impress on his mind the various aids
h this volume supplies, its appropriate pedigrees, its accurate
raphical demarcations, and its leading statements, will
dibly facilitate and accelerate his progress in this vast
h of knowlege. Instructors, also, will find it a convenient
al, and an admirable basis for a course of lectures: but,
y as we estimate it, and sanguine as our expectations are
s success, we scarcely dare hope to hear that it is become
t-book either in the University of Oxford or at the
e of Maynooth. We fear that the protestant professor
repudiate it as savouring too much of whiggism; and
he catholic lecturer will not hazard the exposure to his
s of the free language which it maintains respecting the
of the church. Though, however, we cannot hold out to
promise of these public distinctions, we have no doubt of
ing honoured with the suffrages of the intelligent and
ise of both communions.

me important *Errata*, mentioned at the end of the
e, require the reader's notice.

Art. XIII. *Treatise on the Marches and Movements of Armies.* Translated (by Permission) from the original Manuscript of General Jarry. by Richard Rochfort, Captain 2d Battalion 15th Regiment. 8vo. 5s. Boards. Ridgway.

Captain Rochfort informs us in his prefatory letter that, when he first read this work in the original manuscript, 'he was so strongly impressed with the opinion of its value, that he solicited and obtained permission from General Jarry to translate it into English for the purpose of offering it to the public.' We may therefore regard this short treatise as being, in the opinion of Captain R. at least, the late General Jarry's *chef d'œuvre*, and one of the most important of all the lectures which he delivered at High Wycombe, at a great expence to this country, in order to give a final polish to the military education of young officers intended for the staff of our army. We must confess, however, that we are unable to discover any thing in this printed lecture, which is not to be found in other military publications; except some errors and mistakes, which we are surprized to find committed by a man of General Jarry's rank, and who acted as Inspector general of studies at the Royal Military College, and which we should not have supposed that his translator could overlook.

To his late friend's manuscript, Captain R. has prefixed two introductory questions from Mr. Dalby's Course of Mathematics designed for the officers of the college, as a preliminary study with which it is necessary for them to be familiarized and thoroughly conversant, before their minds can be prepared for understanding that part of the work which treats of the marches and movements of armies. His language, indeed, is calculated to lead readers to suppose that this little treatise is an extraordinary effort of human intellect; and that much preparatory study is requisite for comprehending it. The two problems, however, which he introduces from Mr. Dalby's performance, are such as any school-boy who is acquainted with the common rules of arithmetic may easily solve; and we cannot conjecture why he has furnished only two examples as a preliminary exercise, confining the first to three columns and the second to one, since it is well known that marches, either in retreating or to the front, ought always to be performed with as many columns as the nature of the ground and the strength of the army will admit. We must indeed allow that various parts of this treatise, instead of striking us as luminous, appear materially defective in perspicuity; and so far this circumstance must tribute to render *preliminary study* the more necessary for unstanding it. At p. 18. General Jarry makes use of these words:

> We can scarcely distinguish more than three sorts of marches in ence of an enemy:—
>
> First, the march perpendicular to the front.
>
> Second, the march perpendicular to the rear.
>
> ' Third, the parallel march, by the right or left flank, for the pose of turning the enemy.
>
> ' The quarter-wheelings are perpendicular marches round a tre.'

Here the oblique march by the right or left flank is entirely itted; and the oblique order of battle, also, which has freently proved superior to the customary mode, is altogether overoked. The General's expression of *the presence of an enemy* is be understood as meaning that the two armies are near ough to be able to meet in one day.—As to his definition *quarter wheelings*, which he calls *perpendicular marches nd a center*, common sense revolts at it. Men may move mewhat circularly round a centre: but it is impossible for ch to march perpendicularly round one: for if they set t perpendicularly to a right line supposed to be drawn from centre they never can move round that centre, but must cede farther and farther from it, like the tangent to a circle. e might with equal propriety have told us that the motion of horse in turning a wheel or mill is a perpendicular march und a centre.

Following other writers, General Jarry makes the step hich a soldier takes in marching, equal to two feet six inches: t it has been made evident to those who have performed long arches with troops, that they cannot for any considerable stance of ground or length of time move with such a step; d that on such marches, and particularly in bad roads, their erage step does not exceed twenty-two inches.

In page 22 we are told that 'the time, which a column ploys to arrive by filing, is in inverse proportion to its front; at is to say, a column of 4 in front, whose rear shall reire an hour to arrive at the spot whence its head has set t, will perform the same distance in three quarters of an ur if it file with 6 in front, and half an hour if it file with 8 in ont.' Three quarters of an hour, however, are not to one our, or four quarters of one, in the inverse proportion of 6 4, or 3 to 2: but two thirds of an hour (or 40 minutes) are an hour (or 60 minutes) in the inverse ratio of 6 to 4, or 3 2, or in the direct ratio of 2 to 3. The translator reesents the General's 'mind as a lamp, that threw lustre erever it reached:' but it must certainly be allowed that here he has not thrown much light on the application of inverse ratio, or proportion, to military purposes. Three quarters of an hour would give such a column a front of $\frac{16}{3}$ men or of 5 men and one third of a man.—In a note to p. 67. we find 2310 yards nearly, instead of 2380 yards nearly: but this must be regarded as a mere oversight, or error of the press; and we notice it only that Captain R. may have it rectified in another edition.

Unquestionably, a number of useful observations occur in this little treatise: but they are to be found in various other military writers, and have been suggested times without number.—With regard to the translation, we remark in it several expressions which do not accord with the idiom of the English language, and are far from being correct.—On the whole, when we find Captain Rochfort stating that he has translated the other manuscripts of General Jarry, and is ready to resign his translations of them to any public spirited officer, on condition that he will publish them, we cannot refrain from giving it as our opinion that, if this be in reality one of the best of them, the reputation of his friend will not be consulted by the farther communication of his lectures.

Art XIV. *Synopsis of Geography, for the Use of the Junior Department of the Royal Military College at Great Marlow, Bucks.* 8vo. pp. 58. Printed at Glocester for the author.

We have already felt ourselves under the necessity of lamenting the degrading state of military instruction in this country, both at the Royal Military Academy at Woolwich, and at the Royal Military College professedly established for the improvement of our army, at a time when we are at war with almost all the world; and we have discharged a duty, which as reviewers we were imperiously required to perform, in pointing out the absurd and erroneous instruction in fortification, which is carried on at both these expensive establishments. In the preceding article, also, we have taken notice of a palpable blunder of the late General Jarry, Inspector General of Studies at the latter institution, in applying the doctrine of inverse ratio to the marches and movements of armies, in the only one of his lectures which (as we believe) has yet been published. We have even been inclined, by a consideration of these and many other circumstances that have come to our knowlege, reluctantly to conclude that it would be much better to abolish both those establishments at once, than to support them in their present state at the national expence; since they are much better calculated for introducing into the army immorality and ignorance than military science. We are sorry to add that a careful perusal of the Synopsis before us has not contributed, in any respect, to make us change our opinion. It is not accompanied by the name of the writer, who can scarcely be called its *author*, since it is chiefly borrowed from the geographical part of the syllabus for the junior department of the college; and both are plagiarisms from defective and erroneous treatises on geography, faithfully repeating their errors and defects.

The plan for studying geography is this:

' PLAN OF STUDY,

' *FIRST CLASS.*

' UNDER REMOVE.

' Chapters I. and II. are to be learnt by heart. The definitions in Chap. I. are to be explained by the Professor.

' UPPER REMOVE.

' The remaining six chapters are to be studied with maps, together with the divisions of countries in Chapter II.

' *SECOND CLASS.*

' UNDER REMOVE.

' The preparatory observations and definitions prefixed to the problems for the terrestrial globe, are to be learnt by heart, together with the twenty-five problems.

' UPPER REMOVE.

' Solution of problems on the globe.'

It may be proper to observe, for the information of our readers, that the studies of the junior department,—which for a variety of reasons (and among others the want of commodious rooms in which the gentlemen cadets may prosecute their studies,) seems to be very improperly established at Great Marlow,—are carried on by means of *six* classes, three of which comprehend the instruction of the *under school*, and three that of the *upper school*; and that each class is divided into two *parts* or *removes*, making in the whole six removes in each school.—In the under school, are taught writing, French, Arithmetic, Practical Geometry, Geography, Perspective, History, Drawing, Fencing, Religious and Moral Instruction, Swimming, and the Drill Instruction. In the upper; Mathematics, German, the Eastern Languages, Fortification, Military Surveys, Military Tactics, the Classics, Equitation, and the Sabre.—It is worthy of remark that it is a standing regulation, that no cadet may enter on the study of Geography without being able to write:—but was writing ever known before to be taught at a college, or to form part of a collegiate education? The boys even in the under school, as a part of their religious and moral instruction, have lectures read to them in explanation of Paley's Evidences of Christianity, and of Clark, Newton, Hurd, &c. on the Prophecies; and they are exercised in abbreviating Paley's Evidences, and in writing answers to questions suggested by his book.—Another regulation directs these boys to be instructed in *practical geometry*, before they are taught any part of the theory, or how to demonstrate a single proposition in Euclid.

From the plan of studying geography now before us, it appears that the students are expected to learn by heart not only the preparatory observations and definitions prefixed to the twenty-five problems for the terrestrial globe, but also the problems themselves, before they are taught to solve even one of them. Now what would any person of sense think of a preceptor, who should make his pupil learn by heart all the theorems and problems in Euclid, with their demonstrations and constructions, before he shewed him how to demonstrate or construct any of them, or endeavoured to make him understand one of them? It seems, however, to be a fundamental principle in the instruction at the Royal Military College, to make the boys learn by heart what they do not understand.

We cannot undertake to point out every inaccuracy in this Synopsis, but we shall specify a few of such as are most manifest.

Montreal is mentioned as the chief town in upper Canada: but it is well known that Montreal is not even within the limits of upper Canada, the lower boundary of which runs considerably above that town.—*Shelburne* also is stated to be the principal town in New Brunswick: but it is in the province of Nova Scotia, and at a great distance from any part of the former.—*Amboy* is placed as one of the chief towns in New Jersey: but it is a mere village, compared to Elizabeth-town and Newark.—*Annapolis* is called the principal town in Maryland, though it is trifling both in size and population, compared with Baltimore.

Several of the chief towns in the countries in Africa are entirely unnoticed.

In his list of the Capes in America, the writer has omitted several that are well known and striking, such as Kenlopin, Charles, Henry, Blormdon, &c. In his catalogue of its Gulphs and Bays, he has left out the very remarkable Bay of Fundy, which separates Nova Scotia from New Brunswick, is

about

: one hundred leagues in length, and forms with the ntic ocean and Bay Verte, in the Gulph of St. Laurence, eninsula of Nova Scotia; the distance across the Isthmus en those two Bays being only twelve miles —In enume- its rivers, he omits the river St. John, which is both and beautiful, the Connecticut, and a variety of other ipal streams.

rres is misprinted instead of *Forres*, as one of the chief in Elgin or Murray, in Scotland; and in enumerating ountains of that country, the writer inserts Ben Wevis, h no such mountain exists. Even Ben Nevis and Shihal- re wrongly spelt. The first should be written *Ben Evis* he second *Shichallin.* — Among the principal Lakes. he s Loch Tay but omits Loch Ow, which is larger than rmer.—He likewise overlooks the rivers Orchy and Aw, he inserts others that are much smaller.

directions are given for rectifying the terrestrial globe titude and time, though the writer repeatedly refers to ectification in his problems, and though it be one of those abstract for examination contained in the Syllabus of ollege.

e find no reference to any branch of military geography, chorographical, topographical, and hydrographical de- tions of such prominent features of countries, places, si- ons, and positions, as are naturally capable of influencing ary operations. Yet correct accounts of the principal s of mountains, with the passes and practicable routes rmies across them; of the courses of rivers, pointing out e they are fordable and navigable, and where they are where their streams are rapid and where gentle, and e both their currents and banks are most favourable ommodious for throwing temporary or military bridges s them; of the population and fertility of countries and nces, shewing what armies they are capable of support- ere they to enter them, whether they are mountainous ocky or level, inclosed or open, favourable for the opera- of infantry or of cavalry; and of the principal strong and fortresses in different countries, with the advantages advantages of their situations or positions, &c. &c. form of the most useful parts of geography to those who are led for the profession of arms. A man of military talents deas might give some very profitable instruction to the men cadets, by a geographical comparison between ountry and those on the continent. The latter are for ost part open and without inclosures; whereas the r parts of this island are so generally inclosed, that neither cavalry nor horse-artillery can act with advantage in them. It may justly indeed be regarded as the only inclosed country in Christendom; and of course, independently of its insular situation, as very differently circumstanced from others for the purposes of national defence. It has but few parts on which two large armies could be drawn up in battle-array; in many, an army attempting to penetrate into or through it would be under the necessity of marching in one column; and, in several situations, along roads winding round hills, or rising grounds, and of consequence liable to be attacked at once in front, rear, and on both flanks. Such instruction would be much more useful to young gentlemen intended for the army, than storing up in their memory the names of towns and countries, without the smallest reference to any military considerations. It is in vain, however, to look for profitable tuition at Great Marlow, while the management of the college is in the hands of persons who neither reside at it nor know what ought to be taught in it. Surely, these are not times for converting military establishments into jobs, or for trifling with the education of youths for our army. The governor of that college ought to be thoroughly acquainted with the various branches of science connected with military instruction and their application to practice, and should be obliged to reside constantly on the spot: but even if *his* post must be made a sinecure, the *Lieutenant Governor* should unquestionably be permitted to reside in that place in which by far the greatest number of students are educated, in order that he might have daily and hourly opportunities of inquiring into irregularities, of attending to occurrences as they arise, of redressing grievances, and of checking improprieties and mischief in the bud: instead of being restricted to the receipt of a sort of garbled and mutilated account of circumstances and events at Great Marlow, through the tedious formality and delay of written reports and representations sent thence to another place. Had it not been for this restriction, arising out of jealousy and party-spirit, the mutinies which lately took place there, we are well informed, might have been prevented.

We may regard the synopsis before us as one of the Royal-Military-College-horn-books; and were it not necessary for the public good to point out its errors and deficiencies, it would scarcely be intitled to any—and certainly not to the detailed—notice which we have taken of it. In its concluding pages, we have what the author calls, ' Etymology of many terms used in geography:'—but several of his etymologies and definitions are, to speak in the gentlest terms of them, very incorrect. For instance, he defines the *zenith* to be a *tract* or *way* in the heavens above our heads, and to be the same with *azimuth;* making an arch and a point one and the same thing. The zenith is the *vertical point* directly over our heads; the *cœli vertex,* or *cœli apex.* It is diametrically opposite to the *nadir,* and is sometimes called the pole of the horizon, from its being 90° distant from it.

Our only view in making the preceding observations on this performance, and on the Royal Military College, is to improve the system of instruction in both, and to ameliorate an important national institution which stands much in need of alteration and amendment.

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NATURAL HISTORY.

Art. 15. *The Natural History of Birds,* intended chiefly for young Persons. By Mrs. Charlotte Smith. 2 Vols. 12mo. 7s. Boards. Johnson. 1807.

These volumes, which were completed for publication some time before the author's death, are composed in the form of Letters, and may be considered as a continuation of her *Conversations on Natural History,* already mentioned in our Review*. Their professed object is not to exhibit a system of ornithology, but merely to sketch a general view of the six Linnéan orders of Birds; omitting all those species which have nothing remarkable in their history, or that are not natives of this country, or of Europe. The whole is occasionally interspersed with appropriate poetical allusions or illustrations, and is usually accompanied with hints relative to their mythological story, or their characters in apologue.

Mere descriptions of natural objects, we are well aware, must prove tedious and unprofitable to most readers, and especially to the young: but in this interesting little performance, the fair writer has too often overlooked the notice of a few discriminating characters, which might have enabled even the juvenile student to distinguish one species from another. In some instances, too, the fictitious history of a bird obtains a larger share of attention than its real instincts and manners; and we may add that Mrs. Smith's own fables, which fortunately are not numerous, are rather deficient in vivacity.

A passage or two will suffice to exemplify the manner in which the more useful portions of the performance are composed:

'The genus Woodpecker, *Picus,* comprehends some of the most beautiful birds inhabiting our woods. The Green Woodpecker, Picus Viridis, is the commonest, and is called in many countries the Laugher, from its frequently, and particularly before the welcome showers of Spring, making a noise very like laughing. In Sussex it is known by the name of the Yaffil. This bird, larger and longer than a missel-thrush, is of an olive green, with a cap of glossy crimson feathers. With its hard wedge shaped bill it pierces the bark of trees, especially those of which the wood is soft, or enlarges any hole it finds already made; and when the cavity is sufficiently spacious, builds its nest within it, usually laying five or six eggs. The food of these birds is insects, which it collects with its long tongue. To me all the notes of this bird are particularly pleasant, from the association of ideas An avenue of aspen trees, planted by my grandfather, was one of the walks in which I delighted in my early youth. It was frequented by great numbers of these birds, which built there every year. The pallid colour and tremulous motion of the leaves of the aspen, which from the slenderness of their stalks vibrate and quiver in the lightest air, give to this tree something of the melancholy air which we attach to very different trees, the cypress and the weeping willow; but the Woodpecker seems to feel himself happy among them, as from the softness of the grain he can easily penetrate to make his nest; and amid the decayed wood great numbers of insects are to be found.'—

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* See Rev. Vol xlix. N. S. p. 79.

'The Partridge, *Tetrao Perdix*, which belongs to another division of the same genus, is well known in England. There is a species in France, rather larger, and with red legs; but it is not found farther north than the Orleanois, and I have never heard that the attempts to naturalize them in England have succeeded. Perdix was, as Ovid tells, the nephew of Dedalus, who, feeling much displeased at his superior genius, which he feared might eclipse his own, pushed him from the top of a tower; when Minerva, whose favourite he was, caused him to assume the form of a Partridge.

"Still, though transform'd, his ancient name he keeps,
And with low flight the new shorn stubble sweeps;
Declines the lofty trees, and thinks it best
To brood in hedgerows, o'er his humble nest."
Ovid's Met. Book 8th.

'Among all the amusements eagerly followed by men of fortune in this country, none is more universal than Partridge shooting; and as the animal suffers little or no pain, and the exercise is wholesome, and not so expensive as many others, there is much reason for the partiality many people feel for it.

'I had an odd accident happen to me some years ago in France: I was riding on an extensive plain near Dieppe, and suddenly something fell exactly between my mare's ears, and startled her so that I with difficulty kept my seat. It was a Partridge, which had been struck by a hawk, and fell at that instant. The hunter of the air was obliged to relinquish his prey, which my servant put into his pocket. When the destiny of nations or of individuals was supposed to be learned from the flight or actions of birds, I might perhaps have looked into destiny from such a circumstance; and had I consulted the augurs, might have been alarmed with prognostication of evil, which no such supposed foreknowledge enables any one to avoid.'

We could have wished that Mrs. Smith had indulged in some latitude of detail on the astonishing proofs of ingenuity exhibited by many of the feathered race, in the construction of their nest, and of tender affection manifested by the mothers to their helpless offspring. The information, however, which she conveys, is for the most part correct, and expressed in easy and suitable language. Among the few inadvertencies which occur in her statements, is the exaggerated swiftness of the Ostrich; which, it is alleged, when bearing a man on his back, can outstrip the fleetest horse. The little sand-heaps, mentioned at page 136 of the first volume, are not the work of Sand-eels, but of a species of worm; and *Lichen rangiferinus* is the botanical designation of the Reindeer moss. The *generosity* of the Eagle, like that of the Lion, is probably fabulous; and when the author glanced at the superstitious virtues of the eagle-stone, she might have told her pupils what it really is.

Such lines as the following are obviously flat and prosaic:

> 'This in process of time so rais'd her pride.'
> 'Within a parla's area vast.'
> 'Or uncle, cousin, brother, or brother-in-law.'
> 'Will lend a hand, to help us get the corn in?'

On the whole, however, we recommend these Letters as supplying an agreeable and useful aid to the studies of the young, and as not unacceptable entertainment to many of riper years.

MEDICAL, &c.

Art. 16. *A Letter to the Commissioners of Military Enquiry*, containing Animadversions on some Parts of their 5th Report; and an Examination of the Principles on which the Medical Department of Armies ought to be formed. By Edward N. Bancroft, M.D. Fellow of the College of Physicians, Physician to His Majesty's Forces and to St. George's Hospital, &c. 8vo. 3s. Cadell and Davies. 1808.

Art. 17. *A Letter to the Commissioners of Military Enquiry*, in Reply to some Animadversions of Dr. E. N. Bancroft on their fifth Report. By James M'Grigor, M.D. F.R.S. Ed. Fellow of the College of Phyicians, Edinburgh, Deputy Inspector of Army Hospitals, &c. &c. 8vo. 2s. Murray. 1808.

The Commissioners of Military Inquiry, in the course of their public labours, were led to make some remarks on the constitution of the medical department of the army, and it is to this part of their report that Dr. Bancroft's animadversions are directed. He pays them every degree of respect for the purity of their motives and the general utility of their researches: but he intimates that, on this particular question, they have been misled through a want of proper information. They acknowlege that, when they entered on the inquiry, the subject was in a great measure new to them; and it appears that the opinions which they afterward embraced were, in a principal degree formed from the writings of Dr. Jackson. The most material of these opinions, one indeed of extreme importance to the future state of military medicine in this country, is that army-physicians are useless, and that regimental surgeons are alone qualified ed to perform the duties which were formerly intrusted to physicians. This idea, which has been zealously maintained by Dr. Jackson in his different publications, is as warmly controverted by Dr. Bancroft; and, as far as we are able to form a judgment on the question, he argues with ability and effect. We are inclined to believe that the Commissioners themselves, on a more extensive view of the subject, will be disposed to alter their decision.

Dr. Jackson is impressed with the idea that there is something in the nature of 'army-practice' so peculiar and specific, that no person can be qualified to act in a military capacity, who has not been brought up in the exercise of this particular department, and has in fact received the whole (or the principal part) of his medical education in regimental hospitals. Dr Bancroft, on the other hand, contends that military medicine requires, as much as any other part of the profession, a regular and scientific education; and that the physician who is qualified for civil practice may, by a very little attention, easily obtain a knowlege of the petty details of the military department, and will be much better adapted for his important station than the man whose education has been conducted on the contracted scale which is recommended by the Commissioners. He asserts the want of foundation for the strenuous reasoning of Dr. Jackson, respecting the peculiarities of 'army-practice' and 'army-diseases,' as something essentially different from general practice, or the diseases that occur in civil life; and he declares that army-practice and army-diseases present nothing with which a physician of liberal education is not acquainted; while the man, whose means of information have been confined to the routine of a regimental hospital, must be perpetually thrown into situations in which he will feel the want of a more enlarged sphere of information.

'It appears to me,' says Dr. B., 'very unlikely that young men with only the usual and scanty acquisitions of hospital-mates, without proper books or leisure for reading, and with military examples and habits very unfavourable to thought and reflection, could in a very few years, as you suppose, qualify themselves so as to become not only *good* surgeons, but also *better* physicians than men who were regularly and liberally educated to *that part only* of the practice of *medicine*, and who, from early youth, have been devoted, at a great expence, to the attainment of knowledge from universities, public hospitals, lectures, books, &c.'

We should suppose that this sentiment would be generally adopted by those who are qualified to form a judgment on the subject.

In the course of his pamphlet, Dr. Bancroft takes occasion to animadvert, perhaps with too much severity, on the evidence which was given by Dr. M'Grigor before the Commissioners; and this circumstance has called forth the pen of the latter gentleman. Dr. M'Grigor's letter is principally occupied with a defence of his own conduct; and, we think, he is successful in explaining some circumstances which bore a suspicious aspect. We shall not, however, deem it necessary for us to enter into a minute examination of the personal controversy between these gentlemen.

With regard to the style and composition of the two pamphlets, we must remark that Dr. Bancroft writes like a man of education and a gentleman; and that, even when he is most severe in his reflections, his language is temperate. We are sorry that we cannot bestow the same commendation on his adversary; and though we are not surprized that Dr. M'Grigor feels some degree of irritation, it might have been hoped that he would have had the prudence to conceal it.

This controversy has extended itself to a considerable length, and many other publications respecting it have appeared, to which we propose to advert in our next number. The present article will sufficiently *initiate* our readers in the object of it.

Art. 18. *A popular View of Vaccine Inoculation*, with the practical Mode of conducting it; shewing the Analogy between the Small-pox and Cow-pox, and the Advantages of the latter. By Joseph Adams, M.D. F.L.S. &c. &c. Crown 8vo. 4s. 6d. R. Phillips. 1807.

Perhaps the most important part of this tract consists in the speculation of the author on the analogy between small-pox and cow-pox. He attempts to prove that these affections are only modifications of the same disease; or, more strictly, that cow-pox is an accidental variety of small-pox, which has become permanent. In order to establish this point, he observes that the small-pox occasionally assumes a peculiarity in its appearance, and that this peculiarity is retained through several successive inoculations. He describes a kind of small-pox which was remarkably mild in its character; and which, when propagated by inoculation, bore a considerable resemblance to cow pox, both in the local appearance on the arm, and in the general train of its symptoms. From this circumstance, he infers that the quality of the matter used in inoculation is a point of more importance than has been generally imagined; and he attributes the extraordinary success which attended the Suttons, in the commencement of their practice, not merely to the judicious treatment of their patients, but (in some measure at least) to their having obtained a remarkably mild kind of matter. How far Dr. Adams's opinion may prove correct can only be determined by a long train of experiments and observations. In the instance which he has adduced, the disease certainly appeared to retain its specific character: but every practitioner must have witnessed the occurrence of facts which would lead to a different conclusion, when, of two subjects inoculated from the same source, one has the most favourable and the other the most severe disease. Dr. Adams endeavours to prove the identity of small pox and cow-pox on a different ground. He adduces the principle which was proposed by Mr. Hunter as a general law of the animal œconomy, "that no two diseases will continue at the same time, in the same place, and in the same constitution." This principle appears to have been inferred from the occurrences which are seen to arise with respect to some of those diseases that bear the strongest analogy to cow-pox. When by any means the constitution is at the same time subject to the influence of small-pox and measles, the former is always arrested in its progress, until the latter has run its complete course; when the small-pox resumes its regular series of actions, and requires for their completion the full length of time, without reckoning that period which was occupied by the measles. The same interference takes place with small-pox and chicken-pox; and in the same way the chicken-pox and measles suspend the action of cow-pox.

'From this it follows (says Dr. A.) that the action of measles, and also of chicken-pox, is different from the action of small-pox or cow-pox, and that they cannot be maintained at the same time in the same constitution.

'But if small-pox and cow-pox (he adds) are inserted at the same time in different parts of the same person, we find no interruption whatever in the progress of either. Both begin and go through their usual courses with the same regularity as if only one of them had been inserted in two different places. If the secondary pustules of the small-pox are late in coming out, it will sometimes happen, that the cow-pox inoculation, having completed it's course, will become the seat of a small-pox pustule, or that its whole surface will become variolous. This is easily known by the contents becoming purulent, or mattery, instead of remaining limpid; a difference which, we shall presently have occasion to remark, makes the only unequivocal distinction between the two diseases.'

Without expressing our conviction of the truth of Dr. Adams's hypotheses, we may be permitted to say that his ideas on this subject are ingenious, and deserve farther investigation.

With respect to the latter part of the publication, which treats more immediately on the subject of cow-pox, we cannot speak in high terms of commendation; since we meet with nothing that is new, and the remarks are in general common-place and uninteresting. Although Dr. Adams professes to be a decided advocate for vaccination, yet his praise is of that faint kind which seems rather to be the result of indifference than of conviction. He writes to recommend the cow-pox, but he devotes a large portion of this work to a description of the method of inoculating for the small-pox; and it appears pretty evidently that he attributes to his newly discovered *pearl variety*, advantages which are superior to those that belong to vaccination.—It only remains for us to add that the matter of the pearl-pox is to be had genuine from the discoverer alone.

On the subject of the Vaccine Inoculation, we have so fully expressed our opinion on different occasions, that we shall not consider it as necessary to do more than take a very cursory view of the following works.

Art. 19. *Hints for the Consideration of Parliament*, in a Letter to Dr. Jenner, on the supposed Failures of Vaccination at Ringwood; including a Report of the Royal Jennerian Society on that Subject, after a careful public Investigation upon the Spot; also containing Remarks on the prevalent Abuse of the Variolous Inoculation, and on the dreadful Exposure of Out-patients attending at the Small pox Hospital. By William Blair, Surgeon at the

Lock Hospital and Asylum, &c. &c. 8vo. pp. 300. 8s. 6d. Boards. Callow, &c. 1808.

This publication principally dwells on two topics; first, the conduct of Mr. Birch respecting some occurrences at Ringwood, which were regarded as unfavourable to vaccination; and, 2dly, the practice which is pursued at the Small pox Hospital, of performing inoculation with variolous matter. We have before been under the necessity of animadverting on the opposition so unremittingly manifested by Mr. Birch, to the practice which has been sanctioned by so great a majority of the most enlightened medical men in all parts of the civilized world. This opposition, indeed, might be pardoned, because, after all, authority (however great) ought not to be superior to the convictions of the judgment, if we are assured that these convictions are founded on principles of integrity: but, in the present instance, we have too much reason to doubt whether this be the case; and so far as a man's conduct affords any ground for judging of his motives, we are constrained to conclude that Mr. Birch's hostility to vaccination is the result either of prejudice or of a worse feeling:—a feeling which we are unwilling to impute to a member of that profession which, when interest and principle have come in competition, has almost uniformly decided in favour of the latter. We have not room to tell the whole tale of the Ringwood cases, and the part which Mr. Birch has acted with respect to them; a circumstance which he will certainly have no occasion to regret.

The other subject, which occupies Mr. Blair's attention, is one which we agree with him in considering as of the utmost importance; and indeed as coming within the few instances in which we think that parliamentary interference would be desirable. The fact is that, since Dr. Adams has been appointed physician to the Small-pox hospital, the practice of variolous inoculation, which had been almost entirely abandoned in favour of vaccination, has been revived to a very great extent; so that during the year 1807 not fewer than 4570 patients had the small-pox infection communicated to them at that hospital, the greatest part of whom, being out-patients, must necessarily disseminate the disease through every quarter of the metropolis. It appears, then, that a greater number were variolated at this institution during the last year, than in the course of the first 30 years of its establishment;—and this is done under the direction of Dr. Adams, a gentleman who has given his decided testimony in favour of vaccination! Are we not justified in saying that the annals of medicine cannot produce an instance of so much deliberate and wilful mischief being effected, under the sanction of science and the profession of benevolence?

Art. 20. *Debates in Parliament respecting the Jennerian Discovery,* including the late Debate on the further Grant of 20,000 Pounds to Dr. Jenner, together with the Report of the Royal College of Physicians of London, on the Vaccine Inoculation, with Introductory Remarks. By Charles Murray. 8vo. pp. 184. 5s. Boards. Hatchard, &c. 1808.

We have only occasion to refer our readers to the title of this work, in order to afford them a complete view of its contents. It is a collection of valuable documents; and it will always be a subject of interesting curiosity to revert to the manner in which the great discovery of vaccination was received by the British parliament.

Art. 21. *A Letter on Vaccination*, or the Propriety of inoculating Infants for Cow-pox considered; addressed to those whose Example may influence the inferior Orders. By T. W. Wadley, Surgeon. 8vo. 1s. 6d. Murray. 1808.

Although this pamphlet does not contain any thing that can be regarded as novel, it may yet be perused with advantage. It exhibits the opinions of a man of great experience, and apparently of sound judgment, who gives an account of facts which have fallen under his own observation, and who coincides with the great mass of his countrymen in warmly recommending the practice of vaccination.

Art. 22. *The Vaccine Scourge*, (a Poem) in Answer to the Calumnies and Falsehoods, lately circulated with great Industry by that extraordinary Surgeon, Mr. Birch, and other Anti-Vaccinists. 8vo. 1s. Murray. 1808.

Art. 23. *The Vaccine Phantasmagoria*, (a Poem.) 4to. 2s. Murray. 1808.

The cause of vaccination is here defended in rhyme; and in this vehicle are conveyed the writer's attacks on Mr Birch and Dr. Moseley. We apprehend, however, that they will not feel themselves much annoyed by the shafts of these anonymous satirists, after the rude shocks which they have received from respectable members of their own profession, who have employed the more severe weapons of truth and reason in prose.

Art. 24. *Remarks on the purulent Ophthalmy*, which has lately been epidemical in this Country. By James Ware, Surgeon, F.R.S. 8vo. 2s. Mawman. 1808.

The peculiar attention which Mr. Ware has bestowed on the affections of the eye, for many years, caused us to read with interest his remarks on the very alarming disease of this organ, which has lately made its appearance among us. He objects to the term Egyptian ophthalmia, by which it has been usually designated, because a similar disease has been observed to arise from other sources, and to have been described as prevailing in other countries; and he proposes to denominate it, from its most prominent symptom, purulent ophthalmia. The observation is, to a certain extent, correct: but it may be questioned whether any disease of the eyes has ever been noticed, the contagious nature of which has been so distinctly ascertained as the one that is epidemic in Egypt. If, therefore, we are not to call it Egyptian, we should prefer the name of contagious ophthalmia, which would serve the important purpose of putting every one on his guard against its influence. We do not think that it has yet been proved, that the purulent ophthalmia of infants can be propagated by contagion, although it is probable that it is generally produced by contact with the diseased secretions of the mother. Mr. Ware, is disposed to regard these two species of the inflamed eye as similar in their nature and origin; and he thinks that they are both produced by the application of contagious matter, derived either from the urethra, or from an eye previously affected. When the disease occurs in those who are affected with gonorrhœa, it is not stated whether it takes place in consequence of some of the matter coming accidentally in contact with the eye, or by some internal translation of the disease: but we should be strongly inclined to adopt the first supposition. The ophthalmia, which has occurred with so much violence and frequency in some of our regiments, was originally traced to the contagion brought from Egypt, and appears to have been propagated by employing the same water and towel in washing the face. Mr. Ware has observed this circumstance to happen in his private practice.

With respect to the cure of this complaint, it appears to be admitted that profuse general bleedings are absolutely necessary for subduing its violence in the first instance: but it is not determined with certainty whether any topical applications are necessary, or which are the most essential. From its analogy with the ophthalmia which occurs in infants, Mr. Ware was induced to try the effect of a remedy which he had found remarkably useful in this latter complaint, the *aqua camphorata* of Bates, which may be considered as a dilute solution of the sulphate of copper; and this is to be frequently injected into the eye by a syringe. He also recommends the scarification of the inside of the lower eye-lid, as a remedy of considerable efficacy, when the general bleeding has been carried as far as it is proper; to which he unites blisters, purgatives, and occasional anodynes.

When the sight is lost in this species of ophthalmia, this privation generally happens in consequence of the rupture of the cornea, from the great distensions which it experiences; and from this circumstance, Mr. Ware was led to try the effect of an operation proposed by Mr. Wardrop of Edinburgh, the puncturing of the cornea, so as to evacuate the aqueous humour. The suggestion is certainly plausible, and its propriety appears to be confirmed by the result of two cases in which it was put in practice.

Art. 25. *Observations on the Egyptian Ophthalmia, and Ophthalmia purulenta,* as it has appeared in England. By William Thomas, Member of the Royal College of Surgeons, &c. 8vo. 2s. 6d. Robinson. 1808.

Mr. Thomas had an opportunity of observing the progress of the contagious ophthalmia as it appeared in the Nottingham militia during the summer of 1806, and afterward in the 11th Royal veteran battalion. He conceives, in opposition to the opinion of Mr. Ware, of which we have given an account in the preceding article, that the ophthalmia, which from its origin has been called Egyptian, and the purulent ophthalmia, are essentially different diseases; although in many of their symptoms they bear a close resemblance to each other.

'The difference (says he) between the Egyptian Ophthalmia, or the *Ophthalmia Vera*, as it occurs in that country, and the *Ophthalmia Purulenta* as observed here, cannot possibly be overlooked;—the first commencing with fever, and increasing with the inflammation of the eye; the *Ophthalmia Purulenta* arising without any febrile disposition, and bearing in every respect the strongest analogy to other local infections of a specific nature, especially in parts of nearly a similar organisation.'

We scarcely feel ourselves competent to decide on this question. Mr. Ware's authority, in every question connected with the eye, is deservedly very great; yet on this point it may be inferred that he has formed his opinion rather from the report of others, than from any extensive experience which he has had with this variety of the disease.

Mr. Thomas seems to have been particularly fortunate in his treatment. His plan of cure consisted in the utmost attention to cleanlinesss, in frequent ablutions with cold water, and in the application of an ointment composed of kali and spermaceti. By these simple means, he effected the cure, generally without any untoward occurrences. It may, however, be reasonably doubted whether the epidemic, which fell under his care, was in its nature and tendency as severe as the others of which accounts have been published.

Art. 26. *Identities ascertained;* or an Illustration of Mr. Ware's Opinion respecting the Sameness of Infection in Venereal Gonorrhœa and the Ophthalmia of Egypt; with an Examination of Affinity betweeen antient Leprosy and Lues. 8vo. 2s. 6d. Callow, &c. 1808.

The anonymous author of this pamphlet agrees with Mr. Ware respecting the strong resemblance which subsists between the gonorrhœa discharge, and that which takes place from the eye in the purulent ophthalmia: but though he believes that this ophthalmia is propagated only by contagion, yet he regards it as impossible that it must not have been a much more frequent occurrence, were the matter from a diseased urethra capable of being transferred to the eye, and of there generating the disease. This difficulty, however, he thinks, is removed by having recourse to a principle first suggested by Mr. Foote, "that the matters of gonorrhœa and chancre are not capable of producing any effect on any other part of the body of that individual from whom they are derived." Assuming this to be a fact, he argues, and certainly with some ingenuity, that, whatever was the original seat of the complaint, whether about the genitals or in the eye, the infection must, almost in every instance, be propagated to the same part in other individuals. From circumstances, the cause of which it is now impossible to ascertain, but the existence of which may be easily conceived, the disease in Egypt was principally confined to the eyes; and our countrymen, having been once infected in this organ, the contagion has, by using the same water, towels, bedding, &c. been disseminated to the eyes of their associates.

In the latter part of his pamphlet, the author extends the same analogy to the diseases of lues and leprosy. After having remarked on the very singular and unparalleled fact, of the disappearance of leprosy soon after the introduction of lues, he endeavours to explain it on the principle that they are identical diseases, which therefore cannot be transferred to different parts of the same body. From the manner in which the infection is received, and from other circumstances attending the disease, it is clearly shewn that lues must soon become the more prevalent, and, by rendering the body incapable of being infected with the contagion of leprosy, would in a long space of time extinguish that disease. The train of reasoning is here, as in the former part of the pamphlet, ingenious; and the arguments bear with them so much plausibility as to intitle them to attention.

RELIGIOUS.

Art. 27. *A Vindication of the Nature and Effect of Evangelical Preaching*; in a Letter to a Barrister: occasioned by the first Part of his Hints to the Public and the Legislature. With a Postscript containing Strictures on his second Part. By John Styles. 8vo. pp. 148. 3s. 6d. Williams and Smith.

The author of this vindication appears to stand on the very best terms with himself, and to be enamoured of his own eloquence: but in our judgment his composition does not display those properties which would recommend it to dispassionate philosophers and men of correct taste, since it is declamatory, flippant, coarse, and abusive. It may hereafter be lamented by Mr. Styles that he abandoned himself to this species of defence; for it is not by angry words but by pure reasoning that he can gather any laurels in the present warfare. Were he prepared for a calm argumentative conflict, we should welcome him into the field; and as we have no object besides the discovery and establishment of Truth, we will assure him that, if he could persuade us that Calvinism is truth, we would sing our recantation, and join the modern Evangelical standard. Till this period arrives, however, we must resist those doctrines for which he stands forwards as the doughty champion.

We must again enter our protest against the title by which this writer and his party designate themselves; viz *Evangelical Preachers*, or *Preachers of the Gospel*: since we defy them to point out IN THE EVANGELISTS those expressions in which they couch their doctrines; such as, "*sinning in the federal head*;"—"*the Atonement*[*] of Christ;" "—the

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[*] The word *Atonement* occurs but once in the whole N. T. (Rom. v. 11.) and there it should have been translated, *Reconciliation*.—By this hint we shall probably subject ourselves, together with the Barrister, to the charge of *ignorance* of the Scriptures; and Mr Styles will perhaps contend that, if the word *Atonement* does not occur *totidem syllabis*, its equivalent may be found in Matt. xx. 28, where our Saviour himself informs us that he came "to give his life a *ransom* for many." He will not, however, obtain much credit as a classic, nor as a sacred critic, if he attempts to deduce his doctrine of *substitution* from this passage. Can he be unapprized of the figurative senses in which the words *sold* and *redeemed* were commonly employed in the antient world? When we read, Judges ii. 14. that "the Lord *sold* the Israelites into the hands of their enemies," and in iv. 2. "into the hands of Jabin," do we ever imagine that the Lord received any thing from him as the price of the Israelites: or when in Deut. vi. 8. the same

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—"the guilt of transgression *expiated* by his death;"—"a *vicarious expiatory* death;"—"the righteousness of Christ *imputed* to us;"—"justified by *substitution*," &c. None of these are gospel phrases; and therefore the liberal and appropriate use of them does not intitle preachers to the discriminating appellation of Evangelical. Were it not for the proud boast which they make of themselves in this respect, the circumstance would scarcely merit notice: but, as they arrogate by it "vantage ground" in the first instance, and insinuate a charge against their opponents of being *enemies to the Gospel of Christ*, it is necessary to remind them and the reader, that these divines of the Methodistic sect, in the assumption of this title, set out by taking that for granted which remains to be proved. The Barrister is at issue with them on this point, and so are we as far as we have supported him.

As the essence of the whole controversy seems to be concentrated in the notion of *justification* by *substitution*, it is of the utmost importance that the parties clearly understand one another on this point. Mr. Styles says, 'the truth is that if creatures who have involved themselves in guilt are ever *justified*, it *must* be by *substitution*.' This, however, we positively deny; and again we ask, where is this substitution in the assertion of Scripture, "when the wicked man turneth from his wickedness and doeth that which is lawful and right, *he shall save his soul alive?*" To *Justify* is a forensic term; and it would be a singular doctrine at the Old Bailey, that a felon could not be pardoned unless the Lord Mayor or one of the court of Aldermen should be *substituted* at *the drop* in his stead. If Mr. Styles would turn to *Suicer's Thesaurus*, he would read this explanation of the word [illegible], (the greek word translated *to justify*,) "*modo loquendi è foro desumpto, frequentissime significat* absolvo; *justum et innocentem pronuncio.*" Surely a Court or Sovereign could absolve a criminal, or pronounce a sentence of acquittal, without *substituting* an *innocent person* to suffer the punishment which this criminal, in the eye of the law, had merited. Let us ask Mr. S. whether this *substitution*, so far from making justice and mercy meet together, would not be an act both

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people are mentioned as *redeemed* from Pharoah, was any idea of an equivalent being given to the Egyptian king ever supposed? According to the usage of his time and nation, our Lord employed the word *ransom* in the above quoted text; and he meant to assert no more than that he came to give his life for the *deliverance* of many. The parable of the good shepherd, and the discourse of Christ to the two disciples going to Emmaus, though confidently adduced by Mr. S., are still less adapted to his purpose; since a good shepherd may lay down his life *for* his sheep, without being a vicarious sacrifice, and the *necessity* of Christ's sufferings may be maintained without any reference to the strange notion of his having been *substituted in the sinner's stead*. We shall therefore finish this note by strengthening our assertion; and by declaring that neither the word *Atonement*, nor any terms equivalent to Mr. Styles's doctrine of *substitution*, can be found in the writings of the Evangelists.

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ıelty and injustice ?—and shall we accuse the Divine Admini-
on of proceeding on a plan which, in an earthly court, we
d stigmatize ? If a little reason and common sense were em-
d on this subject, those gentlemen who are now such sticklers
he doctrine of *substitution, as necessary to justification,* would
lon it, and view the benefits derived to sinners by the death
ırist through a less gross and more satisfactory medium.—We
ere told, in a passage quoted from Dr. Owen, "that Christ
elf made no *clear distinct revelation* of those *sacred mysteries* which
culiar to the faith of the New Testament;" by which it should
that Christ, like John the Baptist, was only the precursor of
wn religion : but is it to be credited, on the evidence of Dr.
n, that our Saviour preached without revealing the truths on
h the Gospel rests ; or that he should never once promulgate
ecessity of substitution to justification, if this doctrine contain-
he essence of evangelical faith ? We may remark, also, that the
rine of substitution, and of the necessity of an equivalent,
oys the principle of free grace.—Mr. Styles will not respect
erdict in his case : but we must honestly inform him that we
not discovered any clear argumentation in his pamphlet on the
ets of Calvinistic doctrine, nor perceived any new light thrown
he tenets which he aims at elucidating and defending. He is
ever, we are sorry to repeat, a wholesale dealer in a commodity
h the good breeding of modern times might have been suppos-
o have excluded from religious controversy. His libellous epi-
s are calculated to render even the *Barrister* indignant : but he
probably not gratify his opponent by betraying anger, and will
r reflect that gross calumny is a shabby-looking and odious
liary, whom no enemy ever thinks of bringing into the field
e he has other forces at his command ; and therefore that all the
matory passages in Mr. Styles's pamphlet are so many indirect
owlegements of the real weakness, on the ground of pure ar-
ent, of the cause which he so uncourteously defends.

y appealing *to the Legislature,* the Barrister has given his ad-
ries a pretext for accusing him of cherishing a lurking wish to
e religious restrictions, and to play off the engine of secular
er against opinions which he deems obnoxious : but, when we
ider the apparently liberal and enlightened mind of that writer,
re persuaded that he adores the principles of religious liberty
dently as we reverence them ourselves ; and we must suppose
his intended appeals to the Legislature can relate only to an
iry into the expediency of a revisal of a certain formula of
rines, behind which sectaries shelter themselves, even while they
r their hostility to the Established Church.

. 28. *The Legislature Alarmed, and the Barrister unmasked!*
ccassioned by *Hints to the Public and the Legislature on the Nature*
d Effects of Evangelical Preaching, by a Barrister, Part the
cond. By Vigil. 8vo. 1s. Williams and Smith.

o otherwise does *Vigil* shew himself to be awake, and on the
ch, than by being in a most violent passion with the *Barrister* ;
m he accuses in one place of cherishing opinions not very remote

from those of Tom Paine, and in another of ' displaying a predilectio for Popery.' Such frantic *verbiage* is beneath our notice.

POLITICS.

Art. 29. *A brief Statement of the present System of Tythes in Irelan* with a Plan for its Improvement. By James Mason, Esq. 8v 1s. 6d. Ridgway. 1808.

Before this writer developes his plan, he obviates an objectio which has been often made against all interference with the property the Clergy, by proving that the Legislature has often brought Tith under its controul, and subjected them to its direction, equally wi other property. Conceiving the present system of tithes to be i sulting and injurious, he is anxious to have this grievance remedie without diminishing the revenue of the tithe owner. He therefo proposes to value the tithes of each parish every seven years, and collect the amount by a poundage on the rental; that is to say, su posing that the land subject to tithes in a parish amounted to 13 acres, that six shillings per acre averaged the value of the tithe, a that the rental of the parish was 15,000l. per annum; then 6½d. the pound on this rental would be a complete compensation for tith would fall equally, would be collected easily and without partialit and the poor would have no reason to complain. Mr. Mason infor us that the people of Ireland are generally disposed to promote a teration in the present mode of taking tithe, which falls on the aral land, while pasturage is exonerated.

Art. 30. *A Vindication of the Convention concluded at Cintra,* 8vo. 1s. Wilson.

Sir Hew Dalrymple has here met with a friend, but such an o that we must think very ill of him indeed if we did not believe t he would much rather meet with two enemies. We do not kn whether Sir Hew talked good French, in his discussion wi General Kellerman, but certain it is that his present vindica cannot write good English.

Art. 31. *Advantages of the Convention of Cintra,* briefly stated a candid Review of that Transaction, and of the Circumstan under which it took place. By a Friend of the People. 8 1s. 6d. Richardson.

Another and a much better qualified counsel for Sir H. D. h pleads his cause: but general reasoning, and arguments of a de matory nature, are of little force in this case, which must be deci by a consideration of *facts* that have not been stated in this vocate's brief.—His remarks, however, on the injustice of clam and intemperance, in judging of the conduct of officers on distant vice, are sensible and correct; and he truly and appropriately remi us that ' Byng was shot by paper bullets before he died by lea ones.' Nobody now denies the hardship of that commander's fa and we trust that similar motives on the part of government never again produce a similar sacrifice.

Art. 32. *The Convention laid at the right Door*. 8vo. 2s. G. Hughes.

Laid at the right door? It may be so: but we much question whether the door will be opened to take it in.—Execrating the convention, and highly eulogizing Sir Arthur Wellesley, this writer argues that the treaty must in principle be attributed to ministers, since they suffered its annunciation to be accompanied by the usual *ebullitions* of joy, and have never accused the officers who signed it *of disobedience to their instructions*. Yet he seems at the same time to maintain that, and to be indignant because, the ministers did *not furnish the (military) Commanders with instructions*, ready cut and dried, to apply to the case of a convention, if any such case should arise. We scarcely understand this part of the animated author's *vituperation*; and he will be still less able to exonerate his favorite Sir Arthur, after the recent admission of the latter at the Court of Inquiry, that he signed the convention voluntarily, and with a general approval of it. The commanders attempt to justify their measures by the circumstances in which they were placed: the question is, first, whether they judged rightly under those circumstances; and then whether any persons, and who, are blameable on account of such circumstances having arisen. We shall be desirous of seeing *the door* fairly open to the investigation of this point.

Art. 33. *A Defence of the Convention concluded in Portugal*, 30th August 1808, &c. &c. By Edward Jones, Esq. 8vo. 2s. 6d. Stockdale, junior.

It is here attempted not only to defend but to panegyrize this famed Convention; every article of which is separately detailed, and '*observed upon*.' The arguments consist chiefly in an amplification of the reasons stated by the Commander in chief himself, in his Dispatch; and in enforcing the preference which ought to be given to the expulsion of the French from Portugal on any terms, in comparison of exposing that country and its metropolis to the horrors of protracted and obstinate warfare. – Some of the reasoning appears to be just, as far as it goes: but it does not touch some important points, such as the *capabilities* of the British army: in other parts it is evidently defective and erroneous; a degree of importance is assigned to the *strong holds* which the French possessed, that has been denied to be due to most of them, and the Protest of the Portuguese General Friere is boldly pronounced to be a forgery, though (as we understand) its authenticity is certain.—The pamphlet is written throughout in very poor and even incorrect language.

Art. 34. *A Letter to H. R. H. Duke of York*; or an Exposition of the Circumstances which led to the late Appointment of Sir Hew Dalrymple; and an inquiry into the Question whether he, His Royal Highness as Commander in Chief, or His Majesty's Ministers, be most responsible to the Country. By Thomas Hague. 8vo. 2s. Horseman.

We are tired with perusing pamphlets which pretend to be *Expositions*, *Refutations*, &c. without substantiating any facts. Mr. Hague, whoever he may be, endeavours to imitate the *cutting* style of Junius, but the razor of that writer is here transformed into a butcher's cleaver. Abundance of insult and of aspersion is cast on the D. of York, and numerous insinuations are thrown out, right and left: but what is proved? Nothing.

The appointment of Sir H. Dalrymple is attributed to a sort of compromise, arising out of the difficulties of Ministers, which were caused by the supposed wish of the Duke of York to take the command in Portugal, the resistance of Government to that desire, and the necessity of nominating an officer who might act 'as a piece of assuaging Diachylon, to cover the excoriated parts of all the claimants.'

POETRY & THE DRAMA.

Art. 35. *Portugal Laurels*; or the Convention: a Satirical Poem. 4to. 2s. 6d. Richardson.

"There was nothing (said the honest Hibernian) so pretty in the whole house as the smart knocker on the outside of the front door." Similar to this remark must be our report of the present poem, the most satirical part of which is couched in the title-page, where our PORTUGAL LAURELS are emblazoned in large capitals, and where the genius of the Satirist begins and ends. Alas! our *withered* Laurels have not even the good fortune of producing an *ever-green* poem. The poet may say with Juvenal, *Facit indignatio versum*: but he has not, like Juvenal, the power of giving that energy and fire to his indignation, which are essential to true satire.

Art 36. *An Heroic Epistle to Sir Hew, and a Word to Sir Arthur.* 4to 1s. 6d. Oddy and Co.

Whatever disputes may arise respecting the fighting and the diplomatic talents of the Knights who are here *epistolized*, no difference of opinion can prevail with regard to the writer's poetic powers; excepting, indeed, that his own estimate of them may vary from that of every other person who reads his production. The late commander in chief in Portugal is thus addressed:

'Stand forth, Sir Hew!—art thou no Dastard?—then
Thou art the veriest Dotard of old men.
Thy second childhood's come, and for this deed,
Rank Idiotcy's the best *plea* thou canst *plead*.'

Sir Arthur is not much more complaisantly treated; and altogether we may truly say that, if the demerits of the Knights in Portugal have been as great as this writer conceives them, his own poetry and his manners are totally unfit to bear the ordeal of any *Court of Inquiry*.

Art. 37. *Dona Ignez de Castro*, a Tragedy, from the Portuguese of Nicola Luiz; with Remarks on the History of that unfortunate Lady. By John Adamson. 12mo. pp. 140. 3s. 6d. Boards. Longman and Co. 1808.

The pathetic and interesting story of Inez de Castro has formed the subject of many tragedies, in the languages of Portugal, Spain, France, and England; and the particular interest, which is now attracted towards the two former countries, has probably induced Mr. Adamson to add one more to the stock of the British public, by furnishing them with the present translation. We must explicitly avow our opinion, however, that they derive no real augmentation from this gift; since the play itself seems to be remarkably deficient in every requisite of dramatic composition, and Mr. A.'s version of it is even below mediocrity. Its diction, though pretending to be poetic, neither pleases the fancy with its imagery, nor gratifies the ear by the harmony of its rhythm; indeed the language is frequently ungrammatical, and the syllables are often so unfortunately arranged that they cannot constitute verse.

The fable, in this drama, is so weakly and disjointedly put together, that it deserves not the name of a regular plot; and its gross violation of historic truth is not palliated by an increase of effect, or an acquisition of poetic probability. In defiance of all decorum, a Princess of Navarre is introduced into the Court of Lisbon as betrothed to Pedro, without his consent; and she is made, with indelicacy and ferocity altogether unfeminine, to seek the accomplishment of her union with him, by ruining if not absolutely murdering an innocent and admirable woman whom she knew to be his wife.—The death of Alphonso is represented as immediately following that of Inez; and both events are communicated to Pedro almost at the same moment, so as to present a double object to his grief, and thus, by distracting it, to diminish its effect.—In the persons of the drama we find nothing that recommends them to our regard. Alphonso, Pedro, and Inez, are divested of a large portion of their historic consequence and interest: the Princess of Navarre is completely disgusting; and the other persons of the drama are beings without character and beneath notice.

A preface to this little work, which may be considered as the best part of it, relates the melancholy story of the heroine with sufficient accuracy and minuteness. Here, also, Mr. Adamson enumerates nine tragedies which have been founded on it: in English, two; in French, one; in Portuguese, three; and in Spanish, three. He has, however, omitted one that belongs to our country, which was published anonymously in 1796, and was mentioned with much commendation in our 21st Vol. p. 131. We are rather surprized that it escaped his diligence, when searching for every production that was connected with his subject; and if he had been acquainted with it, he would probably have desisted from his present labour, since that drama is beyond all comparison superior to the present. It adheres more closely to historic truth; and in construction, character, sentiment, diction, and interest, it maintains a pre-eminence which is highly favourable to our literature. To prove this point of national honour, we would place in juxta-position some passages from the two compositions, if it were allowable for us thus to re-review a work which has before passed our ordeal, and from which we have already extracted several specimens. Requesting our readers, then, to turn back to that article, we shall furnish them with the means of comparison, by a few brief quotations from Mr. Adamson's volume, which will, however, be fully adequate to our purpose.

'DON PEDRO.

'Now Constable! that we're arriv'd within
The palace of Alvaro Gonsalves,
Reveal the secrets which oppress you so.
With sorrowing look you did intreat me,
While tears fast trickled down your aged cheeks,
To leave my sports upon the mountain's top,
And to this Quinta bear you company.
Complying with your wish, at your request
I left the chace and my diversions there.
Let my affection, the respect I feel
For your old age, spent in noble actions,
Which e'en will make posterity envious,
Excuse my impatience.—My earnest zeal
For the welfare of my country urges it:
Besides, it has ever been my nature,
To feel an int'rest in another's woes.
Consider it therefore as a duty,
Reveal to me the cause of this your grief,
Nor any longer leave me in suspense.'

An interview between Inez and the Infanta of Navarre furnishes these speeches:

'DONA IGNEZ.

'If you knew my birth,
You would not thus look on me with disdain,
Altho' I've kneel'd and humbly ask'd your aid.

'DONA BRANCA.

'That you are Dona Ignez de Castro,
Well I know. In me, behold a princess,
The Infanta of Navarre. If your face
Can boast of beauties I do not possess,
I can to pedigree appeal.

'DONA IGNEZ.

'Princess!
I see contempt and hate do guide your thoughts,
Unconscious of the blood from whence I spring.
I will not claim my rivalship in charms,
But own myself your equal as to birth.

'DONA BRANCA.

'How?

'DONA IGNEZ.

'Yes, 'tis true.—I will defend my rights.

'DONA BRANCA.

'O Ignez, stay thy flight, nor headstrong tempt
The sun's meridian height; lest, like that youth,

Whose daring mind soar'd up to heav'n and seiz'd
The fiery horses of the east, you fall
Reft of those blooming honors, which your heart
Had fondly fancied you e'en now possess'd.

' DONA IGNEZ.

' Princess! With all respect your birth demands,
Permit me to require you will not thus,
By false comparisons, my rank traduce.
I'm Dona Ignez de Castro. In Spain
E'en from my youth have I been fam'd for charms,
Of which till now I never made a boast;
From Pedro de Castro my birth I claim,
As did an only sister, who was queen
Of all the fair domains of proud Castile.
My brothers now enjoy the rank you bear;
And from a line of kings, whose mighty deeds
Illustrious shine, in right descent I come.
If you set forth your title of Navarre,
I stand here princess royal of Portugal,
The lawful consort of the prince. I now
Declare my marriage heretofore conceal'd.
To all the sarcasms that your hate may shower
On Ignez, as Don Pedro's wife I'll speak.'

Mr. Adamson occasionally violates even grammar, as in the line

' Which made me Pedro's wife, *he* my husband.'

In the next,

' All ties of consanguinity we *los'd*,'

we suppose that he meant to write *loos'd*, for *loosened*, but the supposition does not greatly benefit him.

LAW.

Art. 38. *Report of the Proceedings under a Writ of Enquiry of Damages*, in an Action in the Court of King's Bench, in which the Right Hon. Lord Boringdon was Plaintiff, and the Right Hon. Sir Arthur Paget, K.B. Defendant, executed before the Sheriff of Middlesex and a Special Jury, 19th July 1808. Taken in short Hand by Mr. Gurney. 8vo. 2s. Stockdale, jun.

Another melancholy case of seduction is here added to the many which the present corruption of morals has supplied. We cannot, however, but differ very essentially from the Counsel for the Defendant, whose talents were entirely directed to the *palliation* of the crime of his client, which it was not attempted to disprove; and it appears to us that some of Mr. Garrow's arguments assume a latitude and betray a sophistry, which we regret to see him employ, even bearing in mind their professed and temporary object. Mr. Garrow justly laments the state of fashionable manners, but he needed not to tell the Jury that he was not ' setting up for a preacher of morality,' while he was suggesting such pleas for the conduct of his client; and he offered an insult to that Jury, in saying to them that this conduct was such as ' any one of them would have held if placed in such unfortunate circumstances,'

stances,' which they effectually rebutted and wiped away by their verdict for the Plaintiff, with *ten thousand pounds* damages.

Art. 39. *Elements of Conveyancing*; to which are prefixed, an Essay on the Rise, Progress, and present State of that Science; and cursory Remarks on its Study and Practice. By Charles Barton, of the Inner Temple, Esq. 8vo. Six large Vols. Clarke and Son.

Mr. Barton states his design in this work to have been 'to collect, and reduce into a systematic form, all that is to be found in the Statutes, the Reports, and other legal Repertories, upon the various branches of the science of Conveyancing.' Though in pursuing this object, it is not to be denied that the writer has displayed more industry than judgment, it must on the other hand be admitted that he generally lays down correctly the doctrines of which he treats, and fairly quotes the authorities on which they rest: but the reader must not suppose that, in his citations, he does any thing more than abbreviate and transcribe; indeed, even the inaccuracies and obscurities of the original sources too frequently find their way into these pages; and Mr. Barton is therefore rather a compiler than an author, and his performance is rather a cento than a treatise. The ample matter, however, which his volumes contain, though it cannot boast the advantages of arrangement, will render them acceptable to the Student and the general Lawyer

As an appendix, Mr B. has subjoined cases which have been determined during the progress of the book through the press; and they are placed in alphabetical order, and in conformity to the divisions of the work.

A very copious and well constructed index adds greatly to the utility of this performance.

MISCELLANEOUS.

Art. 40. *The Spanish Post Guide*, as published at Madrid, by Order of Government. Translated from the Original, in order to be prefixed to the new Edition of Mr. Semple's Journey in Spain. Illustrated by a Map, on which the Post-Roads are distinctly pointed out. 8vo. 2s. 6d. C. and R. Baldwin.

This manual is published separately, in order to accommodate those who are desirous of ascertaining distances in Spain; and, as many persons must now be in this predicament, we lose no time in announcing so useful a work, the value of which is considerably enchanced by the distinct *Spanish Map* affixed. Not only to the traveller will the information here given be acceptable, but it will enable the reader of Gazettes to calculate the number of leagues which an army has marched, or may have to march, from one principal town to another. Lists are given of the Posts from Madrid to the several Provinces; of the rates of Post-chaises, or Solitaries; of stages; and, at the end, a Table of the distance in leagues from Madrid to the chief towns, cities, and places in Spain, by the route of the mounted posts, arranged alphabetically.

How many individuals, at the present moment, will think a half-crown well expended in the purchase of this Spanish Guide, who, six months ago, would have been equally desirous of a travelling director through Brobdignag or Lilliput!

Art. 41. *A short Account of the late Mr. Richard Porson, M. A.* Greek Professor, of Trinity College, Cambridge; with some few Particulars relative to his extraordinary Talents. By an Admirer of a Great Genius. 8vo. 2s. 6d. C. and R. Baldwin.

A slight but interesting view of the late profound Grecian, sketched with animation, and by the hand of a scholar; to whom, we think, we could assign a name, had he not apparently chosen to conceal it. —We speak thus allusively of the *typo*-graphical part of this pamphlet: as to its really *graphic* illustration,—the bust of the Professor, drawn from memory,—his friends may, by the exercise of much *faith and patience* of examination, discover faint traces of resemblance: but they will much more readily suppose it to be the faithful likeness of some unfortunate half-hanged sheep-stealer!

Was the motto in the title page intended for a *pun?*

——— Μηκέτι
Πάπταινε ΠΟΡΣΙΟΝ. Pind. Ol. 1. v. 283.

Art. 42. *The Stranger in England*; or Travels in Great Britain. Containing Remarks on the Politics, Laws, Manners, Customs, and distinguished Characters of that Country; and chiefly its Metropolis: with Criticisms on the Stage. The whole interspersed with a Variety of characteristic Anecdotes From the German of C. A. G. Gœde. 3 Vols. 12mo. 15s. Boards. Mathews and Leigh. 1807.

We have already reviewed a translation of Mr. Gœde's travels, executed by Mr. Horne, and bearing the title of "Memorials of Nature and of Art." (See our number for May last.) The original work, it seems, consists of 'five volumes, from which the present editor has extracted such parts as he conceived would be most interesting to an Englishman, who wishes to know the opinion of foreigners respecting his nation.' The principal difference between this selection and the former consists in the omission of a long and rather uninteresting, because to us unnecessary, description of our religious sects; and in the insertion of a very slight and superficial account of Mr. Gœde's journey to Bath and Bristol, Warwick and Birmingham, and thence across North Wales to Holyhead, which occupies nearly the whole of a third volume; the second having concluded with those criticisms on our theatres, which terminate the publication of Mr. Horne. The remarks made on the villas of noblemen and other subjects of observation on this journey, are not injudicious, but they are much the same as would occur to any Englishman, if they were not suggested to him by the local descriptions and *guides*, which are now so numerous. We cannot but reprobate a book-making manœuvre, employed towards the formation of this third volume; which, consisting of only 128 pages of letter press, is swelled to a decent size by xv of tables of contents, which had been prefixed to every chapter separately, and 44 of index.

The language of these volumes is open to much censure. *Unimpressing* is barely English; and *debutter* is an extremely aukward representative of the French phrase for a young actress making her first appearance, *débutante*. Proper names too are mis-spelt, as in the instance of *Corrigeo*; and *Issland* is written instead of Iffland, the hero of the German theatre.

Art. 43. *An Appeal to the Public, and a farewell Address to the Army,* by Brevet Major Hogan, late a Captain in the 32d Regiment of Infantry, in which he resigned his Commission, in consequence of the Treatment he experienced from the Duke of York, and the System that prevails in the Army respecting Promotions, &c. 8vo. 2s. 6d. Gorman.

Major Hogan states that he made frequent applications to the Duke of York for promotion, accompanied by the most satisfactory testimonials of service and character; and that he constantly received a *routine* answer that his name "was noted for promotion, and would be duly considered as favourable opportunities offered." Finding, however, that these opportunities did not occur in *his* case, though junior officers were more successful, he obtained a personal audience of his Royal Highness; in which he distinctly stated that other means than the regular course had been recommended to him for attaining his object, which might be fulfilled by a certain application of 600l., but that he disdained to owe a commission to "*low intrigue or petticoat influence.*" Subsequently to this interview, Major Hogan was apprized by his friends that he had undoudbtedly given unpardonable offence by this language, and must never expect to rise in his profession. He consequently sent in his resignation, and was allowed so sell such of his commissions as he had purchased; but, as it did not appear on the War office books that he had bought his Captain-Lieutenacy, 400l. were deducted for that commission from the gross amount.—Feeling very angry at this whole affair, he determined to publish a statement of it; and on the first day of the appearance of his advertisement, he says that *a Lady in a Barouche* left at his residence an anonymous letter, with an inclosure of four bank notes of 100l. each, stating that this sum was sent to him in liquidation of the deficit of which he complained, and promising him future protection and patronage if he withdrew his advertisement, and refrained from disclosing "*secrets which would hurt him with all the Royal Family.*" He, however, pursued his intention of publishing, and offers to return the notes to the person who will send for them and will point out their numbers.

Nothing strikes us as extraordinary in this narrative, except in the alleged facts respecting the six hundred and the four hundred pounds. With regard to the former, the writer says that he is ready to substantiate his allegation by the most irrefragable evidence; and as to the latter, he subjoins the attestation of four witnesses who were present when he received and opened the letter. It has been publicly stated, however, that, instead of remaining on the spot to bring forwards the evidence which he says he possesses, he has departed for America; and it having been suggested that the *letter* was a contrivance of his own, he has been required to publish the numbers, &c. of the Bank notes, which would afford a clue to the parties through whose hands they had passed. This, however, has not been done, and the pamphlet rests on its own evidence alone. Had it not excited considerable attention, we should not, under these suspicious circumstances, have entered into this summary of its contents.

Art. 44. *A Short English Answer to a Long Irish Story*; or a Key to the Mystery of the Barouche and Bank Notes, *proving* Brevet-Major Hogan's Accusations against H.R.H. the Duke of York to be barefaced Calumnies. 8vo. 2s. Chapple.

We see nothing *proved* in this pamphlet: the sum and substance of which are an insinuation that Mr. Peter Finnerty was the author of Major Hogan's appeal, and that the affair of the Bank Notes was a contrivance of those two friends: with the suggestion to which we have above referred, that it is incumbent on the *ci-devant* Major to publish their numbers, &c.

Art. 45. *A full and impartial Examination of Major Hogan's Appeal*, &c. containing a complete *Refutation* of its Misrepresentations and Calumnies. By one of the British Public. 8vo. 2s. Faulder, &c.

Intimations similar to those of the preceding *answerer* are here thrown out, but we perceive no *refutation*,—no disproving of alleged facts.

Art. 46. *A Letter to Brevet-Major Hogan*, on his extraordinary *Appeal*, &c. with a Clue to discover the real Donor of the Bank Notes. By a Young Soldier. 8vo. 1s. Stockdale, jun.

Slight general disputation, and a repetition of the former suggestions concerning the Bank notes.

Art. 47. *The Democratic Quartetto*: or Physic for the Fiends, &c. &c. 8vo. 2s. 6d. Chapple.

Mr. Hogan is here associated with three other perons, whose names are well known in the annals of political warfare, and all four receive what the author no doubt considers as a *trimming*. Against the *Appeal* we have objections analogous to those of other answers, with the addition of insinuations against the Major's character and connections; and opportunities are taken to introduce other political matter, foreign to Mr. Hogan's affair. We still obtain nothing that we can enter in our notes as *evidence* for the jury of the public, against the Plaintiff's statement.

SINGLE SERMON.

Art. 48. Preached at the Anniversary of the Royal Humane Society, in St. Ann's Church, Westminster, April 12, 1807; and July 26, 1807, at the Church of All Saints, West Ham, by the Rev. Richard Yates, B.D. F.S.A., Chaplain to His Majesty's Royal Hospital, Chelsea, &c. 8vo. 1s. Rivington, &c.

We must regard this publication as adding to the number of valuable discourses which have appeared, in behalf of that compassionate and beneficial institution which it is intended immediately to recommend. It particularly relates the exertions which were successfully employed for the recovery of a poor man, drowned and apparently quite dead, by the Emperor of Russia, who is reported with much sensibility to have exclaimed on the occasion—"Good God! this is the brightest day of my life!" He is said, in the note, to have honoured the Society by an acceptance of their Gold medal.

CORRESPONDENCE.

'*To the* MONTHLY REVIEWERS.

'GENTLEMEN,

'THERE are some remarks in your review of Mr. Hodgkin's *Calligraphia Græca* (No. for July last, p. 312.) which I trust you will, upon reconsideration, be disposed either to recall or to modify. You say that I have *invented* a new mode of forming the Greek characters: but I never claimed, or thought of claiming, any such honor: in the mode which I *adopted*, I only endeavoured to copy the best models that I could find. According to your quotation, I have had the vanity to suppose, that the letters thus *invented*, were *more truly Greek* than any others; as if a copy could be more authentic than the original. But in the passage preceding the words which you quote, I had been speaking of an easy character, proper for a running hand, which Mr. Hodgkin has since used in many parts of his work; and I then only said that the next alphabet was more elegant, and had more the true character of Greek *than this*. My object was to select such forms as harmonize best with each other, and were capable of being written with the greatest ease, and with the greatest uniformity; and I have deviated very little from some of the alphabets employed by Bodoni. Mr. Ashby has imitated a fair hand, written with a good pen; and in doing this, it was his duty to make the ascending strokes fine: but it does not therefore follow that any of us wish to recommend a letter founder to copy these forms without any deviation; and if we did, the thing would be impossible. Mr. Hodgkin's *Calligraphia* is solely intended for the assistance of those who wish to write Greek with elegance and with facility, and not to introduce any alteration in the forms of the printed Greek characters. Nor had the public a right to expect that the Pœcilographia would exhibit a complete system of Greek Palæography: but the plate of specimens of different alphabets appears to me to be perfectly adequate to the purpose for which it was intended; and I am still of opinion that the copious list of connections and contractions, which the work contains, may afford a student great assistance in the perusal of antient manuscripts. I am, Gentlemen,

Your very obedient servant,

'Worthing, 20th Oct. 1808. THOMAS YOUNG.'

The words to which this gentleman refers are the following, which the reader is requested to compare with the Review: "*Majusculæ vix alio modo quam Romanæ scribuntur; quare has quidem prætereo; neque de tertii ordinis literis dicere opus est, ad eas enim proxime accedunt quæ hodie cursivæ seu Italicæ dicuntur, atque ad eas quibus quotidie in scribendo utimur, celeritati vulgaris usus accommodatæ; secunda autem series, quæ elegantioris formæ, magisque, ut ita dicam, Græcæ specimen exhibet, alio omnino modo quam quo vulgo scribitur elaboranda est.*"

After some directions, relating to innovations in the mechanical process of writing these characters, Dr. Y. proceeds; "*Secundum*

eadem

adem principia, quorum fundamenta debeo utili libello Alexandri Serle le arte scribendi, omnes literarum nexus, accentus, notæque numerales onfici possunt."

The *Poecilographia* is a very full list, probably the fullest yet ublished, of Greek contractions and connections; and it is executed ith consummate elegance, and with much fidelity. Such being nquestionably its merits, we did not intend to deny that it might *fford a student great assistance in the perusal of antient MSS.* It was nly said, and it must now be repeated, that any work in which contractions and connections, of all sorts, and of all ages, are huddled, ithout analysis, and without classification, into one alphabet,—owever creditable it may be to the artists engaged in it,—can claim o merit as a literary production; and so far from *exhibiting any ystem, however incomplete, of Palæography*, it cannot teach, correctly nd satisfactorily, the very rudiments of that science.

On the other points, which are less important, we have still the isfortune to differ in opinion from our correspondent; whom, owever, we have deemed it right to allow to speak for himself.

'*To the* MONTHLY REVIEWERS.

'GENTLEMEN, 'City Road, Nov. 2, 1808.

FOR the impartial and yet favourable notice you have taken of my Portraiture of Methodism in your last Number, I desire to xpress my thankfulness. But I should feel an additional obligation if, hrough the medium of your widely circulated publication, I might be ermitted to correct an error into which you, Gentlemen, and some thers, have been led, relative to my present situation among the Methodists.

'I was a Methodist preacher upwards of nine years. I am no longer either a Methodist preacher or a member of their society. I voluntarily resigned my *Ticket* a few years ago, in consequence of a change in my religious sentiments; and though often solicited to re-join the Society, I have very seldom been within the walls of a Methodist meeting since I left the connection.

'I ought certainly, before this, to have made an explicit declaration of my removal from the Society of Methodists; but as my letters were addressed to a Lady, who knew at the time that I was no Methodist, and not dreaming, when I published the Letters, that any ne of my readers would mistake me for a Methodist, I did not think necessary to mention the fact of my change of sentiment in the Portraiture.

'I am, Gentlemen,
'Your most obedient and obliged humble Servant,
'J. NIGHTINGALE.'

We have received a letter signed J. G., dated Wilts, September 10, 1808, which we ought to have noticed before. This Correspondent refers to a remark which we made in our number for August ast, p. 388. on Dr. Beddoes's proposal to apply leeches very freely to the stomach, in particular cases of fever; and he asks whether we have 'really any ground in practice' for the opinion which we gave in opposition to his proposal. We answer by stating that we spoke with that confidence which arises from a thorough acquaintance, for some years, with the practice at one of the largest fever establishments in the kingdom where we never saw leeches applied to the stomach of typhus patients "by relays of dozens;" nor do we believe that we ever shall, because we think that a strong *analogous experience* is against such practice. As far as we understand the state of the disease to which Dr. Beddoes refers, we should in such cases probably lay blisters to the stomach; an application which is often beneficial.

'A Constant Reader' attaches, we think, too much importance to the error which he has detected but we willingly rectify it. In transcribing from Mr. Fox's work, in our Review for September, p. 77 we made the historian speak of "the church party, *who*," &c and in re-perusing our MS., this relative was marked in *Italics* as, inaccurate, without suspecting that it was a slip of our pen: but such is the fact; and *which* is the word properly inserted in the volume itself.

A note from Mr Pratt informs us that, in a *third* edition of "The Contrast," (see our former number, p. 210,) he has availed himself of our strictures, and has otherwise improved this popular poem. The line, to the false quantity of which we objected, is thus amended:

'When *Cepio's* impious arms in vain assailed;'

and the harsh sounding proper names are excluded from the passage which we extracted: but the line

'*Austria* renew'd her spirit still unbroke'

remains unamended, though it has a foot too much, unless *Austria* be pronounced *Austra*; and though *unbroke* is *ungrammatical*.

Since the publication of our last Appendix, we have received a communication from the author of the *Eloge de Corneille*, stating that, in consequence of a remark made by us in our account of that production, it might be interesting to compare this *Eloge* with the Essay on the same subject to which the prize was adjuged by the National Institute; and therefore the writer had transcribed for our perusal certain passages from the successful discourse, which, he informs us, have been printed at London as favourable specimens of the work in question. We have read and contrasted the paragraphs so submitted to us; and although we observe many happy thoughts, some of which are very eloquently expressed, in the successful Essay, we are inclined to give a decided preference, on the whole of the passages compared, to the composition which we noticed in our last Appendix.

Leominstriensis is just received.

☞ Rev for October, p 216. l. 12. from bott. for 'his' read *Bonaparte's*.

THE
MONTHLY REVIEW,
For DECEMBER, 1808.

ART. I. *Historiæ Anglicanæ, circa tempus Conquestus Angliæ à Gulielmo Notho, Normannorum Duce, Selecta Monumenta, &c. &c. Cum notis plurimis, Anglico sermone, ad illustrandum textum, conscriptis, à* Francisco Maseres, *Anglo, Curiæ Scaccarii Regis Magnæ Britanniæ in Angliâ Barone Quinto.* 4to. pp. 442. 1l. 8s. Boards. White. 1807.

IN the year 1619, André Duchesne, the celebrated French Antiquary, published a very large collection of antient Tracts, under the title "*Historiæ Normannorum Scriptores antiqui; Res ab illis per Galliam, Angliam, Apuliam, Capuæ Principatum, Siciliam, et Orientem, gestas explicantes, ab anno Christi* 838 *ad ann:* 1220." The principal pieces contained in that magnificent work are, 1. A History of the Normans, from the year 838 to their final settlement in Neustria, by an uncertain author. 2. Two Books, *de Obsidione Lutetiæ Parisiorum*, by the Abbot of Fleury. 3. The Lives of three Norman Dukes, Hasting, Rollo, and Richard I. *à Dudone Veromandensi Decano.* 4. *Eulogium Emmæ Anglorum Reginæ, &c.* 5. *Gesta Gulielmi Ducis, à Gulielmo Pictaviensi.* 6. *Gulielmi Gemmeticensis Historia de Normannorum Ducum gestis,* (extending from the death of Richard I. Duke of Normandy, to the death of Henry I. King of England.) 7. *Orderici Vitalis Uticensis Monachi Historia Ecclesiastica.* 8. *Gesta Stephani Anglorum Regis, ab incerto Autore,*—and a few others of less importance.

This collection of Duchesne formed a most unwieldy though splendid publication; and no second edition having ever appeared, it is now become extremely scarce and expensive. The latter consideration has influenced Baron Maseres to reprint such of the tracts contained in it as, from their immediate relation to the Conquest, are particularly important to an English Historian; and even if he had gone no farther, he would have conferred an essential obligation on the cause of literature: but he has greatly extended the importance of his service by the pains which he has taken to illustrate his originals, a task for which his intimate acquaintance with the antient jurisprudence of his country has eminently qualified him. His notes, which form a very considerable portion of the present work, are all written in English; and we think that here he judged rightly, since the age is now past in which no man could obtain credit for his learning unless he conveyed the result of his labours in what is called a learned language. We cannot help wishing, indeed, that, instead of reprinting in Latin, he had translated the originals themselves into English. Duchesne's collection may be found in most great libraries, and is still perfectly accessible to all the curious in antiquities: but the success of Mr. Johnes's very meritorious labours sufficiently evinces the inclination of the public to gratify their curiosity respecting past events, by resorting to the fountain-heads of instruction; and, while so laudable a desire exists, we can see no reason why the monkish chronicles of our own nation should not be rendered equally open to the mere English reader, with Joinville, Froissart, and Monstrelet.

The tracts which the learned Baron has chosen to reprint in the present collection are, 1. The Encomium on Queen Emma. 2. The *Gesta Gulielmi Ducis*. 3. Selections from the third and fourth books of the work of Ordericus Vitalis. 4. A short chronicle from the monastery of St. Stephen at Caen, comprising only 12 pages, and serving to illustrate some obscure points of chronology. 5. Various Catalogues of Normans settled in England before the Conquest, of those who came over with the Conqueror, and of those of the original invaders who were still alive at the making of Doomsday book. 6. A set of genealogical tables of descents from the antient Dukes of Normandy, and of other royal and noble houses connected by blood or marriage with William the Conqueror.

On the first three of these pieces, we shall now proceed to bestow more particular consideration.

The author of the "*Encomium Emmæ*" is unknown: but he states that he was a monk of St. Omers in Flanders, (if we rightly understand the passage referring to himself in p. 24. of the present work,) and that he was contemporary with King Canute. From other passages in his tract, it appears that he composed it during the Life of the Queen in whose honour it was written. She was daughter to Richard I. Duke of Normandy by the celebrated Gunnoris, who from his concubine became his wife; and she was twice married: —first to King Ethelred II. (by whom she had two sons, Alfred, and Edward the Confessor:) secondly to Canute or

Cnute

ıte the great, monarch both of England and Denmark, by
ım she had one son, Hardeknute, whom his father caused
e acknowleged as his successor in both kingdoms shortly
r his birth. The "*Encomium*" is in fact little more than
arration, for the most part in pompous and inflated lan-
ge, of the invasion of England by Sweyn and Thurkill; the
h of Sweyn and the second invasion by Canute his son; the
le of Ashdown; partition of the kingdom between Canute
Edmund Ironsides; succession of Canute to the undivided
ıarchy on the death of Edmund; the pilgrimage to Rome,
death, of Canute; the usurpation of Harold, to the
udice of his half-brother Hardeknute; the unfortunate
ney and murder of prince Alfred, through the treachery
arl Godwin; the residence of Queen Emma in Flanders;
return to England with her son Hardeknute, and the ac-
ion of the latter to the throne on the death of Harold.

t is most unfortunate that our only *contemporaneous* guide
ugh this eventful portion of our annals should be this
itical tract; which is not, either in title or in effect, a
ory, but a high-flown panegyric, written for the obvious
pose of paying court to the Queen, and, in all proba-
y, during the reign of her son. Undoubtedly it is a very
ous relique and well worth preserving: but we are not
ing to attach to it so high a value as the learned editor
ns to think it deserves. The account of Sweyn's invasion
ery confused and unsatisfactory. Such particulars, however,
he author has chosen to communicate of the invasion by
ıute, we may perhaps, for want of other information, be
wed to consider as authentic; and the great battle of
ıdown is related with some degree of circumstantiality, to
ch we are unwilling to refuse our belief. The same may
bably be said of the tragical death of prince Alfred: but
erever either Canute or Emma, or her son Hardeknute, is
sonally mentioned, very little faith appears to be due to
panegyrist. The latter is, for instance, asserted to be the
ror of every virtue; which is so gross a contradiction to
other historians, that we should feel very little satisfied
to what we ought to believe, did we not conceive that the
lent and extreme partiality of the encomiast sufficiently
horized us in preferring the testimony even of later, but
re unprejudiced, writers.

Considering it, however, not as a history but as an oration,
think that it gives on the whole a favourable impression
the learning of its writer, considering that the tenth and
venth centuries (in which he lived) were the very darkest
the middle ages. We even question whether the public

orators at our universities may not adopt some of his phrases, much to their own advantage. When an "ingenuous youth" is dismissed in the full blaze of academical honour, where will they find a rhetorical flourish more suitable to his golden tuft than the following :—"*quippe qui omnes sui temporis viros omnium virtutum præstantiâ anteivit. Omnes igitur ejus virtutes enumerare nequeo.*" Since the days of Queen Emma, not one sprig of quality has existed, whom this cap would not have fitted as well as it suited her hopeful son.

Following the example of Sir Edward Coke, who remarks on a passage in Littleton—"*Nota.* This is the sixth time that our authour hath quoted verse,"—the learned Baron on a similar occasion triumphantly exclaims, 'we may perceive by this quotation that our author had read Virgil.' Other passages prove indisputably that this poet (the favourite, and almost the only, classic of the dark ages) was very familiar to the writer of the encomium :—"*Animus igitur ejus diversus huc illucque rapitur.*"—"*Sed ubi iis copia data est mutuo loquendi,*" &c. &c. The Baron has also remarked a passage in which the author has obviously imitated Lucan : viz. that which relates the return of Queen Emma from her banishment in Flanders:

> '*Dum reginæ filiique ejus reditus apparatur, omne litus planctu gemitûque confunditur, omnes dextræ cælo attollebantur insensæ. Flebant igitur à se discedere illam, quam toto exilii tempore ut civem vidêre suam. Nulli divitum gravis hospita, nulli pauperum in quolibet onerosa. Omnes igitur natale solum mutare putares, cunctas secum exteras petere velle diceres regiones. Sic toto plangebatur litore, sic ob omni plorabatur populo astante.*'

This seems to be an imitation of the departure of Cornelia from Mitylene. Phars: viii. 158.

Let us now examine the second piece in the collection, which is of much greater historical importance : viz. the life of the Conqueror, (*Gesta Guilielmi Ducis Normannorum et Ducis Anglorum,*) written by William of Poictiers, (*Guilelmus Pictaviensis,*) a Norman monk, who appears to have followed him into England. This history is certainly, in a great degree, liable to the same objection as the preceding, on the score of undue partiality ; which the author is so little anxious to conceal, that he sets out with the avowed purpose of reconciling all the actions of his hero to the principles of justice and piety, with which he pre-supposes him to have been eminently gifted. Still, it is not a mere piece of oratory like the former, but a narrative of facts, told with a great degree of minuteness, and with much appearance of truth ; and we are not bound to admit the arguments or deductions of the writer. The beginning of the history is lost : but, as the agment commences abruptly with the death of Canute, which ppened while William was yet a child, we cannot suppose at any very important matter was contained in the part hich is deficient. We have much more reason to regret the ss of the conclusion; the present fragment ending with the st voyage of William to Normandy after the conquest, hereas we learn from *Ordericus Vitalis* that the author conued his history down to the year 1070, three years later an that period. This last-mentioned writer (Ordericus,) was ntemporary with Henry the First, the Conqueror's son, and rried his history down to the death of that monarch. e appears to be the best and most deserving of credit among l the Norman annalists; and he has, in general, very closely hered to the detail of facts as represented by William of itiers, so far as their narratives ran parallel to each other. nder the year 1070, he notices the conclusion of the *Gesta*," and speaks of the work itself and of its author in e following terms:

> " Thus far has William of Poitiers brought down his history, in ich he has subtilely and eloquently unfolded the actions of William, imitation of the style of Crispus Sallustius. This writer was by th a Norman, of the village of Pratelles, (*de vico Pratellensi*) and had a sister who there presided over the nuns in the convent of . Leger (*Sti. Leodegarii*). He obtained the name of Pictavinus, r Pictaviensis as it is commonly written) from having been ntifully imbued from the fountain of philosophy at Poitiers. n his return to his own country, he shewed himself more learned an any of his neighbours and associates; and he assisted Hugh and islebert, Bishops of Lisieux, in the office of the archdeaconry, d in ecclesiastical matters. Before he entered into the clerical der, he had proved himself a valiant man in arms, and made war der the banners of an earthly prince, wherefore he is the more le to relate contests which he witnessed, in proportion as the nflicts were more dreadful in which he bore a part. In his old age addicted himself to silence and prayer," (*taciturnitati et orationi*, an d expression!) " and became more noted for dictating and versiing than for preaching sermons—(*plus in dictando et versificando am sermocinando valuit*). He frequently composed shrewd and gant verses (*subtiles et concinnos*) fit for recitation, and comnded them without any jealousy to the care of younger men, to amended by them." [See the original in p. 170 of this volume].

As to that part of this valuable history which is now ficient, Baron Maseres seems to entertain hopes that it may t be recovered by a diligent investigation of the antient ards of MSS. deposited in the monasteries of Normandy. is impossible for us, however, to guess how far this task, at l times difficult and doubtful, may have been rendered hopeless by the devastating fury of the early years of the French Revolution. Whenever peace shall be restored to Europe, we hope and trust that, in proportion to the decay of learning effected on the continent by so long and depressing a state of war and rapine, will be the efforts made for its recovery and expansion. At present, our own country seems to cherish a very general spirit of investigation into the lost or forgotten annals of the middle ages; and certainly no state in Europe did possess, or probably still possesses, the sources of information, many of them hitherto unexplored, to so great an extent as France. The jealousies of some monastic orders, and the ignorance of others, formerly shut up many of those springs from the inquiries of antiquarian curiosity; and if the changes in men and manners produced by the Revolution have contributed to remove any of those barbarous impediments to knowlege, we shall consider the advantage as cheaply purchased, even with the loss of half the treasure of which the other half is laid open to our researches.

The first part of this history contains the transactions of William's youth, and the wars in which he was engaged previously to his invasion of England. His person and character, on first taking arms to crush the rebellion of Guy of Burgundy, (a kinsman, who held the strong castles of Brion and Vernon as fiefs of the duchy,) are thus described by the historian. This event occurred in the year 1046, when he was about 19 years of age.

> "Our Duke, now advanced to manhood, rather in the knowlege of honest things and in personal strength than in years, put on arms, the news of which inspired all France* with terror. Gaul did not possess such another knight and man at arms. It was a sight at once glorious and fearful to behold him guiding the reins, graceful with the sword, blazing with his shield, and threatening with his helmet and lance. For greatly as he excelled in beauty, whether clad in the robes of peace or in those of dignity, yet more particularly did that habit become him which is worn against an enemy. It was then that the manly soul which he possessed, and his high courage, shone forth with exceeding brightness. It was then also that he assumed the office of patronizing the church of God with a holy zeal, that he engaged to defend the cause of the weak, to impose laws that should not oppress, and to decree judgments that should never deviate from equity and moderation. He first began to prohibit murders, burnings, and robberies: for, as we have before

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* By the term "France," in these early historians, is always to be understood only the "Isle of France," and a few of the neighbouring provinces immediately to the West and South of Paris. [Rev.]

noticed, too much licentiousness had every where prevailed as to unlawful things. Next he removed from his friendship all those whom he discerned to be ignorant or wicked; he admitted to his counsels only the most wise and worthy; he valiantly opposed all his external enemies; and he powerfully enforced all rights and duties owing to him from his own subjects." [see original, p 39. 40.]

In various other passages, this writer finds opportunities of profusely extolling the piety, justice, valour, generosity, and even the clemency, of his hero; some of which qualities, those who have formed their judgments only on the later historians of our own country will wonder at hearing attributed to him, even by the most resolute panegyrist. Perhaps, however, no character in history has been less considered with reference to the general features of the age, than that of William the Conqueror. Of all the enterprises of his life, the only two which appear to have raised a question respecting their *justice*, among his contemporaries, are his appropriation of the county of Maine and his invasion of England. With regard to the first, the reader will find a very clear and explicit detail of the facts which led to it, in the note to page 67 by the present learned editor; and we think that his conclusion will be that, if not strictly *equitable*, this was at least the most "colourable" of all the *iniquitous* transactions of the age. It is by the second, only, that William is known to the generality of Englishmen; and our love of liberty, and veneration for that constitution which we principally owe to the wisdom of our Saxon ancestors, have united to make us view the prosperous invader of the eleventh century, with the same detestation that animates us against the threats of Bonaparte and his attempts at universal dominion. Morally speaking, no character is more deserving of general execration than that of a national conqueror: but, in estimating the virtues and vices of an individual, nothing is more contrary to common sense and common honesty, than to transfer the prejudices and feelings of the present age to our reasonings on the events of former times. All our historians, who have exclaimed the most loudly against the perfidy and violence of William's aggression, pre-suppose a clear and uncontrovertible right of election in the people of England, which, however we are very far from finding ourselves prepared to admit. Lord Lyttleton seems to consider this point as established; and the present editor, though laboriously full and particular in all his statements, and in general remarkably just and precise in his deductions, has acceded to this opinion,—as we conceive, without sufficient examination.

That in some particular instances the people had assumed to themselves this elective privilege, or at least the privilege of confirming the appointments of their sovereign, we do not deny: but it never has been proved, to our satisfaction, that any such privilege was an established or fundamental principle of the constitution, was recognized by the prince, or understood by any foreign power. On the contrary, we are inclined to believe that the Saxon laws were silent, or at best extremely unsettled and wavering, on the important subject of succession; that, although hereditary descent was not established by any fixed or permanent rules, the right of popular election was a much more uncertain and unprotected title; that the crown, which it is our pride in this enlightened age to consider only as a symbol of *office*, was in those days regarded as a vague and undefined species of *property*; and that a right of disposal or bequest in the proprietor was at least as worthy of reliance, as the supposed indefeasible right of controul or of election in the people. At least it is certain that this *supposed indefeasible right* was so far from being trusted even by Harold, that he chose rather to resort to a title grounded on the death-bed *donation* of his predecessor, although that donation was made in the face of a prior contract asserted by his rival and not denied by himself. Is it not extraordinary, if the right of election was established in the people, that Harold should not have exclaimed, with all the ardour of a patriotic prince, against the infamy and absurdity of an attempt grounded on the mere shadow of a title unauthorized by every principle of law and justice? Is it not incredible, in that case, that he should have resorted, instead, to a pretence at all events resting only on the same foundation with that of his rival, and, under the particular circumstances, inferior to it in validity? For, if we suppose that the prince had the power of disposal of his crown, how can it be said with any justice that Edward the Confessor was not bound by his solemn promise to dispose of it in favour of the Norman; especially since, in the whole course of his life, William had never committed any act to forfeit the favour of the King of England, or the right which he had acquired in consequence of that favour, to the inheritance of the crown at his demise? The *very remarkable* words of *Harold's ambassador* are, we conceive, sufficient evidence of the justness of these observations:

"*Hæc tibi mandat Rex Heraldus*, &c. You have invaded his kingdom, with what confidence, with what temerity, he knows not. He remembers, indeed, that King Edward did at one time appoint you to o be heir of this realm, and that he himself confirmed to you the ecurity of this succession when in Normandy. But he also knows hat this kingdom is his own *by right, being granted to him by the gift f the said king made in his last moments;* and from the time when he blessed Augustine came into these regions, it has been the com-on custom of the country that the donation should be held as inding which a man makes at his last end. Wherefore he demands f you that you depart from this land, as in justice bound, with all our followers: or else he will consider as dissolved the friendship nd all bonds confirmed to thee in Normandy, leaving it in your ower to break or maintain them." [See original. p. 112, 113.]

About the period of the Revolution, many men seem to ave deemed it necessary to establish the doctrine of an an-ient right of election inherent in the constitution, in order to ustify the measures then adopted for the deliverance of the ation: but, with the more enlarged views of government hich have since prevailed, we do not conceive that our resent liberties are at all dependant on the question of what as agreeable to the spirit of the Saxon constitution. We ave, therefore, no scruple in declaring our belief that, accord-ng to the principles which then obtained, the title pretended y William to the Crown of England was, if founded on ruth, *certainly* better than that of Harold, and *probably* than hat of Edgar Atheling, or any other person whatever;—and, otwithstanding this opinion as to the justice of his cause, we re still able to *lament* the overthrow of his rival and the force ut on the inclinations of the people, however unsupported we suppose them to have been by any legal and established right. The tyranny and oppression manifested in many acts f William's subsequent government, we should be very sorry o be supposed capable of attempting to justify; yet strict impartiality should lead us to consider that, if his title to the rown was such as he asserted it to be, the opposition which he experienced was, in fact, a rebellion; and his contemporaries would probably have regarded the severity of his government over the vanquished, as too common and natural a line f conduct to have been deserving of abhorrence, or even of reprobation.

One passage in the ambassador's speech above-quoted is remarkable as referring to a very strange occurrence, noticed by all the historians of the time; viz. the voyage of Harold, (in the year preceding the conquest,) to Normandy, and the oath which he there took to maintain the succession of Duke William to the crown. A great variety of opinion has prevailed on the motives and consequences of that voyage, concerning which Baron Maseres has industriously collected all the existing testimonies of antient and arguments of modern writers, and has compared them with a judgment and candour which intitle him to great credit. We much wish that we could extract the whole of his long note on this subject; which, we think, would better exemplify his abilities and method as an historical commentator, than any number of shorter or less considerable selections: but it would occupy at least seven of our pages of close print, and therefore we must reluctantly abstain.

In another long and very learned note of the editor, p. 292 of the present volume, he supposes three essential requisites to the formation of a complete title to any feudal estate at the age of the Conquest; or, as he himself expresses it, 'three wills concerned in the determination of the succession; first the will of the last holder of the fief, who seems to have directed the succession by his last appointment or nomination, either by word of mouth or by writing, on his death-bed; 2dly, the will of the people, or holders of fiefs contained in, and making part of, the vacant fief; and 3dly, the will of the next upper lord of the fief.' In the case of a sovereign dominion, such as that of England, it is obvious that only the first two of these requisites could exist. The law of inheritance he expresses to have been no more than 'an inducement, or ground of preference, by which those persons, upon whose will and pleasure the succession to the vacant fief depended, were actuated in determining, or directing the succession to it.'—This hypothesis is, undoubtedly, ingenious: but we cannot add that it is, in our opinion, sufficiently authenticated by the instances brought forwards in support of it. On the contrary, it appears to us extremely improbable that a rule so complicated and artificial should have been adopted in systems of jurisprudence so rude and unsettled as those of the eleventh century. We have no doubt that recourse was had to all the different grounds here suggested, in different instances, to determine a succession; and in the nature of things it is evident that, where all parties having any possible interest in the succession were agreed in the choice of the successor, *that* title was the best, or securest, which could possibly be obtained: but to the probability of the existence of any formal legal principle of the nature here mentioned, we have very great objections; and the more because we cannot discover any trace of such a principle being recognized by the historians of any of the disputed successions of this period.

Whatever degree of validity is to be annexed to the disposal of the crown by Edward the Confessor to the Duke of Nor-

mand

mandy, the question still remains whether that disposal was a genuine deed, or a mere pretence set up by the invader, and founded on little or no authority. The latter seems to be the opinion of Mr. Baron Maseres, in common with most of our former historians: but we are far from being convinced that this opinion is well supported. We think that the editor has satisfactorily proved (in a note p. 113.) that the pretended donation was not made, as is asserted by William himself in his manifesto, so early as in the life-time of the Earls Godwin, Leofric, and Siward, and consequently not with the consent of those noblemen: but we conceive that the fact of the donation itself rests on different grounds, and has never been successfully controverted.

After all, the best argument against the validity of William's title is, perhaps, to be found in the censures which were passed on his invasion of England by his own contemporaries; censures which William of Poitiers, his panegyrist, deems it necessary to oppose so zealously, and in which Ordericus Vitalis, who is generally considered as the most impartial of the Norman writers, seems ready to acquiesce. Yet, with regard to the opinion expressed by the last-mentioned historian, it is still necessary to remember that he wrote under the reign of Henry the First; a prince who united in his own person both the Roman and the Saxon titles, and was wisely solicitous to take all possible advantage of the hold which the latter gave him over the affections of his *English* subjects. It is not, therefore, surprising if even the courtly writers of that period should discover a partiality to, what may fairly be called, *the popular* cause.

This same Ordericus Vitalis (the author from whom the last considerable piece in this volume is a selection) was born in England, and was sent, at the age of 10 years, to the monastery of *Uticum*, or *St. Evroult*, in Normandy, for his education. He afterward became a monk in the same monastery, and continued in it during the whole remainder of his life, which lasted to the year 1141, or longer. He was employed by his abbot as historiographer to the monastery, ('which was an office assigned to some of the more learned monks in many of the Benedictine convents of the day,') and the produce of his labours was the great work which he intitled his *Ecclesiastical History*, occupying more than half of Duchesne's collection. The portion here reprinted makes but a very small part of the entire composition; containing only the events from the invasion of England by Harfager and Tosti, two months before the landing of William, to the execution of Earl Waltheof in the month of April 1075, between 8 and 9 years after that invasion. This portion the learned editor selected as describing the period most interesting to an English reader: but at the same time he does not deny that the whole of Ordericus might be reprinted in a similar manner with very great advantage to the interests of literature; and, with all the ardour natural to an undertaking so laudable as that in which he has been concerned, he earnestly recommends the completion of the work to some gentleman or gentlemen of abilities and leisure equal to the task. From the specimens laid before us by the Baron himself, we are inclined to join him most cordially in this recommendation; and we do not think that a better plan can possibly be suggested than that which he has chalked out, and great part of which he has so successfully filled up: unless, indeed, it were the substitution of a correct English version for the original, (or at least the *addition* of it,) a point concerning which a difference of opinion may exist.

In that part of his history which relates to the early life of the Conqueror, and to the events immediately following the Conquest, down to the period at which the author of the "*Gesta*" concluded, Ordericus has professedly taken that writer for his guide; differing from him only as far as he deemed it necessary to avoid the effects of his partiality for the cause of his hero. For this reason, Baron Maseres is of opinion that we have the less ground to lament the loss of that part of William of Poitou which we have before stated to be deficient.

It is impossible to bestow too high an encomium on this historian for his apparent truth and simplicity, the soundness of his conclusions, the importance of his materials, and the general plainness and good sense of his style. Of these excellencies it would, however, be absurd to give detached sentences by way of specimen; and we shall therefore conclude our present remarks with a little farther examination into the merits of his commentator.

We have hitherto considered the publication purely in an historical light, with reference to the advantage which it may afford in the illustration of interesting or doubtful facts: but it is also of more particular importance, when considered with a view to the antiquities of our national jurisprudence; and no man could possibly have been found better qualified to give this advantage its full force and effect than the learned editor. The bare mention of his useful and laborious notes, on the Norman and English law of inheritance, on the law of succession to feudal tenures, (which we have before given our reasons for considering as a little fanciful, but which nevertheless contain many profound observations and a great portion of learning,) on the nature of manors and manerial rights

and

the original of modern copyhold tenures, on villenage
the "*adscriptitii glebæ*," &c. &c. may perhaps be sufficient
nform the reader what he is to expect from the diligent pe-
l of the work before him. We should not, however, regard
elves as excused for passing them over with so slight a
ice; and we shall therefore give him an opportunity of
ging more fully, by selecting that very note on which we
e already so freely passed our observations:

> It seems probable that the law of inheritance by primogeniture
> at this time begun to prevail in France with respect to counties
> arldoms, or lands holden by homage or military service; though
> es not seem to have been thoroughly established till a good many
> s, perhaps a whole century, after. At this time, that is, about
> year of Christ 1060, it seems to have been only an inducement,
> round of preference, by which those persons, upon whose will
> pleasure the succession to the vacant fief depended, were actuated
> termining, or directing, the succession to it. There were three
> which were concerned in this determination, to wit, 1st, the
> of the last holder of the fief, who seems to have often directed
> succession to it by his last appointment, or nomination, either by
> l of mouth or by writing, on his death-bed; and, 2dly, the will
> ne people, or holders of fiefs contained in, and making part of,
> vacant fief; and, 3dly, the will of the next upper lord of the va-
> fief, of whom the late possessor of it held it. When these three
> concurred in determining the succession to a vacant fief in favour
> he same person, his right to it seems to have been compleat and
> ntestable. But when one of these wills pointed out a different
> on from the other two for the successor to the vacant fief, there
> s so have been some reason to doubt of the validity of the claim
> im who acually took possession of the fief; and wars, or other
> ents, were often the consequences of such a possession And
> was the case, in a still higher degree, when each of the said three
> pointed out a different successor to the fief from either of the
> r two. Of the influence of the first of these wills, to wit, that
> he last possessor of the fief, we have seen an instance above in the
> a *Gulielmi*, &c of William of Poictiers, page 70, in the nomina-
> of William, duke of Normandy, by Herbert the Second, earl of
> ne, on his death-bed, in the year 1063, to be his successor in the
> ession, or government, of the earldom of Maine. For, in conse-
> ice of this nomination, (though it was not approved of and con-
> ed by the people of the country,) duke William invaded the
> try, and kept possession of it for many years. It is true indeed
> impartial people seem to have thought that his conduct in so
> g was unjust, and that such a nomination by earl Herbert ought
> to have been considered as a recommendation to his feudal te-
> ts, or the people, or, rather, nobles, of Maine, to chuse him for
> r earl or governor, which they were at liberty either to follow or
> ct, as they thought best. Yet it served at least as a plausible
> text to duke William to invade and take possession of the country
> on earl Herbert's death, which it is probable he would not have
> thought

thought of doing without such a nomination. And we have seen above that his invasion of England was founded on an allegation (though, probably, a false one,) of a like nomination or appointment, by king Edward the Confessor, to be his successor on the throne of England. And king Harold's succession to the crown of England was brought about by a real nomination of that kind made of him by king Edward on his death-bed, and an election (somewhat hasty indeed and irregular,) made by the great nobles of England, or some of them, in consequence of such nomination. And even in the present instance of the succession of this second Geoffrey Martel to the earldom of Anjou upon the death of his uncle, the famous warriour of the same name, there was, (according to the account given by William of Malmesbury,) a nomination of him by the last possessor, that celebrated earl, which was the principal cause of his succession. The words of Malmesbury are as follows: *Is [Gaufridus Martellus senior] moriens Gaufrido, sororis filio, hæreditatem contradidit, sed industriam seculi transfundere non potuit. Nam ille, simplicium morum Juvenis, magìs in ecclesiis orare quàm arma tractare consuetus, homines regionis illius qui quietè victitare nescirent, in contemptum sui excitavit. Quarè, totâ terrâ prædonibus expositâ, Fulco, frater illius, ultrò ducatum corripuit. Fulco* Rhetin *dictus, quòd, germani simplicitati crebrò infrendens, ad ultimum, honore spoliatum, perpetuâ custodiâ co-ercuerit.* Lib. iii. page 98. And many other instances might be given of the influence of the will, or nomination of the last possessor of a fief, in these early times, in determining the succession to it.

‘ The influence of the second of the three wills above mentioned, that is, of the will of the people, or holders of inferiour fiefs contained within, and making part of, the vacant fief, in determining the succession to it, appears from the histories of these old times to have been still greater than that of the first will, or the will of the last possessor of it. For, whenever they thought fit, they appear to have elected their own governours, without adhering to the law of primogeniture, or any other rule of succession, by which they were directed on ordinary occasions. And their free and unanimous election seems to have been considered as conferring the title, or right, to the government in the fullest and clearest manner. And this was more particularly the case in very large and powerful fiefs, which had but a slight degree of dependence on the upper lords, of whom they were holden by fealty and homage; such as the dukedoms of Normandy and Britany, and the earldoms of Anjou and Maine. Thus, for example, in the dukedom of Normandy, Robert the Second, the father of William the Conqueror, prevailed upon the nobles of Normandy, in the year 1034, or 1035, to declare that they would admit his young son William, (who was then only 7 or 8 years old) to be their earl, or duke, or governour, after his, duke Robert's death, notwithstanding his being a bastard. This was plainly an election of him to the dukedom, though made before his father's death; and it took place (though not without several struggles from the great Normans of the ducal family during the minority of duke William,) in opposition to the claims of the legitimate princes to whom, without such an extraordinary exertion of the will of the people, the dukedom would

ld have devolved. And in the earldom of Anjou we find that,
after the nobles of Anjou had admitted, or elected, the second,
cifick, Geoffrey Martel to be their earl in the year 1060, in con-
ence of the nomination, or recommendation, of his uncle, the
t warriour of that name, they afterwards grew tired of his go-
ment on account of the weakness of it, and deposed him, and
ted his brother *Fulk Rechin* to be their earl, or governour, in his
d. For, though it is not expressly said that this was done by the
le, or nobles, of Anjou, yet it is plain that it must have been so,
e this *Fulk Rechin* could not have deposed and confined his brother
frey without either their assistance, or that of a foreign army,
h does not appear to have been made use of. And in neither of
e instances of Normandy and Anjou do the kings of France, (of
m those countries were holden by fealty and homage,) appear to
interfered at all to control those elections as irregular, or to sup-
the more regular or legitimate claimants of these powerful terri-
s. So great was at this time the influence of the people, or
es, of the great fiefs in determining who should be their gover-
s.

And, if this was the case in great fiefs, which had but a small
ee of dependance on the upper lords of whom they were holden
ealty and homage, it is evident that it must have been still more
sovereign territories, (whether called kingdoms or by any other
e,) which were not held of any upper lord at all; such as the
doms of England and France, the crowns of which are therefore
to be *imperial*, the sovereigns of them having power, or *imperium*,
eing commanders, or governours, over many subordinate lords,
not being themselves subject, or subordinate in any degree, to
other person whatsoever. In these territories the succession
d depend only on the two first of the three wills above mentioned,
rit, the will of the last possessor of the crown, or government,
the will of the nobles of it, or holders of the fiefs of which it was
posed; there being no superiour lord to interfere in the matter.
of these two wills, to wit, the will of the last possessor, and
of the nobles, or holders of the fiefs, the former seems only to
operated as a recommendation to the latter, which the latter
ht either adopt or reject, as it thought fit; or, in other words,
crown was at this time elective. Of this we have a number of
nces in the English history about this time, that are indisputable.
s, for example, *Edward the Confessor*, (whose title to the crown
ngland has never been in the least disputed,) was elected by the
t nobles of England to be king upon the death of *Harde Cnute*,
gh Edward, the son of the Confessor's elder brother, the valiant
Edmund Ironside, was then living and had several children,
ly *Edgar Atheling* and his two sisters *Matilda* and *Christiana*. It
se they were then in *Hungary*, under the protection of the king
hat country. But, when king Edward sent for them over to
land in the year 1057, in order to provide for the succession to
rown, no person seemed to think that his title to the crown was
l weakened by their presence, or that he was under any obliga-
in law or conscience to resign the crown to his nephew Edward,

as being the true heir of it in quality of eldest son of Edmund Ironside. In like manner Harold was elected king of England after the death of Edward the Confessor, in preference to the claim of blood of Edgar Atheling; and Edgar Atheling was elected king of England at London in November, 1066, after the death of Harold at the battle of Hastings; and king William the Conquerour himself was elected king of England on the Christmas-day following, A.D. 1066. And, after the death of William the Conqueror, his second son, William Rufus, was elected king of England by the nobles of England, under the direction of the good Archbishop Lanfrank, in preference to his eldest son, Robert, duke of Normandy; and after the death of William Rufus, king Henry the 1st was elected king of England in preference to the same Robert, duke of Normandy, his eldest brother. And other instances might be brought to prove that in these times, the election, or will, of the nobles, or great land-holders of the kingdom, was the best title, or rather, the only valid title, to the crown.

'It remains that we say something of the last of the three wills which we mentioned above as having an influence in determining the succession to a vacant fief, to wit, the will of the upper lord, of whom it was holden. Now, though the will of the upper lord, of whom the fief is holden, had but little influence in determining the succession to great fiefs, which had but a small degree of dependance on the said upper lords, yet in all other cases it was of great importance. For, whére the upper lord was very powerful in comparison of the tenants who held fiefs under him, (as was the case of king William the Conqueror with respect to his English barons, or holders of lands by military service,) that claimant only could get possession of a vacant fief to whom he pleased to grant it; and the upper lords, especially if they were sovereigns, or had no superiour lords above them, (as was the case with the kings of France and England,) seem oftentimes in these cases to have granted the vacant fiefs to such of the several claimants of them as they thought fit, almost as freely as if they had been making original grants of them. Thus, for example, upon the death of the famous William Fitz-Osborne, we have seen above in our author, that king William the Conqueror granted the castle of *Breteuil*, and all his other lands in Normandy, to his eldest son *William de Breteuil*, and all his great possessions in England to his second son, *Roger*, earl of Hereford. *Hæreditas ejus à rege Guillelmo filiis ejus distributa est. Willelmus, major natu, Britolium et Pacium, et reliquam partem paterni Juris in Normaniâ obtinuit et omni vitâ suâ, ferè triginta annis, tenuit. Rogerius autem, junior frater, Comitatum Herefordensem, totúmque fundum patris in Angliâ, obtinuit.* From the expressions used by our author in this passage, *hæreditas ejus à rege distributa est*, and *Willielmus Britolium, &c. obtinuit*, and *Rogerus autem Comitatum Herefordensem, &c. obtinuit*, it seems probable that king William, in distributing the possessions of William Fitz-Osborne between his two sons William and Roger, was not tied down by any fixed rule, or law, upon the subject, but was governed by his own judgement and discretion, though he seems to have followed the spirit of a law of inheritance which afterwards took place, and, perhaps, at that time was beginning to take place, in Normandy. See above page 272, note [2].

'But in all these three ways of determining the succession to a vacant fief, the circumstance of primogeniture seems about this time, A.D. 1060, to have been considered as a just ground for preferring the claimant to whom it belonged to the other claimants of the vacant fief. When there was no objection of criminality, or insufficiency for the station, (arising either from the weakness of infancy, or imbecility of character,) to be made to the claimant to whom this circumstance of primogeniture belonged, it seems to have been an inducement to the dying possessor of the fief to nominate, or appoint, such claimant for his successor in it, or to recommend him both to his upper lord for his tenant, and to his inferiour feudal tenants for their lord; and it seems also to have been an inducement to the upper lord to admit such claimant for his tenant by receiving homage from him for the fief, and to the inferiour feudal tenants to admit him, or elect him, for their upper lord, or governour, by performing homage to him for their fiefs. And thus, by degrees, this circumstance of primogeniture, from being at first only a recommendation, or ground of preference, to induce the persons upon whose will and pleasure the succession to vacant fiefs depended, to chuse the eldest sons, or eldest nephews, of the last possessors of them to succeed to them, grew up, by the frequent repetition of the instances of such a preference, to be at last a settled legal right, by which the course of succession to feudal possessions was afterwards uniformly regulated.'

Our opinion concerning the main argument of this note, formerly expressed, nearly resolves itself into this, that the Baron is rather too correct a lawyer, and too close a reasoner, for the period of history which he has undertaken to illustrate; and, if this opinion be just, it will (we think) be farther confirmed in many other parts of his commentary, some of which we shall mention in this place.

In the note, p. 200, on the election of Lanfranc to the see of Rouen, Baron M. is extremely anxious to reconcile the passage in Ordericus which gives an account of that *election*, with another in William of Poitiers which signifies (as he conceives) that the Conqueror *appointed* to that archbishopric of his own authority: but in fact those passages require no explanation. Supposing the right of election to reside in the Dean and Chapter, but that William had obtained sufficient influence to secure the electors, which seems to be the case, it is very natural that one author should have expressed himself that the Duke *appointed*, though it is more *accurate* in the other to say that the Church *elected* and the Duke *confirmed* their election.

Note, p. 207. The words "Ex *consultu* Sapientum" may fairly be construed in common parlance as containing the *consensus* also.' At any rate, we see nothing in the expression that contradicts such an implication: but the learned Baron appears to think that historians write on all occasions with the precision of special pleaders.

Note, p. 231. How do the words "*Præveniens inde Salisburiam, premia militibus ibi pro tantâ tolerantiâ largissimè distribuit,*" &c. 'give ground to suppose that these soldiers were not feudal tenants but hired soldiers?' What is contradictory in the supposition of the Conqueror's rewarding his feudal tenants for their services? or where is the necessity of *making* a difficulty in this passage which the editor professes himself unable to solve?

The long note, p. 325, on the condemnation of Waltheof, appears to us an instance of learning misplaced. The whole series of William's conduct in his government of the conquered country is the conduct of an arbitrary governor, who owned no law but his own tyrannical will. Indeed, no two characters in history afford a greater contrast than this same man presents as Duke of Normandy and as King of England. We cannot doubt that the execution of Earl Waltheof was a flagitious act, committed in the full lust of power and insolence of dominion. What is the use, then, of trying the unfortunate Earl over again by the existing laws of our country, or by the rules of evidence and construction laid down by Sir Matthew Hale? or of what importance is it to be informed that the crime, for which he suffered, amounted at farthest to no more than misprision of treason?

In p. 56. occurs an elaborate and learned note on the nature of the subjection of the duchy of Normandy to the crown of France, to which we are unwilling to object because it contains so much curious historical matter relative to the first establishment of that duchy: but we must be allowed to question whether the text necessarily implies all that the Baron seems to suppose. As a feudal tenant, Duke William was at least equal in power and resources to his sovereign lord, the King of France; and the expression in the text may as naturally mean a refusal of services to which he was actually bound, as the real absence of any existing obligation to perform them.

The derivations of modern phrases and usages, which our learned editor finds occasion to make from several passages in these antient authors, are frequently very satisfactory and instructive. Thus, after a long and excellent note, p. 87, on a most singular institution of the age, (the *Trevia* or *Treuga Dei*, the Truce of God, or the Peace of God,) he adds; 'it is not improbable that the expression used at this day in our indictments for murder concerning the person murdered, to wit, "that he was in the *peace of God* and of our lord the King," may have taken its rise at first from this institution; though at present it has no such meaning, nor, as I imagine, any meaning at all.' P. 91.

The following observation, also, which occurs at p. 246, is curious, and deserves the attention of the etymologist:

> 'It seems probable that the Normans, at this time, lived mostly in castles and towns, where by their numbers they could be tolerably secure from the attempts of the English, whom they had subdued and deprived of their estates, and to whom they were consequently very odious. And hence it has come to pass that more Norman, or French, words have been introduced into the English language with respect to such things as were exhibited for sale in towns and markets under the authority of government, than with respect to things that related to agriculture and a country life. Thus the bodies of dead sheep, and oxen, and calves, which were sold in market-towns, were called *mutton*, *beef*, and *veal*, from the French words, *mouton*, *bœuf*, and *veau*; but the living animals themselves which were bred in the country, (where there were fewer Normans) continued to be called by their English names of *sheep*, *oxen*, and *calves*.'

The derivation of the word *savage* from *sylva* is, we think, too evident to have been made the subject of a note, and still more to have been introduced with a '*perhaps*.'

As to the quibble on the punishment of hanging, "*quippe qui nec cælo nec terrâ dignetur*," it is a poor conceit, very old, and very common, and not worth notice in this place.

The practice pursued by William, of judging causes *in propriâ personâ*, is frequently the subject of the editor's remarks as being unusual: but in fact it was the patriarchal custom of the age, and descended to a much later period.—Some very curious instances of it may be found in Joinville.

We apprehend that the note (u) p. 219. is founded on a mistaken notion. The learned editor does not seem to be aware that Ireland was at this time divided into several independent kingdoms and sovereignties; united, as was the case in England during the Heptarchy, in a sort of league, with an elective *monarch* to preside over its general assemblies, &c. This, at least, we believe to have been the case.

In page 226, we see no reason for imagining that *Haugustald* means *York*. *Hagulstad* (the same word, undoubtedly,) always means, not in Bede only, but in every other antient author, *Hexham*. Besides, it is expressly said in the text that William's army pursued a route *hitherto untried* and extremely *difficult* and *mountainous*; that he lost his way *among those savage tracts*, &c. &c.; all which exactly applies to the country lying between Newcastle and Hexham, and not in any degree to that

which

which lies between Newcastle and York, which he had traversed only a few days before.

Note, p. 231. Sion is an episcopal city on the Rhône, not between Lyons and Geneva, but considerably *above* the lake of Geneva, in the Valais.

Episcopus Sagiensis, in p. 275, must mean the Bishop of *Seez* in Normandy, not of *Sens* in Champagne.

These little defects and oversights are rather proofs of the general excellence and utility of the work, since we cannot discover in it any more important grounds of objection.

We shall now conclude this long examination with a mere catalogue of the remaining pieces in the collection. 1. The Chronicle of Caen, which is extremely short, but valuable as fixing the dates of some otherwise uncertain events. 2. A list of eminent Normans residing in England before the Conquest. 3. The Roll of Battle-Abbey. 4. The list given by John Brompton, Abbot of Jorval, of the companions of the Conqueror. 5. A list of the great Norman Barons living in the 20th year of the Conqueror, with the situation of their respective estates in England, intitled "*Magnates Superstites*, &c. 6. Another list taken from Doomsday Book, intitled "*Catalogus Nobilium qui immediatè prædia à Rege Conquæstore tenuerunt.*" 7. The Pedigrees of Kings, Dukes, Earls, &c. mentioned in Duchesne's Collection. At the end of these tracts, the editor has added an index of principal events, and another of names, all placed in alphabetical order.

Art. II. *Communications to the Board of Agriculture*, on Subjects relative to the Husbandry and internal Improvement of the Country. Vol. V. Parts 1 and 2. 4to. 1l. 2s. Boards. Nicol, &c.

According to the usual mode pursued in the transactions of literary societies, this volume consists of a variety of separate papers, which have no general character, and which can only be reviewed by distinctly noticing them. It commences with *an account of the Moss Improvements of John Wilkinson, Esq. of Castlehead in Lancashire.* By Sir John Sinclair, Bart. M.P. The reporter states that the nature of the moss here improved was that which is called in Scotland "a flow moss;" that its original value was not more than a half-penny per acre; that by drainage, making roads, and ploughing, burning, and liming the surface, this unpromising soil has been brought into such cultivation, that it would let from 30 to 40 shillings per acre; and that Mr. W. has improved, or is in the course of improving, 500 Lancashire acres of this kind. Sir John supposes that a parallel instance does not occur in any part of the United Kingdom; and he obviates the objection which has been made to Mr. Wilkinson's attempt,—that with a less sum than the money expended he might have bought the best land in the county,—by remarking that he has converted a barren into a fertile spot, and has set a noble example: but such examples can be followed only by the affluent. The calculation of the expence is not given.—An appendix to this paper contains the result of an experiment made by the reporter in Caithness, North Britain, to shew the effect of Frost in bringing Moss into cultivation, with observations on the process, by Mr. John Anderson, of Ansdale. Proceeding on a distinction made by the late Dr. Anderson between quick and dead Moss, Sir J. Sinclair ordered the former to be ploughed up in autumn, and subjected to the operation of frost; by which its vegetative quality was destroyed and it was converted into Moss-earth. Mr. Anderson (the farmer) confirms the success of the experiment, and states that, when peat 'is once thoroughly *frosted*, all the sunshine of Jamaica will not afterward bring it to the consistence of real peat.' Towards fertilizing bogs, this hint may be useful.

A plan for improving the growth of Tares. By Mr. Thomas Herod, of North Creak, Norfolk.—Nothing more occurs in this paper than the recommendation of sowing wheat among tares in preference to oats or rye, because the stems of the wheat are more able to sustain the climbers and are sweeter to live-stock. The proportion is one peck of wheat to 10 or 12 of tares, which must be sown broadcast in October, and ploughed into four-furrow ridges.

Comparison of the Expences of Arable Land in 1790 *and* 1804.—This long paper includes the returns made from the several counties to the Board, in answer to two circular letters written at the request of the Corn-Committee of the House of Commons. The tables which it contains are numerous, and occupy many pages. We can only give the *general result* respecting the rise of the price of labour, during the period above specified, in England and Scotland:

‘ Labour - - -	47	per cent.
Artisans - - -	41	
Rent - - -	$39\frac{6}{7}$	
Tithe - - -	$48\frac{1}{4}$	
Rates - - -	$89\frac{6}{7}$	
Cultivation of arable land - -	38	
Manure - - -	$62\frac{2}{13}$	
Average rise	$52\frac{2}{7}$	

‘ Scotland, sketch of the general result,

‘ Rent	73
Rate	$69\frac{3}{11}$
Labour	$56\frac{4}{11}$
Artisans	65
Manure	89
Average increase	70 per cent.’

Copious miscellaneous observations were sent with the returns solicited, which form a valuable supplementary comment on the tables, and on other subjects of political economy. Various gentlemen here comunicate their sentiments respecting the state of the country, with freedom, and often manifest a depth of reflection which is not unworthy of legislative attention. We shall exemplify our remark by a part of the letter of J. T. Stanley, Esq. of Cheshire, exhibiting a comparative view of the national advantages resulting from Manufactures and Agriculture :

‘ The expences of farming seem to have increased about a fourth within the last twelve years; the profits have certainly not increased in the same proportion. Agriculture must necessarily suffer, if some measures are not taken to secure to those engaged in it, their fair and accustomed gain. It will be a bad policy to drive all men of capital and intelligence into trades, which cannot enable them to add so much to the real wealth of the nation, as they could when they were stimulated in the character of farmers scattered over the country, to improve the land to its utmost, to increase the numbers of cattle, horses, sheep, farm buildings, and all kinds of agricultural stock; and to awaken the industry of the common people, and tempt them to apply their labour to the most useful purposes. Trade may appear to enrich a country more than agriculture, by more immediately introducing into it the gold and silver of other nations; but gold and silver are not either industry, food, raiment, or dwelling, and they are of use only as they act as stimulants to produce either some or all of these. How far they do this (securing independance at the same time), must be determined, before their value is appreciated Money is the exciter of labour: and if, when we have got it we send it again abroad to excite the labour of foreigners towards the supplying us with any one article requisite for our strength or comfort which might have been provided by our own industry, we shall have lost, and they have gained, a certain portion of power and industry, or real wealth.

‘ A farmer who, in the course of a few years doubles a capital of [illegible] may have added much more to the force, and to the mass of [illegible] country, than the manufacturer, who in the same time [illegible]. In the one case, the nation may [illegible] capable of producing food for twenty [illegible] for forty families; and instead of [illegible], at least as many laborious, healthy, well clad, and well lodged labourers, all fond of comfort, and of course having many wants; in other words, all exciteable to the utmost exertion of their powers. These labourers, by their earnings under the farmer, may each of them have procured a cow and a pig, and converted a piece of a common near them, into a field and garden, capable of supporting them. In the other case, after the manufacturer's retreat with his 10,000l. the nation may contain a large cotton work more than it had before, just of as much value as the wood and bricks contained in it; and the knowledge of spinning and piecing cotton threads, obtained by two or three hundred individuals, at the expence of their health, their morals, and their agricultural knowledge and inclination. If government considers only the facility of raising a loan, the unapplied 10,000l. in the hands of the manufacturer, will be compared with the farmer's 1000l., and the exertions of the first estimated as of the greatest value; but short-sighted indeed must be the politician who forms his judgment of the utility of men's occupations from no other source than the possible ultimate gain in money of a single individual at the head of a concern. The manufacturer may be growing rich, while his manufactory is absolutely impoverishing his country. Suppose the people employed in a cotton work to receive their food from abroad, that all the corn they consume came from America; such an establishment then would have produced the effect (by diminishing the numbers employed in agriculture) of increasing the prices of agricultural labour, without having increased the value of agricultural produce.

'After all, we have no assurance that the manufacturer will employ his money, when he has got it, to augment the industry of his own countrymen. It may very possibly be lent to an American or West Indian adventurer. It may contribute to the production of wheat or sugar on the other side of the Atlantic, which American ships, filled with American sailors, may bring over to Europe, stimulated by the money gained, perhaps in England, by some other manufactory. Thus the whole business of trade and manufactory, however apparently advantageous, may become injurious to our best interests; but no one will contend against its essential and probable uses. I only am anxious our statesmen should allow that trade ought to follow, and not take the lead of agriculture.

'It is clear, that a province containing 100,000 individuals capable of supplying each other, in all seasons, with the first necessaries of life, would be a greater addition to the strength, and welfare of the nation, than a town containing the same number, engaged in trade exclusively, and dependant on foreigners for food; it would be much more likely to have an encreased prosperous population, and to improve its real wealth, its morality, and consequently its happiness. Its interests would be the part likely to be affected by war, and not only the best armies but ultimately the greatest revenue, must be forthcoming from it. In fact, towns are necessary evils in our system; their very prosperity produces luxury, feebleness of character, selfishness, and vice. The numbers of men of abilities they contain, who cannot have the least experience of the operation of any one law or measure, on the state at large, by their eloquence and publications;

and

and the mobs, by their threatenings, induce, nay force, government very often to sacrifice to a mere temporary interest, the soundest principles of policy. If possible, the population of a country should be kept diffused over its whole surface; at any rate, no artificial inducements should be allowed to draw men from where they can be of the most, to where they must be of the least use.'

Mr. Stanley adverts to other topics with equal judgment: but we must refrain from the pleasure of farther echoing his opinions.

An account of the Produce of Milk and Butter from a Cow, the property of William Cramp *of Lewes, in the County of Sussex, for one season, commencing the 1st day of May,* 1805, *(that being the day she calved), up to the 2d day of April,* 1806, *a space of* 48 *weeks and* 1 *day.*—We are here presented with an extraordinary instance of produce and profit from a single cow: but it is a question with us whether such instances are matters worthy of attention from the Board of Agriculture, since it cannot say *ex uno disce omnes*, nor hence deduce any general rule of practice.—Mr. Cramp obtained from his cow, in the period here mentioned, 438 quarts of milk, sold for 18l. 5s. 1d.; made 540 lb. of butter, sold for 41l. 7s.; and, deducting expences, he obtained a clear profit of 41l. 5s. 11d.

On the means of supplying Milk for the Poor. By John Christian Curwen, Esq. M. P.—In the last volume of the Transactions of the Society for Arts*, a paper from Mr. Curwen occurs on this subject, which is here greatly amplified. We shall not attempt to follow the public-spirited author through the particulars of his experiment, which clearly proves the advantage of employing green crops with chaff, and pounded or ground oil-cake, in feeding stock; as well as the profits of a winter dairy, for selling milk in the vicinity of a populous town. On Mr. C.'s calculations, it appears that, by raising green crops, and feeding cattle with them, in the manner directed in this paper, one acre might be made to produce *seven times* the quantity of food raised from an acre of hay or pasture†. So important a fact being ascertained, he diverges into reflections of a general nature, on the policy of improving our agricultural system, in order that our growth of grain may be equal to our consumption; and that, as in the case under present circumstances, one million of our population may not depend on foreign countries for the means of subsistence.

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* See M. R. Vol. liv. N. S. p. 363.

† By various trials, it was proved that an acre of drilled turnips weighed upwards of 32 tons!

Mr. Philipps of Tyn-y-Rhôs* (here mis-printed Shos) had also, like the author of the preceding paper, previously sent an account of his *Improvement of Lands* to the Society for Arts, and received their gold medal. We need not again recall the attention of the reader to it.

Experiments made at the Request of the Board. By Mr. John Wright.—The first set of these experiments exhibits the *comparative value of Manures* to the farmer; the second, which was designed to prove *whether Spring Wheat, Barley, Oats, or Autumnal Wheat, will pay the farmer best after Turnips,* decides in favour of Spring Wheat; the third, which was made *to ascertain the proper depth* [at which] *Seed Barley should be deposited in the earth, after Turnips, to produce the greatest crop,* points out the advantage of shallow in preference to deep sowings, shewing that seed which was just harrowed in to hide it from the birds yielded more per acre at harvest, than that which was deposited two and four inches deep; and from the fourth, intended to display *the effects of Manures for Barley, on naked Fallow,* it appears that three quarters of a ton of burnt barley-straw are preferable to three quarters of a load of rotten spit dung:—but a single set of experiments would not satisfy us on this point.

We are next presented with *Communications on Spring Wheat.* By Sir Joseph Banks, Bart.—The spring-wheat, which is the subject of this paper, is a grain distinct from that which is sown in the Autumn, and stands over the winter. Sir Joseph B. gives the following account of it:

'Real spring wheat, the *Triticum Œstivum,* or summer wheat of the botanists, is a grain too tender to bear the frosts of the winter, but as quick in progress from its first shoot to ripeness, as barley, oats, or any other spring corn.

'It is well known on all parts of the Continent, and much used in France, where it is called *Blé de Mars,* from the season in which it is usually sown; and in some provinces *Bleds Tremois,* from the time it takes between seed time and harvest; in Spanish it is called *Trigo de Marzo*; in Portuguese, *Trigo Tremes*; and in German, *Sommer Waitzen*; all which names mark distinctly the difference between this and winter corn.

'It does not appear from the older books on husbandry, that it was at any former period much cultivated in England; the more modern ones are in general silent on the subject of it; they mention, indeed, under the name of spring wheat, every kind of winter wheat which will ripen when sown after turnips in February. This is probably the reason why the real spring wheat has been so little known, agriculturists in general conceiving themselves to be actually in the habit of sowing spring wheat, when in reality they were substituting winter wheat in its place, have been little inclined to inquire into the properties of the real spring wheat when they had an opportunity of so doing.

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* Rhôs is a term in Welsh, which implies a tract of moist land, producing a coarse herbage.

'In the lower parts of Lincolnshire, where the land is the most valuable, and consequently the most subject to mildew, spring wheat has been long known, and it is now cultivated to a great extent.'

It is farther remarked that the grain of spring-wheat is smaller than that of winter-wheat; that in years of scarcity it presents a most important resource; and that, though the bread of spring-wheat is rather less white than that which is made of the better sort of winter-wheat, it is more nutritious, containing by analysis more *gluten*, or half animalized matter. —When in p. 184. Sir Joseph speaks of 18 or 21 *bushels* being sown on an acre and half of land, we suppose that he means *pecks*. Many other communications follow on the same subject, which we have not room to specify.

By Mr. W. Jones, of Fox-down Hill, Wellington, Somersetshire, we are presented with some judicious observations *on the Mildew in Wheat*. We believe that this farmer has a clear view of the subject, when he considers *frost*, or a degree of cold sufficient to wound the fibres of the plant and to check vegetation, as the primary cause of Mildew; and he is of opinion with us that the Fungus, which Sir Joseph Banks has noticed, is found growing on the wheat stalk in consequence of an injury which it had previously sustained. To his hypothesis Mr. J. has subjoined some practical remarks respecting the choice of wheats least liable to mildew, as well as the proper time for cutting and mode of managing in the field such as may be found affected.

Mr. Curwen again presents himself in a short paper containing an additional communication on the *Steaming of Potatoes*, which are given to horses with cut-straw, as a substitute for hay. We here find that the Carron Company have adopted Mr. Curwen's plan.

When green fodder is deficient, the resource pointed out by the Rev. F. Iridge, in a letter on *the Culture of the Carrot*, may be useful. It consists simply of mowing the carrot tops a little above the crown, which may be done twice in a year, without injury to the root. Cows (and Horses) are fond of this green meat.

In a short letter, *on Horses and Oxen*, Mr. R. Emerson endeavours to account for the fact that oxen endure labour better than horses, by stating that the ox in his work chews the cud, and in consequence receives a supply of nourishment which continues to refresh him all the day.

On Wheel Carriages. By T. Estcourt, Esq.—Persuaded of the injury done to the public roads by broad-wheeled carriages bearing immense weights, and of the difficulty of applying Mr. Cumming's principles, Mr. E. suggests a quære, levelled at the abolition of waggons, viz. whether the use of one-horse carts, for all purposes to which they are applicable, would not be an improvement on the use of waggons? This question is put on the ground of an assertion that a great weight may be carried with more ease when it is distributed in several carriages, each drawn by one horse, than when it is accumulated on one waggon drawn by several horses. It is certain that gravel is ground down more by one pressure from the wheel of a heavily loaded stage waggon, than by the friction of twenty successive carriages, the united weight of which may be equal to that of the waggon.

The Rev. Edmund Cartwright next furnishes *An Essay on the Cultivation of Potatoes.* Having informed the reader that the original country of the Potatoe is Brazil, where it is a native of the mountains, Dr. C. proceeds to detail some sensible and useful remarks on the method of raising this plant from seed; on the choice of sorts; on the proper soil, and its preparation; on manuring; on the method of planting; on the advantages of transplanting; on taking up and storing; on the application of this root as food for animals; and on the diseases of the potatoe. Of these sections we particularly recommend the first, which clearly points out the process and advantages of raising potatoes from seed: but, on account of its novelty, we shall specify a circumstance stated in the general observations at the end of the paper, respecting the self-propagating power of this vegetable:

'Having in a preceding part of this paper spoken of the potatoe as a plant remarkably tenacious of life, it may not be improper to mention that it possesses also a principle of vitality, or self-propagation, which few persons, it is believed, suspect.

'In looking over some potatoes which were going to be planted, I observed on several of them small buds breaking out where there was no appearance of an eye: these I cut out and planted, all of which grew and produced potatoes. Willing to trace this principle of vitality and self-propagation to its source, I took a certain number of potatoes, which, after paring off the rind, I cut into cubes of about an inch square. These cubes being kept in a dry place for a day or two, that they might heal over, were planted in the same manure as common cuttings. Of these, two-thirds at least produced healthy vigorous plants, and came to maturity.

'How is this phænomenon to be accounted for? Do the embryo plants extend themselves in all directions from the eyes through the whole parenchymatous substance of the potatoe, converting it, as it were, into a vegetable polypus? There is nothing obvious to the eye, at least, which leads to any such hypothesis.

'Had this plant and its properties been known to the Egyptians, they would, probably, have consecrated it to their principal divinity, not only on account of its important application to the sustenance of human life, but as a symbolical instance of the mysterious obscurity of nature in the generative process, to which their mythology is perpetually allusive, and as an emblem of fecundity.'

A communication of considerable length, and of no inconsiderable importance, now presents itself, *On the subject of Weeding, or the Improvements to be effected in Agriculture by the extirpation of Weeds.* By Mr. William Pitt, of Wolverhampton.—Lazy farmers are not more plundered by rats and mice in their barns, than in their crops by the weeds with which they are overrun. Mr. Pitt here exhibits a formidable catalogue of these vegetable marauders. Of *garden* weeds he reckons 22; of weeds in corn-fields and arable land, 55; of weeds in grass lands, 21 plants are enumerated which positively belong to this class, and 34 which are neutral or dubious; of weeds in waste lands, 13; of weeds in hedges 11; and of weeds in woods and plantations 37. Some directions for destroying weeds are properly subjoined.

This same writer terminates the first part of the volume before us with an elaborate *Essay on the production and consumption of Corn in Great Britain; its population at different periods; the means of increasing human subsistence; and of preventing future scarcities.*—In chapter I. the writer presents, from different authorities, a view of the exports and imports of grain for the last sixty years, discusses the question of the good or bad policy of importing corn, and states the causes of importation. It is well known that, about the year 1776, we ceased our exports, and began to be an importing country; and it here appears that, on an average of the last 25 years, our consumption has exceeded our annual growth by the produce of 200,000 acres of corn land. The causes of importation 'must be sought for in the extended commerce, and consequently increased wealth of the nation; in an increased population, and the introduction of more luxurious modes of life than were in use formerly:' among these luxuries, the general use of tea, and the consequent consumption of butter, are particularly noticed.

Chapter II. treats of the population of Great Britain, of the consumption of wheat, and of the quantity of land necessary to produce it. Here the author, taking the population of England alone at eight millions, and reckoning that an acre of wheat will furnish bread for four persons, calculates that our present population requires at least the annual growth of two millions of acres of wheat: but if, as is farther stated, in 1806 the wheat crop and fallows for wheat occupied an extent of three millions of acres, the necessity of importation must be moved. At the end of chapter 3. we meet with the follow- g recapitulation of the

Quantity of Land necessary to subsist eight Millions of People in England, according to their present Mode of Living.

	Acres.
read corn and fallows for wheat - -	3,000,000
arley ground for beverage - -	1,500,000
tatoes and other vegetables - -	500,000
rass land, or green crops, for breeding, rearing, and fatting live stock for butcher's meat - -	12,000,000
rass land for dairy cows - - -	4,000,000
For the support of human kind -	21,000,000.'

Having shewn that 'the use of horses cannot be dispensed ith,' it is Mr. P.'s object in the 4th chapter to estimate the umber of them and their consumption; the former is stated t 1,000,000 of all descriptions, and the latter to be equal to e produce of 5,000,000 acres; so that the consumption of he human kind and of horses is equal to the growth of 6,000,000 acres.

Chapter 5. gives the territorial extent of England at 50,210 quare miles, or 32,134,000 acres, and the extent of the waste and at upwards of six millions; so that, if (to preserve even numbers) we suppose the waste land to be 6,130,000, the cultivated land will be 26,000,000 acres, the quantity barely necessary for our present consumption: a fact which manifests the expediency of an improved system of culture, and of bringing the practicable parts of our wastes under the operaions of husbandry. The author is therefore led, in chapter 5, to consider the improved agricultural and grazing systems; allow crops; feeding heavy stock within doors; the preference of horses to oxen; the operation of tithes and the corn aws; the policy of bounty on exportation, together with that f Public Granaries, and improved Leases: but we must refer o his judicious remarks instead of attempting to detail them.

In chapters 7 and 8, an increase of agricultural capitals, and he use of vegetable diet and beverage from fruit, are recomended; and under the heads of gardens, and potatoe and ow-ground for labourers, a plan is suggested for promoting e industry, foresight, and comforts of the poor. It is enavoured to be shewn, in chapter 9, that, by an improved d extended cultivation, England might be enabled to sus- in a population of 16,000,000; and that, after Scotland and ales had undergone a similar improvement, the island might contain and support 21,000,000. Having laboured to demonstrate our capability of feeding so vast a population, Mr. Pitt, in the last chapter, considers how far a full community is desirable, and proposes instruction for the lower classes. The full community, on which he speculates, would perhaps not be desirable, and is not likely to occur: but his views respecting the education of the poor are liberal and just. In most points, Mr. P. concurs with Mr. Malthus. A judicious recapitulation is subjoined, and the author adds in conclusion,

> 'It remains for those who are at the head of society to determine, by their influence and example, whether a country shall go on in its natural course of plenty and prosperity, for its numbers will increase in proportion to the means of subsistence; or whether, by neglecting its natural resources, that course shall be checked, and those dreadful alternatives shall take place, which God and nature have appointed, to make room for a succession of future generations.'

The whole of this long paper is important and interesting. Of Part II. we must defer our account to the next month's number.

ART. III. *Introduction to an Analytical Dictionary of the English Language.* By David Booth. 8vo. pp. 158. 5s. Boards. Johnson.

THE principal object of this publication is to avoid the repetitions, which would occur in a dictionary, by an explanation of all the prefixes, affixes, and common endings of compounded words, in every individual instance in which they require to be considered in a state of composition; and, as it is certain that all scraps and portions of vocables must have had originally distinct meanings, we are disposed to think that, wherever these can be traced, a previous general statement of them may tend to simplify the arrangement of the work, and facilitate the study of a language. We speak, however, only of such aids to the formation of words, as in the present state of language have no separate signification, when standing alone: for it is obviously unnecessary, when two or more sensible sounds are united, to go farther than to explain the sense which was respectively assigned to them when single. It appears to us, therefore, that Mr. Booth's definitions of such words as *when*, *where*, *ever*, *self*, &c. with the whole tribe of prepositions in common use, would have been more appropriately placed in the body of the proposed dictionary; and that, in their present situation, they are so far from abridging the labour of the student by a judicious classification, that they must multiply his toils, and dissipate his attention, by a needless accumulation of particulars.

Mr. Booth announces, as a secondary motive for sending this volume into the world, the wish to ascertain the opinions of literary men on its value. We are told that it may be considered, 'either as an independent work, or as an advanced part of that of which it is the harbinger,' viz. of an Analytical Dictionary, the publication of which has been delayed, and the time of its appearance is uncertain. This advertisement bears date the first of November 1805: but, as we believe, the dictionary itself is not yet before the public. We therefore seriously advise Mr. Booth to consider the magnitude, the extent, and the difficulty of the task which he professes to have undertaken. No language spoken by the sons of men was perhaps ever drawn from so great a variety of sources as the English; and in none has the lapse of ages produced such infinite alterations, both in the shape and the substance of original words. It would be vain to inquire whether the knowlege of the northern, of the classical, or of the modern languages of France and Italy, is most important to the person who would explain the English, since all are essential. We wish the author, then, calmly to examine whether he is so qualified for his office. If he be much versed in the Latin tongue, it is strange that, after having mentioned such participles as *wounded* and *diseased*, he should state that '*id* is often written for *ed*, as in *putrid*, *morbid*, *fervid*,' (p 70.) If he be much at home in Greek, we think that he betrays too partial a bias to the Romans when he prefers a new derivation of *idea* from *id*, to the old established greek source, (p. 47.) To derive *age*, that common termination in Italian, French, and English, from the Latin *agere*, and then to say that our *ish* is the same sound softened, as in *publish* and *punish* (p. 90.) certainly looks like ignorance of the principles on which modern languages have been formed from the antient;—and in the following observation, he falls into that very fanciful strain of originating words, which has so long obstructed the attainment of solid information on the subject, and which we were in hopes that his great master, Mr. Horne Tooke, had in this country at least exploded for ever. 'Labour is generally *mercenary*, and, on that account, the affix *age* (*money*, *price*, or some equivalent word being understood,) expresses the value, or sum paid for the work. Thus we have *pontage*, the *toll* of a bridge,' (in which, by the way, no *work* is in contemplation;) '*wharfage*, wharf-money,' &c. &c. Is Mr. Booth sure that '*ster* is the *feminine* affix in the Saxon and Dutch languages'? It is true that in our own language it

most ; and the feminine termination employed in
sempstress clearly evinces that, without such a chang
have been applied to that sex which Grammarians
style the worthier.

The utility of etymology has been unjustly questi
the whole science of language brought into disrepu
extravagant theories and wild conjectures of its vota
certainly the most dangerous of all subjects, sinc
instruments, with which we must work on it, may
a moment weapons of destruction. Without
exercise of ingenuity, no progress can be made ; ye
genuity, improperly directed, or excessively refine
us into irretrievable absurdities. Observe the in
plexity of mischief that may be produced by three
letters :

> ' The Latin *vicus*, from *vincire*, to join together, den
> lection of houses in the country. Its diminutive *villa* wa
> to a single house, the habitation of the farmer. From t
> formed *village*, a junction of rural habitations, equivale
> In their general style of contempt for every thing withou
> of the city, the Romans had *vitium*, VITIUS,' (the Rom
> know half the riches of their language !) ' *vilis*, and others
> have adopted in *vice*, *vicious*, *vile*, &c. *A villain* in our la
> simply an inhabitant of a *village*,—one who is the *va*
> Lord. In its ordinary acceptation it includes every *vice*.
> rivatives of *vincire* are numerous. In one view it becomes
> *vanquish* ; and hence *victory*, conquest, and *victim*, the pr
> was *bound* in chains. *A vice* is an instrument for holding
> things *together*. *Vicinity* is neighbourhood, and *vicissitu*
> change of *place* or situation. The latter is from the Lat
> *vicissim*, by turns. The original idea expressed by *vic*

After all, if these curious derivations were to be given, why not insert them in the Dictionary itself, in company with the words explained?

We might enter into a controversy with Mr. Booth on many other particular points: but we trust that he is already convinced that the work which he meditates requires extreme caution, and vast erudition. No great harm is as yet done: but should our strictures inspire some doubts of his
bility to render justice at present to the intended Analytical
ictionary, we shall regret it the less, because he appears to
: endowed with the industry, the talents, and the fondness
r his subject, which may hereafter qualify him to execute his
duous task with honour. His style is generally clear, and,
nsidering his materials, far from inelegant; of which his
tch of the system developed in the Diversions of Purley
y be taken as a fair specimen:

> ' In tracing the origin of words, we often arrive at sources very
> tant from what might have been expected. Speech is almost en-
> dy composed of figure and metaphor. There are but few objects,
> relations, in nature with which mankind are acquainted; and yet
> must be solely from these few that our ideas can be formed. Ab-
> act thoughts are the shadows of reality; but shadows cannot exist
> thout the substances on which they depend. The structure of
> guage, however aerial it may appear, is not a palace of enchant-
> nt. The materials of which it is built are taken from the palpable
> jects around us. They are rude and common in their appearance,
> ile the beauty and fairy elegance of the fabric is owing to the illu-
> ns of imagination. Things and actions, the most ordinary and
> vious, are, in the most eminent degree, stretched in their signifi-
> ion; and we compare the primary and consequent meanings of the
> m with a portion of incredulity, when we are told that the distinc-
> n has been produced solely by custom and usage.'

In the next article, we shall see a speculation concerning
guage, of a different kind.

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t. IV. *Latium Redivivum;* or a Treatise on the Modern Use
of the Latin Language, and the Prevalence of the French. To
which is added, a Specimen of the Latin Language accommodated
to modern Use. By the Rev. Samuel Seyer, A.M. 8vo.
pp. 147. 4s. 6d. Boards. Murray. 1808.

f the subject were not among the most painfully serious that
an English politician can contemplate, an enumeration of
he various means which have been adopted for the "deliver-
ance of Europe" would add as entertaining a chapter to the
history of John Bull, as any of those which have proceeded

from the laughter-moving pen of Swift; whom we should certainly have accused of too bold an irony, too broad a piece of humour, if he had proposed such a scheme for the subjugation of our antient enemy, as is gravely and we believe *bona fide* offered for consideration by the author of this work. The fifth coalition, here recommended to the adoption of European princes, is to be a crusade against French teachers, French printers, French paper-makers, French actors, and French cooks, for the purpose of prohibiting the 'disloyal and unpatriotic custom of speaking and writing a rival language;' and since 'some general language, it must be allowed, is necessary for the public and private communications between separate nations,' it is proposed that the Latin should be again introduced for those purposes. For our own part, we are by no means disposed to undervalue this project when we compare it with the many that have preceded it, of a far more dangerous and fatal tendency, which, though less apparently ludicrous, have not been less practically absurd. The trial of it may be cheaply made; and its failure will be bloodless.

In comparing the two languages, Mr. Seyer claims, with justice, a decided superiority for the Latin in elegance and terseness: but when he observes that, 'by adopting the French, we have brought on ourselves the labour of learning one more language than was formerly necessary,' it appears to us that the argument is directly against him. No English gentleman would choose to be ignorant of the original language of Corneille, Racine, Moliere, Boileau, Pascal, Bourdaloue, and Massillon; while, in order to obtain the power of speaking such Latin as would answer all the ordinary purposes of modern life, a new vocabulary must be invented, new phrases must be coined, and a new language be in fact created, almost as foreign as the French, from the classical style in which the works of the antients are composed. It seems to follow with certainty that the exercises of the students in that purer language would be corrupted by the habitual use of a faulty dialect; and though it be true that young persons even 'in their mother tongue fall into solecisms, which they afterwards correct,' this correction is effected by the ear, which is taught propriety of phrase in a native and living language, by a much more constant familiarity than can possibly be attained in respect to a foreign tongue which has ceased to be nationally spoken. The author here quotes against himself the authority of a very learned and experienced teacher, scholar, and grammarian:

> 'Whatever weight may be allowed to the foregoing arguments, yet the practice we are speaking of has been discontinued, and some

reasons have not been wanting to justify the discontinuance of it. *Sanctius*, professor of Rhetoric at Salamanca, published his well-known treatise on Latin Grammar called *Minerva* in 1587, at which time the speaking of Latin was general among the learned, and formed a part of the discipline of schools; yet Sanctius disapproved of the practice, and at the end of his Minerva is a short Treatise written professedly against it, which contains nearly all the objections which can be mentioned.'

It really appears to us that the opinion of Sanctius, on this practice, of which he had such peculiar opportunities of observing and considering the effects under the favourable circumstances above detailed, is almost decisive of the question. Mr. Seyer, however, examines at large the six arguments adduced by him, without stating them, we think, quite so strongly as they will be found in the *Minerva*. We acknowlege that, on comparing the arguments in the work before us with those of Sanctius expressed *by himself*, we had no difficulty in deciding in favour of the latter; nor do we see any thing '*so very unreasonable*' in one of his observations, as to 'actually render his opinion on this subject of no value,' though that observation ought to have been considerably modified, as it doubtless would have been in a fuller and more extensive treatise. Our readers shall judge of this condemned sentence. Sanctius advises preachers, who aim of course at an impressive solemnity of style, not to accustom themselves too much either to hear or to join in common conversation, "*dum* (as he finely adds) *ex scripto et meditato doctorum hominum aures ducant in admirationem.*" This proposition may be, and certainly is, too roundly asserted: but is it absolutely absurd? Would it be nonsense to say, that Milton's language was so much the more grave and dignified, because he abstained from the every-day intercourse of the world?

The reader will observe that we have lost sight of the grand political objects announced by the author, and have directed our remarks merely to his proposal of making Latin conversation a part of the ordinary classical education of youth:—a practice which, we are satisfied, would deluge us with dog-Latin, and obstruct instead of promoting our real knowlege of the writings handed down to our admiration by Cicero and Horace. We must add, however, that our objections to it would be very much diminished, if it could be generally carried on with no greater violations of style than we encounter in Mr. Seyer's specimen of a vocabulary in the article '*De Tempore*;' the whole of which subject is treated in so clear and full a manner, that we are convinced that a complete work, executed on this plan by the same hand, would be found of great utility in our schools, as a part of the system of instruction which now prevails in them.

Art V. *Poems*, by Mary Leadbeater, (late Shackleton,) to which is prefixed her Translation of the 13th Book of the Æneid; with the Latin Original, written in the 15th Century, by Maffæus. 8vo. pp. 419. 8s Boards. Dublin, Keene; London, Longman and Co. &c. 1808.

It seems to have been a fashion among the Italian poets of the middle ages, those at least who were not possessed of any great share of original genius, to write *continuations of finished* works,—a mode which certainly may be considered as an Irish path to Fame. One man added five cantos to the *Orlando Furioso*. Another persuaded himself that the *Gerusalemme Liberata* could not be a perfect poem unless it were extended to the Homeric number of divisions, and therefore subjoined four books to the complete Epopée of Tasso. Maffæus seems to have thought that the liberal mind of Virgil could never have been satisfied with giving his readers less than *a baker's dozen* for their money, and therefore he added a thirteenth to the numbers of the Æneid, such as he imagined the Mantuan would himself have written if he had lived to perfect his own design. Perhaps, however, it would be impossible to fix on any work, to which such an addition is so superfluous and altogether impertinent. The death of Turnus absolutely accomplishes the business: all the rest is clearly and repeatedly told in the language of prophecy; and nothing farther can be said without teazing repetition, or dull and senseless spinning-out. Maffæus, nevertheless, was bedaubed with all sorts of compliment by the critics of his time:—but the voice of praise was soon silent; and he has since slept a long and profound sleep of almost four centuries, from which he must be not a little astonished at finding himself suddenly awakened—by an Irish Lady!

Whether the first feelings of Maffæus on this extraordinary occasion are gratifying or not, we do not believe that his reception into modern society will be such as can inspire him with very enviable sensations. Doubtless, it will be mortifying to him whom the Scaligers, Mureti, and Vossii have compared to the Swan of Mincius, to hear himself censured by the Monthly Reviewers as equally absurd in his design and uninteresting in his execution. His verses, we believe, are generally such as a tutor at our public schools would *send up* good,—but for any higher merit we have sought in vain. ry nearly the same character must be given of the labours his fair Translator; who has, in our opinion, sadly mis- nt her time in writing verses with which we can find no lt except in the design.

As for the original poems subjoined, they are generally on e and uninteresting subjects: but they bear witness to vers of correct versification and to some poetical imagery. try cannot exist without enthusiasm; and Mrs. Leadbeater sesses no inconsiderable share of that volatile and essential, ugh perilous, qualification. The principal object of (we y almost say) her adoration is our late admirable orator, mund Burke, who, it seems, was an intimate friend of her ier; and who, in two or three original letters here printed, paid a handsome and affecting tribute to the accomplish- nts of the daughter. Her descriptive verses on Beacons- d (Burke's favourite seat) appear to have been written en she was very young; and they contain, amid much t is flat and insignificant, not a little of original fancy and ius. They drew from the orator a letter of praise which cannot help regarding as much above their deserts, though , perhaps, extravagant for the partiality of friendship. e first lines of this poem afford as favourable a specimen we can find of the talents of its author:

'All hail ye woods, in deepest gloom array'd!
Admit a stranger through your rev'rend shade,
With timid step to seek the fair retreat,
Where Virtue and where Genius fix their seat:
In vain retiring from the publick gaze
Not deepest shades can veil so bright a blaze.

'Lo! there the mansion stands in princely pride;
The beauteous wings extend on either side:
Unsocial Pomp flies from the cheerful gate,
Where Hospitality delights to wait;
A brighter grace her candid smile bestows,
Than the majestick pillars' comely rows.
'Enter these ever-open doors, and find
All that can strike the eye or charm the mind:
Painting and sculpture there their pride display,
And splendid chambers deck'd in rich array.
But these are not the honours of the dome
Where Burke resides, and strangers find a home;
To whose glad hearth the social virtues move,
Paternal fondness, and connubial love,
Benevolence unwearied, friendship true,
And wit unforc'd, and converse ever new,
And manners, where the polish'd court we trace,

Combin'd with artless Nature's noble grace;
For Nature sways a sov'reign sceptre here,
And boldly boastful bids her charms appear,
Or half conceals in shades.—O let me rove,
Where the still walk pervades the silent grove;
Where various trees their various greens display,
The stately native, and exotick gay;
The setting sun a parting lustre throws,
And bright with gold the wond'ring forest glows:—
Fain would I longer in these glades abide,
But their great master bids me turn aside.
Oh, what a blaze of beauty bursts around!
Deep shad'wing woods the distant prospect bound,
Save where th' intruding village spire is seen,
Or sloping hills attir'd in lively green;
The peaceful flocks roam the rich pasture o'er,
And infant harvests boast their future store.
But what is here?—O genius of the grove,
Thy dwelling this:—then let me softly move,
Where laurel bow'rs the calm recess enclose,
And the tall oak, proud of his mighty boughs,
High in the midst a regal state maintains,
While in his shade eternal ev'ning reigns.
Here the young forest lifts its shoots on high,
As emulous with older woods to vie;
While the fair Planter's pleasur'd eyes survey
Her grateful grove her guardian care repay.
Oh! as she walks your balmy blooms among,
Let your sweet inmates pour the duteous song,
Nor, Philomel, withhold thy tuneful strain,
Which now my longing ears implore in vain.'

The sentiments discovered in the various pieces of this volume bespeak a mind imbued with piety, sensibility, and affection.

Art. VI. *The Lay of an Irish Harp;* or Metrical Fragments by Miss Owenson. 8vo. 7s. Boards. R. Phillips. 1807.

The fair writer of these fragments observes that 'if there are many elegant *trifles* in English poetry, either the paucity of her reading or the treachery of her memory prevented her claims on their assistance.' Certainly the English language contains no small portion of poetry of this description, known and read and admired by many: but it may in general be said that its flight is short; that it flutters about a small circle, so that every one around has a view of it, but that it speedily sinks into a lasting repose. Indeed it possesses not the materials of long life, much less of immortality:—for how can a poem on the bass-string of a guittar, or the old comb of a duchess, or the feather of a swan, or even on the shoe-tye of Milton, live for ever? The English tongue in its energy is stirred only by great movements; and it is in vain to seek immortal fame in this language by trifles. To attain that object, the writings of the poet must unceasingly attract readers and admirers; and in this land, over which freedom sheds its influence, we continue to read and to relish only that which is great and interesting. We may leave it to French wits, who have been accustomed to walk in a limited inclosure surrounded by high walls, and from whom a thousand great objects have been shut out, to mark the gay company in the promenade, to note the colours which are in fashion, to chace the *papillons* of Parnassus, and to *eterniser la bagatelle.*

Miss Owenson professes to have a high admiration of the metrical trifles of the French, and perhaps in some instances she profits by them: but justice will be ready to allow that she herself fully possesses a poetic mind, of which the small volume before us gives many proofs. She either finds the incidents interesting on which she builds her poems; or she contrives to make them so. We scarcely ever catch her in an indifferent mood; she is always completely awake, generally warm, and often fervid; and writing from feeling, she frequently commands the feelings of her readers.—It is here, indeed, that, if we were to hint at a general fault, we ought to mention it: since this fault is, in our opinion, the language of feeling carried to excess. Of this extreme sensibility we think we see inumerable examples, in which it is unnaturally sought; the high road of poetical expression is deserted for a strange and oblique path; and instead of presenting us with a figure that is beautiful and engaging,—which is surely the office of the poet,—this fair writer often drags into our presence a being that is all nerve and agitation, well fitted to torture and offend, but altogether incapable of affording delight.—We are far from saying this so generally as to deny the existence of a multitude of beauties built on high feeling better managed, though we profess ourselves somewhat jealous of that species of excellence which seeks to produce a kind of delirium, and to a certain degree unhinges the mind.—Yet many readers will perhaps think that all this caution arises from the Reviewers being old, and that this difference exists because the poetess is young.

The poems are forty-eight in number; viz. The Irish Harp; *La Rose Fletrie*; The Drawing Room; the Violet; The Boudoir; The Spanish Guittar; Spleen; The Musical Fly; Home; *L'Amant Matin*; The Sensitive Plant; To-Morrow; Twilight;

Twilight ; Dawn ; The Picture ; *L'Amante Furioso* ; T Minstrel Boy ; Apathy ; The Irish Jig ; Joy ; Love's Pictu The Tomb ; The Bride ; *Le Souhait Dangereux* ; &c. &c.

We acknowlege considerable merit in many of these co positions.—She who could give birth to the following ver on the *Dawn*, must have added to a poetical fancy, an obser ing eye and a discriminating mind :

'There is a soft and fragrant hour,
Sweet, fresh, reviving is its power ;
'Tis when a Ray
Steals from the veil of parting night,
And by its mild prelusive light
Fortells the Day.

' 'Tis when some ling'ring stars scarce shed
O'er the mist-clad mountain's head
Their fairy beam ;
Then *one by one* retiring, shroud,
Dim glittering thro' a fleecy cloud,
Their last faint gleam.

' 'Tis when (just wak'd from transient death
By some fresh zephyr's balmy breath)
Th' unfolding rose
Sheds on the air its rich perfume,
While every bud with deeper bloom
And beauty glows.

' 'Tis when the *Sea-girt turret's* brow
Receives the east's first kindling glow,
And the dark wave,
Swelling to meet the orient gleam,
Reflects the warmly strength'ning beam
It seems to lave.

' 'Tis when the restless child of sorrow,
Watching the wish'd-for rising morrow,
His couch foregoes,
And seeks midst scenes so sweet, so mild,
To sooth these pangs so keen, so wild,
Of hopeless woes.

' Nor day, nor night, this hour can claim,
Nor moon-light ray, nor noon-tide beam,
Does it betray ;
But fresh, reviving, dewy, sweet,
It hastes the glowing hours to meet
Of rising Day.'

In the poem on the *Spanish Guittar*, Miss Owenson thus terestingly addresses it :

——— ' I owe thee much,
Kind little soother of each weary hour ;

‘For when the Star of eve unveil'd her light,
To bathe its glories in some lucid stream,
Or twilight hung upon the day's swift flight,
I've woo'd thy tones to aid my vision'd dream.

‘Or when the roving moon-beam seem'd to gather
From every shutting rose its pendent dew,
And heartless joys with flaunting sun-beam wither,
Softly I humm'd my pensive song to you.

‘And found thee erst responsive to my soul,
Thy fainting tones each faint-breath'd note return'd,
With ev'ry sigh thy sighing accents stole,
With pathos trembled or in sadness mourn'd.’

ie *Minstrel Boy* is highly interesting, from the respect h we pay to talents, and from the cloud of mystery and ncholy which is made to hang over it. We shall copy e stanzas of it.

‘Thy silent wing, oh Time, hath chas'd away
Some feathery hours of youth's fleet frolic joy,
Since first I hung upon the simple lay,
And sharéd the raptures of a Minstrel Boy.

‘His bud of life was then but in its spring,
Mine scarce a germ in Nature's bloomy wreathe;
He taught my infant muse t' expand her wing,
I taught his youthful heart's first sigh to breathe.

‘In sooth he was not one of common mould;
His fervid soul on thought's fleet pinions borne,
Now sought its kindred heaven sublimely bold,
Now stoop'd the woes of kindred man to mourn.

‘For in his dark eye, beams of genius shone
Through the pure crystal of a feeling tear,
And still pale sorrow claim'd him as her own,
By the sad *shade* she taught his *smile* to wear.

‘Though from his birth the muse's matchless boy,
Though still she taught his wild strain's melting flow,
And proudly crown'd him with a mother's joy,
He only call'd himself “ the *child of woe.*”

‘For still the world each finer transport chill'd
That stole o'er feeling's nerve, or fancy's dream,
And when each pulse to *hope*'s warm pressure thrill'd,
Experience chased Hope's illusory beam. *

‘Too oft indeed by Passion's whirlwind driven,
Far from cold Prudence' level path to stray,
Too oft he deem'd that light “ a light from heaven”
That lur'd him on to Pleasure's flowery way.

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* This line is metrically erroneous: the *u* in illusory is long, but is made short. *Rev.*

'To bliss abandon'd, now pursued by woe;
The world's sad outcast; now the world's proud gaze;
The vine and yew alternate wreath'd his brow,
The soldier's laurel, and the poet's bays.

'The sport of destiny, "*Creation's heir*,"
From realm to realm, from clime to clime he rov'd,
Check'd by no guardian tie, no parent care,
For oh! a parent's love his heart ne'er prov'd.

'Yet vain did Absence wave the oblivious wand,
One spark still glimmering in his breast to chill,
Illum'd by Sympathy's unerring hand,
That still awak'd his Lyre's responsive thrill.

'Though o'er eternity's unbounded space
The knell of many a fleeting year had toll'd,
And weeping mem'ry many a change could trace
That made affection's vital stream run cold;—

'Yet still those laws *immutable* and true
To Nature's void, *attraction's* sacred laws,
Each *spirit* to its *kindred spirit drew*,
Of *sweet effects*, the *fond and final cause*.

'But oh! when cherish'd *Hope* repos'd its soul
Upon a new-born *certainty* of joy,
Death from the arms of pending pleasures stole,
And *years* of promis'd bliss, the *Minstrel Boy*.'—

We recommend it to Miss Owenson to acquire the habit of final polishing and correcting, and that power of judging with severity of her own compositions, which must make the critic's rigour useless and inert.

Art. VII. *The Wild Irish Girl; a* National Tale. By Miss Owenson. 12mo. 3 Vols. 13s. 6d. Boards. R. Phillips.

Romances and novels were formerly written to make old women sleep, and to keep young women awake. They interfered not with the serious affairs of the world, but dwelt in a region of their own, and revelled there free and unconfined. It was sufficient if, by a tale tolerably connected together, they amused the mind, and banished *ennui*.—Now, however, they are frequently made the vehicles of the most marked and serious instruction; they are industriously employed to spread the doctrines of methodism, or to warm the mind for the fervours of quietism; sometimes to *illuminate*, and sometimes to beat down the illuminé;—they discuss and settle the most doubtful points in politics;—and inste of being toys to amuse, they have occasionally become extremely useful as mines to blow up, or as battering rams to throw down, whatever is deemed hurtful to society.

The story of the *Wild Irish Girl* is by the fair writer denominated a *national tale*; and, doubtless, modestly and commendably, it speaks many a good word for Ireland. We cannot deny that we remark genius in this work; that it is a tale which has a beginning, a midde, and an end; and in which Irish scenery is powerfully delineated, and Irish manners are interestingly described. A young Lady is here seen, who is somewhat different from the young ladies of Pallmall and Piccadilly, and yet not less amiable and engaging. An old Irish prince, like another Marius sitting among the ruins of Carthage, powerfully calls forth our benevolence and our sympathy. A hero appears, as usual, of enterprise and disinterestedness; and a Roman Catholic priest, as learned, as refined, and as courtly, as if he had enjoyed the opportunities of acquiring and displaying those attainments.

In the narration, however, we are much interrupted by many intrusive subjects, which are forced on us, no doubt, because the tale *is* a *national tale*. We have a detail of antiquities not a little flattering to Ireland:—the character of the Irish peasantry is upheld with solicitude and affection: —superstitions are recounted in a gentle and forgiving tone: —the music of the country is brought forwards, and, though rude enough, is preferred to almost every other music: —while Ossian and his harp, and even Fingal king of men, are made captive, and *nolens volens*, in the teeth of the Scots, must leave the woody Morven and take green Erin for their country. Discussions such as these are considerable aids to eke out three volumes, which still are not large. With all this, notwithstanding, we cannot fail to be amused; Milesian pride in so many forms must make us smile; and when the current of the narrative returns, it is impossible not to be carried pleasingly along.

It is thus that the novelist describes the wild scenery of Ireland:

'To him who derives gratification from the embellished labours of art, rather than the simple but sublime operations of nature, Irish scenery will afford little interest; but the bold features of its varying landscape, the stupendous attitude of its "cloud-capt" mountains, the impervious gloom of its deep embosomed glens, the savage desolation of its uncultivated heaths and boundless bogs, with those rich veins of a picturesque champagne thrown at intervals into gay expansion by the hand of nature, awaken in the mind of the poetic or pictorial traveller all the pleasures of tasteful enjoyment, all the sublime emotions of a rapt imagination. And if the glowing fancy of Claude Loraine would have dwelt enraptured on the paradisial charms of English landscape, the superior genius of Salvator Rosa would have reposed its eagle wing amidst those scenes of mysterious sublimity with which the wildly magnificent landscape of Ireland abounds. But the liberality of nature is here but frugally assisted by the donations of art. Here *agriculture* appears in the least felicitous of her aspects. The rich treasures of Ceres seldom wave their golden heads over the earth's fertile bosom; the verdant drapery of young plantation rarely screens out the coarser features of a rigid soil, the cheerless aspect of a gloomy bog; while the unvaried surface of the perpetual pasturage, which satisfies the eye of the interested grazier, disappoints the glance of the tasteful spectator.'—

'I was dropt by the stage, says M., at the foot of a mountain to which your native Wrekin is but an hillock. The dawn was just risen, and flung its grey and reserved tints on a scene of which the mountainous region of Capel Cerig will give you the most adequate idea. Mountain rising over mountain, swelled like an amphitheatre to those clouds which faintly tinged with the sun's prelusive beams, and rising from the earthly summits where they had reposed, incorporated with the kindling ether of a purer atmosphere:—all was silent and solitary; a tranquillity tinged with horror, a sort of "delightful horror," breathed on every side. I was alone, and felt like the presiding genius of desolation.'

In the following high-coloured terms, the author describes the old Prince of Inismore, and his daughter the Wild Irish Girl:

'I had now reached the ruined cloisters of the chapel, and I mingled among the group of peasantry. Presently there struck my view a form almost gigantic in stature, yet gently thrown forward by evident infirmity; limbs of Herculean mould, and a countenance rather furrowed by the inroads of vehement passions than the deep trace of years; eyes still emanating the ferocity of an unsubdued spirit, yet tempered by a strong trait of benevolence, which like a glory irradiated a broad expansive brow:—a mouth on which even yet the spirit of convivial entertainment seemed to hover, though shaded by two large whiskers on the upper lip, which still preserved their ebon hue; while time or grief had bleached the scattered hairs, which hung their snows upon the manly temple.—The drapery which covered this striking figure was singularly appropriate, and, as I have since been told, strictly conformable to the ancient costume of the Irish nobles;—a triangular mantle of bright scarlet cloth, embroidered and fringed round the edges, fell from his shoulders to the ground, and was fastened at the breast with a large circular golden broach of a workmanship most curiously beautiful;—round his neck hung a golden collar, which seemed to denote the wearer of some order of knighthood. probably hereditary in his family.—The chieftain moved with dignity, yet with difficulty, and his colossal but infirm frame seemed to claim support from a form so almost impalpably delicate, that a, it floated on the gaze it seemed like the incarnation of some pure etherial spirit, which a sigh too roughly breathed would dissolve into its kindred air; yet to this Sylphid elegance of spheral beauty was united all that symmetrical *contour* which constitutes the luxury of human loveliness—she was vested in a robe of vestal white which was enfolded beneath the bosom with a narrow girdle embossed with precious stones. From the shoulder fell a mantle of scarlet silk, while the fine turned head was enveloped in a veil of point lace—Such was the figure of the princess of Inismore.'

An Irish peasant, on the point of starving, to whom a little money had been charitably given to buy his dinner, had expended it on whisky.—"What (says M. who had given him the money) has it gone this way? what a dreadful habit!"—"It is so," replies Murtoch, "but then it is meat, drink, and clothes to us, for we forget we have but little of one and less of the other, when we get the drop within us; Och, long life to them that lightened the tax on the whisky."

It cannot but be obvious that one great end, which the writer of this work proposed to herself, was the bringing the Irish forwards to our view, and to urge with effect their various claims. The purpose is benevolent: but perhaps this is not the way to accomplish it. In a work of this nature, truth and fiction are blended together, and no readers can discriminate what is precisely true on the subject. If they have not a story, they may or rather *must* make one, and the best friend of that gallant nation would not quote a novel as authority.—In this case, one good memorial is worth twenty romances. It must be the statistical man who will essentially benefit Ireland, and not the professed writer of fiction. The latter may reach to the private drawing room, but the former will obtain attention in senates and in councils.

All things considered, the Irish peasantry are in a very unfortunate situation: but we would particularly wish to hear *industry* powerfully pressed on them by those who with commendable benevolence befriend them. Industry gradually brings wealth; and when a man has money in his pocket, he begins to think of and examine matters which formerly excited no reflection and admitted of no doubts;—light and independence come almost together. This directed and roused, we assure ourselves that multitudes of the people of whom we are speaking would soon see the absurdities of a religion, which, while it lords it over them and leads them blindfolded, unfits them in their circumstances for many of their incumbent duties, while it deeply sinks and depresses them.

Art. VIII. *Patriotic Sketches of Ireland,* written in Connaught. By Miss Owenson. 2 Vols. 12mo. pp. 340. 9s. Boards. R. Phillips. 1807.

That Miss Owenson is gifted with an ardent mind, and an active imagination, is well known to the public from the several productions of her pen which have appeared. In the last of these, "the Wild Irish Girl," which is the subject of our preceding article, we have seen that it was her professed and very laudable object, to reform some of the vulgar prejudices against her countrymen that have been entertained by so many inhabitants of this island; to display their characteristic virtues; and to give a more just idea of their feelings, habits, and general circumstances. Though the youth of this fair author has often betrayed her into many faults, principally of style and expression, we read her volumes with pleasure, sometimes sympathizing with and always feeling for her; and we are gratified in the expectation of soon meeting her again, with a judgment improved, and a genius not impaired, by her advance in life*.

We are, however, somewhat disappointed to find that, on the present occasion, she assumes the office of a philosopher, despises novel writing as an employment much beneath her newly assumed dignity, and sets up for an essayist;—a character which sad experience often makes us feel to be as repulsive as that which she has discarded is to the multitude attractive. Yet we are often interested by these 'Sketches,' which are descriptive partly of the scenery and partly of the inhabitants of the country about Sligo in Connaught. Every sketch is introduced or followed by the reflections of the writer, moral, political, and sentimental. All her phrases are in complete suits of holiday or even birth-day clothes; and every thought, however slender, is filled out with ornamental finery, to the size and dignity of a Falstaff. As an example of style, we select the following sketch, not because it is the best or the worst, but merely because it is one of the shortest:

'While the mind, by an association of its ideas, discovers "a spell of attraction" in every thing (however intrinsically valueless) which carries with its protracted existence the character of ages gone by "with years beyond the flood;" of objects which time has rescued from the vicissitude of human events, and which tradition has connected with incidents of historic interest; it pursues with an opposite sensation of delight, every thing in the moral or natural world, which is touched by the charm of novelty, or which owes its interest to the rarity of its existence. Thus the most sublime objects of the creation excite a less animated sensation in observance than the *lusus naturæ,* whose singularity is probably its only excellence. This observation insensibly suggested itself, as I turned with indifference from a very noble view of the ocean, to behold with eager curiosity the water-flight of Glencar.

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* Since we wrote this sentence, another work (a novel) from Miss O.'s fertile pen has been announced.

'The water-flight of Glencar derives its source from the summit of a lofty hill, whose base it scarcely reaches (if the wind is in a certain point); there it is again carried perpendicularly back, forming a species of water-spout. Nothing can be more splendidly beautiful than its appearance when seen under the influence of an unclouded sun, rising like a pillar of light: the least variation of the air breaks it into a feathery spray, which falls at a considerable distance, like the misty shower of a summer's evening tinged with the departing glow of the horizon.

'Nor is the water-flight of Glencar the only aquatic curiosity in the neighbourhood of Sligo. The hill of Knock-na-shong, or the Hill of the Hawk, is from its elevation the first point of land seen on this coast at sea, and has become a kind of land-mark to mariners. Yet notwithstanding its altitude, and its distance from the shore, its summit contains a small well which ebbs and flows with the tide. Of both the mountain and the well, tradition has preserved many miraculous tales.'

In the remaining sketches may be found much more of swelling diction and high-sounding sensibility; and something more, also, of information and amusement. We shall quote one trait of national manners:

'Whatever hardships the Irish peasant submits to during the week, it can never be said that "*Sunday shines no sabbath-day to him.*" Apparently endowed with the singular faculty of being periodically happy, the hallowed day brings with it to him a temporary oblivion of every care, and the transient possession of every enjoyment, which his fancy (little schooled in pleasurable speculation) can devise. Early on a Sunday morning a cabin, cleaner than usual, exhibits at its door a groupe very different in appearance from that it sheltered the preceding day. The lower Irish, passionately fond of dress, and without the means of gratifying their dominant passion, confine their wishes to the hard-earned suit which the mass-house, or dance on Sunday, or the fair of their market-town, affords an opportunity of displaying. Thus the scanty drapery of wretchedness is exchanged, not only for the garb of comfort, but of ostentation; and it is not unusual to behold even ornamental finery on those on Sunday, who during the rest of the week were worse clothed than the poorest mendicant in England.'—

'The young women go in groupes to the mass-house, generally dressed in white gowns and coloured petticoats; with their rug cloaks hanging on one arm, and their shoes and stockings on the other. When they approach the chapel they bathe their feet in the first stream, and assume those articles of luxury which are never drawn on but for shew, and the public gaze of the parish. After prayers both sexes (and of all ages) generally adjourn to the fields, to witness a hurling match, or some of those manly sports to which the lower Irish are so passionately addicted. One of them, the *cathu-clogh*, or "flinging of the stone," is precisely the same with the ancient Greek pastime of the *discus*. The candidate who pants for the fame of those

"Virtues that are placed in nerve and bone,"

takes a stone of immense weight in his right hand, inclines his body a little forward, advances one leg, poises his arm, and after two or three balancing motions, flings it from him to a considerable distance. These national amusements are not confined to the peasantry, the young gentlemen of the adjoining counties frequently engage in them.

'Although the fare of Sunday seldom rises beyond the accustomed potatoes and milk of the rest of the week; some few halfpence are always spared from the household purse to purchase the pleasures which the Sunday cake bestows. In the centre of a field near some *petit auberge*, a distaff is fixed in the earth, on which is placed a large flat cake: this cake is the signal of pleasure, and becomes the reward of talent. The young and old of both sexes, for miles round the neighbourhood, hasten to enjoy the pleasures of the cake, which is sometimes carried off by the best dancer, and sometimes by the archest wag of the company. At a little distance from this standard of revelry, is placed its chief agent the piper, who is always seated on the ground with a hole dug near him, into which the contributions of the assembly are dropt: the manner of bestowing these donations is attended with a little gallantry not to be passed over in silence. At the end of every jig, the piper is paid by the young man who dances it, and who endeavours to enhance the value of the gift, by first bestowing it on his fair partner; and though a penny a jig is esteemed very good pay, yet the gallantry or ostentation of the contributor, anxious at once to appear generous in the eyes of his mistress, or to outstep the liberality of his rivals, sometimes trebles the sum which the piper usually receives. I have been at some of these cakes, and have invariably observed the inordinate passion for dancing, so prevalent among the Irish peasants. It is indeed very rare to find an individual among them who has not been for some time under the tuition of a dancingmaster. Thus passes away the Sabbath of an Irish peasant, the first hours of the day are devoted to religion, the rest to the enjoyment of such pleasures as lie within the limited scope of his acquisition. Sometimes led by the light of nature, sometimes restrained by the shades of prejudice, alternately governed by truth and error, his conduct is only to be judged by the circumstances under which he is reared.'

If our fair moralizer thinks that we treat her rather discourteously in her philosophical guise, we can only promise to listen to her with greater complaisance when she lays down her Rousseau and Volney, and condescends to lead us once again into the appropriate regions of fancy and of poesy.

Art. IX. *The Principles of Surgery*, Volume II. containing the Operations of Surgery; Part 1st. the Operation of Lithotomy and the Diseases of the Urethra; Part 2d. containing the Anatomy and Pathology of the Skull and Brain; and Volume III., containing a Series of Cases, calculated to illustrate chiefly the Doctrine of Tumors and other irregular Parts of Surgery, and to instruct the young Surgeon how to form his Prognostics and to plan his Operations. By John Bell, Surgeon. 4to. Vol. II. 5l. 5s. Vol. III. 2l. 2s. Boards. Longman and Co.

We have* already given a short account of the first volume of Mr. John Bell's great work, intitled Principles of Surgery; and since that time, three additional parts have made their appearance, composing the second Volume and the first half of Volume III. Of these we shall now proceed to lay an abstract before our readers; premising, however, that the great variety of matter which they contain will necessarily oblige us to touch only on such topics as are in themselves the most important, or as particularly call for remark respecting the manner in which they are treated by the author.

The subject of the first part of the second Volume is divided into four sections, which bear the following titles; '1st. The anatomy of the parts of generation, and the viscera within the pelvis. 2d. The history of lithotomy; or biographical, critical, and historical sketches of the most famous lithotomists, and of their operations. 3d. Plain rules for performing the operation of lithotomy with the gorget or with the knife. 4th. Practical observations on the introduction of the catheter—on the diseases of the urethra—on injuries of the perinæum—on fistula and stricture—on the diseases of the prostate gland—and on the various operations for puncturing the urinary bladder.' Section I., as will be perceived from its title, is anatomical, and displays to great advantage the author's well known talents of description. The connection of the bladder with the neighbouring parts, their relative position in the living body, the appendages to the neck of the bladder, particularly the prostate gland, the muscles of the perinæum, and those which are situated about the urethra, which are divided in the operation of lithotomy either necessarily or inadvertently from the ignorance or unskilfulness of the surgeon, all pass under review. The description of these points is extremely well adapted to impress the mind of the student, and it is throughout assisted and illustrated by drawings which exhibit all the characteristic excellence of Mr. Bell's pencil.

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* See M. Rev. Vol. xl. N. S. p. 151.

In the second section, we have the history of the operation, beginning with the account of it that is given by Celsus, (the earliest of which we possess any authentic record,) until the period when the celebrated Chesselden reduced the process nearly to its present form. This section occupies about 100 pages, and consists, in a great measure, of extracts from the writings of the older surgeons, with comments on their opinions. We have read it with interest, and we think that the perusal of it must suggest many useful reflections to every surgical student; yet we fear that the length to which it is extended may induce not a few of Mr. Bell's readers to pass it over, and we cannot but wish that it had been compressed into a smaller compass. It presents but a melancholy picture, not only of the state of surgical science during the last two centuries, but of the feelings and passions which appear to have actuated many of those who were considered as standing at the head of their profession. In questions of the very highest importance, when the lives of the patients were immediately concerned, the practitioner permitted himself to be warped by the base motives of interest or personal animosity; and we see but too much reason for apprehending that the most cruel operations were inflicted on the patients, in order to give an appearance of difficulty to the process, and thus to preserve it as a kind of monopoly in the hands of a few privileged individuals.—Of the operation described by Celsus, in which the stone, having been pressed from the rectum into the perinæum, is cut-upon from the external parts, and extracted by means of a hook, the author speaks in favourable terms; and he appears to think that it is still the best method of proceeding with very young subjects.

'In operating by this lesser apparatus, you cut upon the stone, and cut of course, with perfect security, an incision exactly proportioned to its size. There is no difficult nor dangerous dissection: no gorget, nor other dangerous instrument, thrust into the bladder, with the risk of its passing in betwixt that and the rectum; you are performing expressly the lateral incision of Raw and Chesselden, in the most simple and favourable way; and, indeed, Raw himself, though he declined telling how he operated, always had the honesty to refer the enquirer to Celsus—"Legite Celsum" was always his reply. But what makes the deepest impression on my mind in favour of the apparatus minor is, that we are, by this operation, saved from the horror of plunging a gorget, blindfold, among the viscera of a child, a cruelty of which I never shall allow myself to be guilty again.'

The horrors of what is called *the operation by the apparatus major* are next very copiously detailed, and present a curious but shocking picture of the shifts to which men are sometimes reduced in support of a favourite hypothesis. As a warning to all succeeding practitioners, such details may not be useless; yet we cannot but think that the end might have been gained by a more concise view of the subject, and that some of the long quotations from deservedly neglected writers might have been spared. The account, however, of the character and operation of the celebrated Frere Jacques, although long and circumstantial, is on the whole extremely interesting, so that we should be sorry to have had it curtailed. The character of the not less celebrated Raw is written with great spirit; and we fully enter into the feelings of indignation which are excited by his ungenerous conduct, in not only concealing his method of operating, but even, as it appears, impressing his friends and assistants with a false idea respecting its nature.

'His spirit of enterprise and love of science; his diligence in study, and his frugal and simple way of life; the fortitude with which he resisted the corruption of bad example, and the steadiness with which he reserved the earnings of a severe and laborious profession, to enable him to renew his studies at an advanced period of life, are most commendable. The perseverance with which he struggled, during the early part of life, against penury and want, the *res angusta domi*, gave proof at once of his excellent genius and consummate prudence. "The noblest blood in all the land's abashed, having no lackey but pale poverty." He studied anatomy, not by reading nor by dissecting animals, but by dissecting the human body; this he regarded as the first and most essential point of his education, and spared no expence, no travail, no solitary labour, to attain to a perfect knowledge of the structure of the human body; he was soon distinguished as the first surgeon of his age, and certainly was the most celebrated lithotomist that ever lived. Before publishing his oration, he had cut one thousand five hundred and forty patients for the stone. His operations were attended by students from all parts of the world, and after his death his method of operating was imitated by all the surgeons in Europe. One thing is ever to be lamented, that this great man had contracted, in his years of penury, not merely habits of laudable œconomy, and a decent respect to the necessary affairs of the world; he was visited early in life with that mean vice which eats up every virtue, grows continually as we advance in years, and in our liberal profession destroys the seeds of charity and every generous sentiment. This sin of uncharitableness, Albinus his friend and favourite would fain conceal; but whatever might be due to Raw from his fellow citizens, from those who felt the immediate benefit of his skill, on posterity he has no claim! His sordid temper made him commit an unpardonable crime against his profession, and the interests of humanity: he concealed his operation to the very moment of his death!'

From such a perversion of talents, we turn with satisfaction to the conduct of Chesselden; who, availing himself of all the advancements which were making on the continent, progressively improved the operation until it arrived at its present state of perfection; and who, with that ingenuousness which may, we think, be justly said to characterize the English nation, took every method of imparting to his contemporaries the knowlege which he had acquired. At the same time that he was employing every means for benefiting his profession, he seemed totally unambitious of fame, and even regardless of the applause which may be justly claimed by every scientific discoverer. Chesselden's operation may be considered as radically the same with that which is now generally practised; although the substitution of the gorget for the knife causes a considerable alteration in its appearance, and some real difference in the manner in which the bladder is opened. With respect to the gorget, we are strongly inclined to agree with Mr. Bell, that its introduction into practice was not favourable either to the progress of the science or even to the general success of the operation. It is in fact an attempt to substitute mechanical contrivance for professional skill; and, after all, this contrivance is not one which renders the operation safe in the hands of the unskilful. We think that Mr. Bell has clearly shewn that the 'blindfold stroke of the gorget is more truly terrible to the well instructed surgeon, than any accidental deviation of the knife.'

'We cannot but lament, (he proceeds to say,) that the operation by which a surgeon can insure success proportioned to his skill and knowledge has fallen into disuse, while a rival operation, a blindfold stroke, the dangers of which are acknowledged even by those who perform it, usurps its place for no avowed reason, but that it can be as successfully performed by the ignorant as by the skilful! Such mechanical contrivances would indeed be of inestimable value, were it possible, in surgery, as in manufactures, to transfer the skill from the operator to the inventor, and to reduce the class of working-men from scientific operators to mere mechanics,—to men performing things which they do not comprehend, and contented with success which they do not deserve. Thus the carver, or caster in bronze, shapes a leaf with a single stroke of a tool, which he never invented, or turns out from a die a bass-relief, which he has not even the sentiment to admire, much less to model! by such inventions have all the arts which are merely mechanical been facilitated and improved; but, such a process is too simple by far for the improvement of a science which, in every particular act, requires intelligence and design.'

Besides the general objection to the use of the gorget, that it makes a mechanical cut independent of the size or structure of the particular case on which we operate, Mr. Bell proves (as we think, satisfactorily,) that the incision is generally made too small, and that the stone frequently cannot be extracted without a laceration of the prostate gland. The accident of the beak of the instrument slipping out of the groove of the staff seems almost inseparable from the nature of the apparatus; so that, in spite of all the attention of the practitioner, this event may occasionally happen in the most skilful hands. It would appear that sometimes, even under the most favourable circumstances, the opposite side of the bladder is pierced; and sometimes that it altogether eludes the thrust of the instrument, when there is no reasonable ground for accusing the operator. Such mistakes we apprehend to be the necessary consequence of substituting mechanism for skill!—After having reviewed the question in all its bearings, Mr. Bell concludes with this prudent recommendation, that the operators who have hitherto used the gorget should continue to employ it, but that the young surgeon, who has still to chuse his plan of proceeding, should make himself acquainted with the use of the knife.

Part II. of the second volume contains the anatomy and pathology of the skull and brain; written in the form of discourses, which appear to have been lectures delivered by Mr. Bell to his pupils. The particular subjects treated are 'the structure and diseases of the skull; the structure and diseases of the brain; apoplexy, palsy, hydrocephalus, phrenzy, the various species of fractures of the skull, and the operation of trepan.' This half volume alone consists of 550 large 4to. pages.

A considerable part of the first discourse, on the injuries of the skull, is devoted to an examination of the doctrines of the antients, and a reprobation of their leading opinions on this subject. The older surgeons seem to have founded their knowlege entirely on an anatomical acquaintance with the bones of the head, while they paid little attention to the symptoms which occurred in the living body. Since it was considered as a fundamental rule to operate in every case of fracture, they used a variety of experiments for ascertaining its existence, and directed their practice solely to this point, entirely regardless of the condition of the brain and nervous system. Mr. Bell, however, strongly inculcates the contrary doctrine, which is indeed now generally received, that simple fracture of the cranium is in itself attended with no particular danger; that it affords no sufficient ground for operating; and that, in such a case to apply the trepan is as preposterous as it would be to convert a simple fracture of the leg into a compound one, by laying open the ends of the broken bone.

Of the second discourse, on the pathology of the parts lying in contact with the skull, both external and internal, a considerable part is in like manner devoted to the exposition of the false, and, as they appear to us, ridiculous doctrines of the older surgical writers. Their ignorance of the nature of the connection between the skull and the soft parts contiguous to it led them into many erroneous and even dangerous practices. It is, however, now so generally admitted that the skull is a living body, like all the other bones, and that the membranes are attached to it by numerous vessels, that we need not fear the repetition of those operations which were founded on the contrary hypothesis; and in our opinion Mr. Bell's work would not have been less useful, nor less interesting, had he been more concise in his strictures and critiques on these exploded doctrines. On the whole, it may be considered as sufficiently established by modern experience, that operations on the skull should seldom be performed merely in consequence of wounds of the head, however formidable they may appear: since 'the scalp, though lacerated and ingrained with soil and sand, will re-unite, in favourable circumstances, with the skull, as with any soft part;'—nor should the symptoms of supervening inflammation induce the practitioner to imagine that an operation is always to be adopted.

'I have seen a boy,' says our author, 'whose scalp was lacerated so very largely, as to shew the skull naked, but uninjured, continue well, and free from fever or delirium several days, then seized with vomiting, like that of oppressed brain, with rigors and foul tongue, and rapid pulse, and delirium. I have seen a boy lying in this doubtful and dangerous state for fifteen days, the suppuration of the wound being interrupted, and its complexion as much affected as the general health; exhausted by successive paroxysms of fever, and yet in no imminent danger. I have seen three soldiers hurt, in the confusion of a fire, from bricks or beams falling on them, all the three wounded in the head, all seized at once with the same temporary fever and delirium, and yet not one of them in any kind of danger. I have often seen, in an aged person, where the skull was laid bare by a blow, the integuments slough entirely away, and fall off in cakes as black (to use the expression of nurses) as the soot on the pot, and, after an interval of imminent danger, in which even the outer plate of the skull has exfoliated, I have seen with admiration the skull push forth its granulations with such vigour in extreme old age, (at seventy-five years of age), as to replace the scalp with a broad and firm cicatrix. These accidents of fractured skull, or lacerated scalp, are frequent only in an hospital; and you will often observe your patient, whatever his age or constitution, attacked with sickness and fever, which seems to imply danger, but which is to be cured by antimonials, opiates, and the warm bath.' You will have the goodness, then, to believe, that this is no insignificant vindication of my own conduct in an unfortunate case, but an independent, a necessary and a useful injunction to you: "Never permit yourselves to be alarmed too much at these first symptoms of fever, nor hurried into any precipitate step, for many have narrowly escaped the knife and the saw, the scalping process, and the useless perforation of the skull, to whom, during the continuance of such a temporary fever, the slightest of these operations would surely prove fatal.'

The symptoms by which effusion is to be suspected, as a consequence of external injuries of the head, and the practice which is to be pursued in these cases, are next considered; whether the skull has become carious from wounds of the scalp, or whether by a violent shock the *dura mater* has been detached from the cranium. With respect to this latter occurrence, the author takes considerable pains to establish the fact, that the mere separation of the *dura mater* from the skull, without any farther injury to either part, generally produces the death of the bone, and its consequent exfoliation. A frequent result of this accident is the formation of a fungous tumor from the substance of the brain; and Mr. Bell is extremely urgent to prove that the removal of such an excrescence is always attended with fatal consequences. The opinion is probably correct in point of fact, that no advantage has ever yet been obtained by operating in such cases; and yet, since certain death follows the disease if left to the course of nature, the surgeon is strongly tempted to make any attempt which promises even the most distant prospect of relief. We cannot but think that Mr. Bell's language is too strong in indiscriminately condemning every interference of art, when he says,

> 'That surgeon is in great danger, who does not, from reason and reflection, (for experience few can have in such rare cases), form a decided opinion the moment such a tumor is exposed, who does not resolve, with a steadiness not to be shaken, " not to touch it for the world." The good that can be done is problematical, the danger dreadful; and the surgeon who but allows himself to consult upon such a case, or to hearken to the intreaties of a patient wearied of life, is in danger of robbing him of life. The disease, it must be acknowledged, is fatal in the course of nature, yet, wherever operations have been attempted, the patients have been directly put to death by the hands of the surgeon.'

Mr. Bell's attention is next engaged in describing the affection of the skull produced by external injury, which he calls *contusio cranii*; in which the organization of the bone is so much impaired, that its vitality is irreparably destroyed. He considers it as a case of necrosis, analogous to affections of this kind which occasionally take place, from similar causes, in the extremities. — If with regard to fracture the conduct of the older surgeons was condemned for using the trepan on insufficient grounds, Mr. B. is, in the present instance, equally severe in his strictures on them for omitting to perform the operation, which he now considers as absolutely necessary for the future safety of the patient. We do not question the accuracy of Mr. Bell's judgment; and yet it must be confessed that the symptoms, which should induce the surgeon to operate, are here so equivocal, that we scarcely know what rules can be laid down for his guidance on so important an occasion. The very worst consequences may ensue, even suppuration of the brain, when the immediate effects of the accident were so slight as scarcely to induce the patient to require professional assistance. — The symptoms which indicate the approach of suppuration are described in a characteristic manner:

> 'In a few days, the fever is more conspicuous, (though perhaps the tumor is flattened,) with slight horrors and shiverings; the confusion is more distressing, attended with pain, and a sense of girding in the head; he can no longer endure the light; the eyes are red, swollen, and gummy, (the oculi subpingues of the ancients;) the pulse is quick and weak; the tongue foul; the skin parched; the visage pale and ghastly, with a hectic flush upon the cheek; the urine pale, and sparing in quantity; the hands, and the tongue, when he puts it out, tremble. He knows not what ails him, but is night and day in a state of indescribable confusion. During the night, roving, grinding the teeth, and slightly delirious; and during the day, desponding, oppressed, and sick.'

These symptoms cannot be too strongly impressed on the mind of the practitioner; if the trepan be applied on their first appearance, the farther progress of the mischief may be checked:

> 'But if,' continues the author, 'the patient be regardless of these symptoms, unconscious of his situation, or indifferent to the intreaties of his surgeon; if any how this happy interval be neglected, the ulcer, which was in this stage confined to the dura mater, extends to the brain The confusion of head, and fever, increase; the patient becom stupid, and drowsy, and wakens from sleep in great confusion an alarm. He has longer shiverings, and more continual sickness; knees totter under him, his hands tremble, and his face is often slight distorted with spasms; and his limbs, especially of one side, are oft slightly convulsed; and growing gradually weaker, he someti becomes paralytic of one side, but usually becomes only more stu and oppressed, and suffers slight convulsive paroxysms before he d During the first eight or ten days, he is in this state of languor sickness; from the tenth to the twentieth, he is in manifest dang and usually before the twentieth or twenty-fifth day, he expires.'

Discour

iscourse III. relates to the pathology of the Brain, and
incipally occupied by an account of those diseases which
nd on derangement or irregularity in the action of its
uiferous vessels. It contains a great number of very
ble observations, and displays much of the acuteness
discrimination which are so conspicuous in Mr. Bell's
ngs. We must not, however, conceal our opinion that
ibits some specimens of those faults into which he is
yed by the warmth of his feelings and the quickness of
lecisions. We have a farther objection against this
urse, that a great part of it is misplaced: the remarks
e causes of apoplexy and palsy, and the long investiga-
into the state of the brain which produces or lays a
lation for these diseases, have certainly no immediate con-
on with either the principles or the practice of surgery.
ever valuable the matter may be, we regret that it should
o the bulk of a work, which is already extended to a
hat must absolutely put it out of the reach of many of
who would derive most advantage from it.

r. B.'s description of the different conditions of the brain
h give rise to apoplexy, palsy, hydrocephalus, and phrenzy,
rawn up with much acuteness; the symptoms of these
ions are pourtrayed with characteristic accuracy; and the
osis is judiciously and clearly marked. In most of his
ines, and in the practice which he deduces from them,
lly acquiesce: but we cannot give our unqualified assent
ne of the positions which are incidentally laid down.
xample, when he says that debility is never the cause
sease, that there can be no disease in the nervous system
out a physical change in its structure, that both apoplexy
palsy are always produced by an increase of arterial
n, that head-ache always proceeds from an inflammatory
of the brain, and that the effusion of serum into the cavities
e brain has always been preceded by active inflamma-
—in these and other similar instances, we cannot but
that he has been induced, by haste or inadvertency, to
general assertions which, on a farther examination, he
find to be untenable.

his third discourse is subdivided into five separate sec-
, the subjects of which are fractures and depressions of the
, concussion of the brain and extravasation of blood,
for the conduct of the surgeon, and remarks on the
ess of trepanning. The great object of the sections on the
ure and depression of the skull is to shew that the opera-
of the trepan was too frequently performed by the older
ons; and that, unless symptoms indicate a peculiar state

of danger, the removal of any part of the skull is unnecessary and injurious. With respect to depression, Mr. Bell judiciously observes that the effect is produced in this case, not progressively, but at one stroke; so that, if no morbid symptoms arise in the first instance, it is not probable that they will afterward occur. We may remark, generally, that the observations, both theoretical and practical, which are presented in this discourse, are judicious and important; though many of them are less novel than might be inferred from the manner in which they are stated.

Volume III. is devoted to the subject of tumors, and, like the second, it is divided into a number of discourses, which are thrown into the form of lectures. In the first, the author endeavours to impress the mind of the student with the importance of this particular department of surgery, by explaining the dreadful effects that arise from these diseases when neglected in their early stages, and suffered to increase to a bulk that renders their removal no longer practicable; at the same time that their existence interrupts the exercise of some function which is essential to the very continuance of life. This circumstance is still more powerfully illustrated in the second discourse, on the unlimited growth of tumors: which leads the author to explain the difference between the regular nutrition of a part, and that augmentation of bulk which constitutes the state of tumor; and to remark on the actual increase of solid matter, in a part which is morbidly distended. It does not consist in the mere stretching of the vessels, for they become thickened in proportion to their distension; and as this process seems to proceed indefinitely, a general principle may be deduced, 'that every tumor will continue to grow while the blood circulates and the body lives.' In order to understand this position, it is necessary to attend to the diagnosis which the author forms between tumor and swelling; a diagnosis which has a real foundation in nature, and is of considerable practical importance. *Tumor* he defines to be a mere excess of growth, arising from excited but healthy action; *swelling* is a sudden and violent action of the vessels, tending to destroy the structure of the part.

The subsequent discourses are appropriated to the consideration of different species of tumors; those of the bones, of the inside of the mouth and nose, of the cheeks, throat, and salivary glands. The subject of polypi of the throat and nose is treated very fully; and here we meet with some opinions which are different from those that are generally adopted, and are of great practical moment. After having remarked the very different accounts which we find of the ture and progress of these affections, of their supposed tinction into benign and malignant, and of the marks by aich authors have undertaken to discriminate between these o species, Mr. Bell attempts to shew that this division is tirely without foundation; that their effects depend solely their situation, or the period of their growth; and that the ischief which they sometimes occasion is not caused by y peculiarity in their nature, but by their pressing on e bones, and rendering them carious, or by destroying the xture or functions of other neighbouring parts. His direc- ms for the removal of polypi are extremely judicious, and e clearly dictated by that feeling which can arise only om good sense matured by experience. Except in some rticular stages or situations of the disease,—as when it is considerable size, and when it hangs down into the throat, Mr. Bell has never found it practicable effectually to re- ove polypi by means of the ligature. In all other cases, he sts to the forceps, knife, and caustic: he first pulls away e most prominent part of the polypus with the forceps, mpletes the removal of it with the knife, and then freely plies the caustic to the roots of the tumor, in order to event its return. These directions, however, are applicable the polypus only so long as it has not, by its pressure, de- royed the texture of the neighbouring parts. When this s taken place, the mischief is irremediable; and any attempt remove the disease will not merely prove ineffectual, but must cessarily hasten the fatal termination.

Our preceding remarks, although protracted to some length, ill yet afford but a very imperfect view of Mr. Bell's work. certainly is the production of a man of superior talents, d exhibits the most unequivocal marks of native genius and scernment improved by cultivation and practice. To the ung surgeon, it affords an inexhaustible store of materials r study and reflection, a most valuable collection of cases d operations, and a large body of that kind of know- ge which is of the most extensive application and the ost immediate utility. The histories and descriptions, pa- ological and anatomical, may be regarded as unrivalled for arness of discrimination, felicity of expression, and the ithful delineation of nature.

Nevertheless, the publication is not without its defects, and me of them are considerable. The author is too frequently gardless of method, so that we often find the contents of a apter not corresponding with its title; which is the more convenient, since we have neither a table of contents nor index. Mr. Bell is also too lavish of his quotations from the older writers, whom he brings forwards from the retreats in which they have long slumbered undisturbed, for the sole purpose (as it appears) of ridiculing them. This ridicule, indeed, they too often deserve, from their vain pretensions and unmeaning theories: but their errors might have been exposed, and every reasonable degree of curiosity might have been gratified, in a much shorter compass. Another point, also, we should not omit to mention among the blemishes of Mr. Bell's production: viz. the acrimonious manner in which he occasionally indulges against his contemporaries. Professional ignorance he must no doubt but too frequently encounter: but it would be more worthy of a man of his talents to treat it with less abuse, although it might require severe reprehension.—We are compelled, moreover, to notice the very inaccurate manner in which these volumes are printed; and we cannot but deem it unpardonable to have a work of this magnitude and importance sent forth in a style of typographical carelessness that would disgrace a cookery-book. The same inaccuracy is still more blameable, and much more to be lamented, as occurring with respect to the plates: they are in themselves well executed and highly characteristic: but in many parts, especially in the third volume, the references are so imperfect, that in several instances we were absolutely unable to make any use of them.

Art. X. *An Inquiry into the Policy and Justice of the Prohibition of the Use of Grain in the Distilleries.* By Archibald Bell, Esq. Advocate. 8vo. pp. 109. 3s. Edinburgh, Constable and Co.; London, Murray. 1808.

The distresses of our West India planters, particularly during the last two years, have given occasion to more discussion, both *in and out of doors,* (to use a parliamentary phrase,) than any other mercantile question within our recollection. Several of the literary productions which this state of things has called forth, especially that of Sir William Young, have contained a greater proportion of official information than is usually within the reach of authors: but we cannot compliment the writers on having made the happiest use of these documents, nor on possessing the very rare quality of applying the principles of political economy to the practice of trade. A foreigner who should visit this country with the usual impressions of the magnitude of our commerce, and who should find, on actual residence, that the reality far exceeded the description, would learn with surprize that we had been disputing for

ars among each other on a point apparently so simple
ief of our colonies; a point on which, it might justly
ked, a speedy decision is so necessary, and the attain-
elief is so much within our own power. Farther in-
wever, would shew that we are not only subject, like
bours, to the conflict of adverse interests, but that
on, so exemplary in industry, and so abundant in
s yet very imperfectly acquainted with the general
s which guide this industry and create this wealth;
lo not reckon among our ministers a single individual
miliar with them; and that our regulations are often
as if these principles had never been promulgated.

riters on behalf of the West India body have not been
in their complaints of the nefarious policy of Bona-
d have dwelt on our exclusion from the continental
s the grand cause of our colonial embarrassments. It
lear that Bonaparte will do us all the harm that he
: we suspect that he obtains credit, both with the sugar
and with others of our countrymen, for doing a great
e than lies within the compass of his power. Our East
de, for example, is by no means in a flourishing state,
s is commonly supposed, to the stoppage of the con-
intercourse: but this is ascribable, in our opinion,
ore to the evils inseparable from a monopoly; evils of
l silent progress, but which, sooner or later, lead to
ction of all privileged companies. In this case, it re-
o great research to discover that the cure is much more
be found at home than abroad:—let us apply similar
g to the state of the West Indies.

ears, from a variety of parliamentary documents, that
ort of sugar exceeds our consumption by not less a pro-
han a third. This import is compulsory: but, as the
tion must be voluntary, the great object of our cares
to force the surplus out of our hands. One writer has
ended the forcing of export by a bounty; others have
ed the stoppage of neutral intercourse; while a third
find no remedy but in that progressive reduction of
which is naturally consequent on excess. As to the
bounty, we need say little, for it is too unpopular to
ted. The stoppage of neutral intercourse has now ex-
elve months: but any partial benefits which the West
erchants might have expected from a measure which
s a nation, we deem pernicious, have been prevent-
e increased rigour of our exclusion from the continent.
rd to the third remedy, the natural effect of excess in
tself, although the proposition is incontrovertible, it has

so happened that the addition to our imports by the capture of the Danish islands has prevented any perception of its operation. It deserves remark that the plans of a bounty, and of a stoppage of neutrals, have been entertained chiefly among persons who are interested in the West India trade; while those who were unconnected with the colonies have been the principal advocates for the negative remedy of decreasing the extent of produce:—so much easier is it to recommend sacrifices in the affairs of others, than to resort to the adoption of them in our own.

It is but justice, however, to the West India body, to state that the advocates for the discouraging plan of decreasing the produce have looked only to one side of the question. They have felt the excess of our import, and ascribed that excess to the planter, without considering that, were the planter left at liberty, the excess would not exist. It is not the magnitude of our crops which gluts our sugar market; it is the law which enacts that the whole of these crops shall be sent to that market. Not only must the crops of the old British colonies be sent to the mother-country, but all our conquests are subject to the same regulation. No allowance is made for the increased quantity; nor any deduction for the difficulty of export during a state of war: all considerations are made to yield to a law which our statesmen, our merchants, and our ship-owners, all pronounce, with equal gravity, to be the bulwark of our naval greatness. Under such a system as this, the remedy which is proposed by progressive reduction cannot operate; because, no sooner has a diminution to a given extent taken place by the abandonment of the less fertile estates, than the void thus painfully created is filled up by the introduction of sugars from a new conquest. It is true that these sugars may not be admitted to entry for British consumption: but the loss is still nearly the same, since the quantity already so admitted far exceeds the consumption and depends for the maintenance of price, in a great degree, on foreign demand. Such has been the unjust operation of our colonial system of late years, that, while with one hand we have been compelling the planters to reduce the amount of their produce, we have been depriving them, with the other, of the benefit of that reduction.

We would not be understood, by these remarks, to mean that the energy of our navy is to be confined, and that conquests of sugar-islands are not to be made as well as other conquests, but to state the plain proposition that, if by such conquests we alter the situation of our colonies, it is incumbent on us, in justice and in policy, to alter our system towards these colonies. So long as our yearly import was in proportion to our yearly consumption, the compulsion of sending all sugar home was little detrimental either to us or the planter, because it produced nothing materially different from the free course of trade:—but, as soon as the import considerably exceeded the quantity used, the compulsion became pernicious to both parties, more directly to the planter, and indirectly to the whole empire.

The sympathy, however, which is naturally due to those who suffer oppression, is considerably lessened in regard to the West India planters, and more particularly with respect to the merchants, by their slowness in apprehending and urging the proper remedy. They have "wearied us with prayers" during the last two years, but they have never stated, in cogent terms, either to government or the country, that the only effectual plan was to "leave them unrestrained in the disposal of their produce, or at least to enforce that restraint only in a degree commensurate with our consumption." This silence, whether ignorant or wilful, has had the most unfavourable effect on their cause in the popular mind. They have been praying for relief when they ought to have demanded justice. An idea has consequently been diffused that they are the sole authors of their own distress; and the glut of the sugar market is ascribed not to its real cause,—the compulsory import,—but to the speculative disposition of the planters. The relief which they have claimed is thus considered by many, (among others by the learned author of the pamphlet under review,) not as an arrangement for the advantage of the mother-country, but as a sacrifice from the mother-country to her colonies.

If we are surprised by the discovery of such error and ignorance in the mode of applying for relief, that surprize must be increased when we are told that even were this—the only effectual—aid offered, the suffering parties themselves would probably not be cordial in the adoption of it. They would perceive its benefits: but, so wedded are they to antient prejudices, that they would seriously doubt whether the accompaniments of these benefits did not interrupt them. At present, the general case is that the planter is largely indebted to the merchant, who holds a mortgage on the plantation, and obliges the planter to send him the whole of his sugars. The object of the proposed change would be to set the planter at liberty to sell his sugars according to his ideas of the market, either on the spot or in Great Britain; and substituting for the forced connection between him and the merchant the voluntary connection of mutual interest. If the merchant object to the uncertainty to which he might thus be liable in regard to his debtor's consignments, the answer is that the colonial law should be altered so as to facilitate his recourse, in case of need, to his debtor's property. Law cannot be too prompt in securing the recovery of a loan, nor too slow in forcing a profit without exertion.—The planter, on the other hand, would thankfully accept the permission to dispose freely of his crop: but he might hesitate to purchase that permission by sacrificing the indulgence which colonial law, as it stands at present, gives him in regard to his creditor. If, however, he will take a survey of the state of the West Indies during the last ten years, he will find, from a variety of melancholy instances, that this apparent indulgence has proved a curse; and that many industrious individuals, placed on an unfavourable property, have toiled away their life in a hopeless struggle, instead of relinquishing it at an age when enough of health remained to justify the hope of success in a different undertaking. It is natural for us to cling to our situation and our prospects: but this sentiment, beneficent while it operates to the degree in which it is implanted in us by Providence, becomes hurtful when stimulated to farther operation by human institutions. In a situation of embarrassment, whether in the West Indies or in Europe, the creditors are more competent judges of the propriety of perseverance than the unfortunate but sanguine debtor. That law, therefore, is pernicious which takes the power of compelling speedy payment out of the hands of the creditor. It is not a sufficient answer that such compulsions would often be ruinous in the present circumstances of our colonies; for by the removal of these laws a state of intercourse would be formed in the West Indies which would prevent, as in Europe, the disadvantages consequent on compulsory payments.

In our opinion, therefore, the redemption of our colonies from their present depression can be accomplished only by one plan—a relaxation of restraint in the intercourse not merely between individual and individual, but between country and country. Clear, however, as this reasoning may be, it is too strongly opposed by rooted prejudice to be speedily adopted; the West India body must undergo a farther period of suffering, before they feel its force; and if the parties immediately interested are thus tardy, much less is to be expected from others, who, with the common prejudices in favour of colonial monopoly, have no direct prospect of advantage in a change. Yet whatever may be the ignorance or the prejudices of the public, government should be alive to our true policy; and if they cannot alter laws so speedily as they wish, they might at least disseminate knowledge, and pave the way to future improvement. Hitherto, however, we have perceived no such

ptoms in that quarter; and the consequence will be that
false policy of ourselves and our rulers must be expiated
by the sufferings of the sugar planter, and next by our
l.

lthough these sufferings cannot be terminated but by
modification of the monopoly, they may receive a tem-
ry alleviation from various palliatives. The principal of
e is the substitution of sugar for corn in the Distilleries.
en that proposition was under consideration, we enter-
ed very serious doubts of its policy, as a national measure,
a an apprehension of injury to the farmers, or, more
erly speaking, to the barley-growers. Subsequent events,
ever, have prevented any loss to that valuable class of
community; and the measure has had, during the present
on, the double advantage of keeping down in some de-
the price of bread and of affording aid to the sugar-
ter. Under circumstances of ordinary plenty, we should
the part of the barley-grower against the planter: but,
n the price of provisions is such as to call on the British
lic for the saving which results from the substitution of su-
, we cannot doubt the expediency of the prohibition of grain.
admit likewise that which, we are sorry to say, the law does
admit, the justice of allowing sugar to be used at all times
the distillery at as low a duty as grain. These con-
rations bring us to the subject of the pamphlet under
iew.

This 'Inquiry' is the work of a Scotch lawyer, evidently
versant with the views of his illustrious countryman,
m Smith, and avowedly partial to the interests of agri-
ure. This predilection is not, however, permitted to
ct his reasoning, which is generally correct as far as it
rds principle, and which fails chiefly from a want of
rcantile information. His publication was composed be-
the discussion of the Distillery question in parliament
ing the last summer. At that time, the prices of grain
re lower than they have since been. Wheat, in particular,
moderate, and barley, although high, was not considered
ikely to maintain its value; the enhancement having been
ribed by the landed interest not to actual scarcity, but to the
rtions of the distillers to make an extraordinary quantity of
n-spirit before the prohibition took place. This, however,
not true to any considerable extent, for a real deficiency of
ley existed at that time; a deficiency which has remained in
sequence of the nature of our last harvest, and in some
gree in consequence of the continued stoppage of import
m abroad. As matters have turned out, the landed interest

has had no cause for complaint: but the question, as discussed by Mr. Bell, is not whether subsequent circumstances have rendered the measure proper, but whether it was proper at the time of its enactment.

With this view, the author divides his pamphlet into three sections. The first regards the effect of corn-distilleries in a country of which the crops equal or exceed its consumption; the second, their effect in a country in which the crops fall short, and require supplies from abroad; and the third treats of the distresses of the sugar planters, and of their claims for relief.

Of the first section, the most valuable passage is the following:

> 'The encouragement of a great land-produce, becomes the first of all objects, towards both the domestic happiness and the public security of a state; and while on this subject, it is pleasing to reflect, that the example of our own country is the best confirmation of the above doctrines. No long settled community, of equal extent, has, perhaps, ever yielded so large a produce as Great Britain; has supported its population in such general abundance; or possessed such prodigious resources for offence and security. The average land-produce of Great Britain is as much superior to that of other nations, as her manufactures and commerce. This she has attained, not from the perfect rectitude of her policy in regard to agriculture, but because the errors she has committed have been fewer than those committed by other nations; and the consequences of them have been more completely palliated. The first of these advantages she has derived from the *influence of the public voice and interest over her public councils; the second from the freedom of individual exertion, overcoming the restraints of an injudicious policy.*
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> 'Such, then, being the importance of increasing the actual land-produce of a country, it may be laid down as an axiom, that every positive restriction, which limits the power of the farmer to augment the land-produce, is immediately injurious to him, and consequentially injurious to the community. I say every *positive restriction*, which gives the preference to some other branch of industry over his; for, as far as respects a free competition, though that may sometimes diminish the farmer's profits in the mean time, it will be for the advantage of the community It is only when the farmer asks some monopoly, that his interest and that of the public can ever be opposed.
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> 'It is the interest of the farmer to have an abundant produce, but yet somewhat under the demand of the market. It is the interest of the public that the produce should be abundant, and the market pretty fully supplied. In other words, the farmer wishes for plenty, and tolerably high prices; the public for plenty, and tolerably low prices. But while, on the one hand, it is not the interest of the farmer to have too high prices, which can only proceed from very deficient produce; on the other hand, it is not the

interest of the public to have too low prices, proceeding from over-abundance, which may discourage the farmer, and induce him to retrench his cultivation. Such retrenchment naturally leads back to scarcity, and a change of this kind, from plenty to scarcity, is a much greater evil than if the produce had never exceeded the lowest point of the vibration. Though it be the interest of the public, therefore, that grain should be cheap, it never can be its interest that grain should be so cheap as to injure the cultivator.

'Cheapness and dearness, it is to be observed, are variable terms, importing the relation between the demand and the actual supply. It is therefore impossible to fix them by any definite standard, or determine when either is excessive. When matters are left free, each will accurately adapt itself to the actual amount of supplies. Corn will never be cheap but when it ought to be cheap, nor cheaper than it ought to be:—It will never be dear unless when it ought to be dear, nor dearer than it ought to be. The cultivator's complaints of low prices on the one hand, or, as it is usually termed, *the want of adequate returns to the grower*, are just as unreasonable as the public complaints of high prices on the other. The return in the market, when matters are left free, must be the *adequate* and proper return, in proportion to the amount of produce.'

Mr. Bell next proceeds to treat of the distillery as a resource in deficient seasons. He remarks, (page 29.) that 'were the products of the soil like the products of manufacture, wholly dependent on the exertions of man, they might suit themselves very accurately to the demand:—but, in determining the amount of land produce, another power must co-operate, over which man has no controul, namely the influence of the seasons.—' It is necessary therefore that a considerable surplus be raised for consumption in some other way than as human food, which may exist as a resource on a sudden deficiency, and may be thus turned from whatever other purpose it was destined for, to the use of man.' The following (he adds) appear to be the chief methods of disposing of this surplus in average years: 1. Storing up in granaries at the public expence, to be opened in times of scarcity. 2. Storing up by private individuals. 3. A degree of waste in the food of man and of the inferior animals, which may be termed *profuse consumption*. 4. Export to foreign countries. 5. The distillery and brewery. The first of these methods Mr. Bell very properly condemns, and he states that it is abandoned in all enlightened countries; while the second method is, on the other hand, the only one in which accumulation of corn can profitably take place. The extent of relief which may be obtained in case of need by retrenchment in the third point, *profuse consumption*, is greater than we may be apt to imagine, if the consumption of the horses of Great Britain be truly computed, (as we are told, page 36.) at the produce of not fewer than sixteen millions of acres*: which, at the rate of four quarters per acre, might yield sixty four millions of quarters of grain. The resource created by export is valuable, but only when it comes of its own accord; for a bounty on export is, in Mr. Bell's opinion, 'a vain and frivolous attempt, useless if our produce be so abundant as naturally to yield a surplus for export, and ineffectual if it be not.' The distillery and brewery afford, in time of scarcity, a resource the more certain, because its appropriation depends not on foreign nations but on ourselves.

After these general observations, Mr. Bell next inquires whether any necessity does at present exist, from a scarcity of provisions, for throwing the quantity usually consumed in the distillery into the common market. In this part of his performance, we are naturally less interested now that the question is decided; and moreover his reasoning is grounded on the prices of the day, which, it is well known, are now greatly enhanced. When Mr. Bell wrote, eight months ago, it might be true (as he states, page 44.) that 'the people were then buying bread as cheap as they had done for some years past, indeed rather cheaper,' and that 'there was consequently no call for stopping the distillation from any *present* want of subsistence in the country:' but matters have since undergone a change.

Having remarked (page 48.) that 'it may perhaps be prudent to prohibit export and distillation in severe scarcity, to satisfy the people,' the author adds the following observations, in which he has our entire concurrence:

> 'As to the corn dealer, no interference with him should ever be attempted. The people may be assured that any immediate relief received in that way will sooner or later lead to aggravated misery.—There is not a more irrational sentiment than one which we often see entertained of indignation at the profits of farmers and corn dealers. There is no class of the community in whose hands the accumulation of capital tends so directly to the public good.—The arrangements of nature need no assistance from the feeble and presumptuous efforts of man, whose interference only disturbs what it cannot amend. In the system of human improvement, that knowledge, I believe, is as important and as slowly acquired which informs us what we cannot do as that which informs us what we can.'

We come now to the second section, which treats of the 'effect of the córn distillery in a country which imports a part of its supplies.' This section is less interesting than the preceding, both on account of the comparative paucity of its general observations, and of the author's mistaken calculations in regard to our supplies from foreign states. It presents, however,

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* We doubt, however, the accuracy of this calculation. See p. 365 of this Review.

ever, the following paragraph on the subject of a bounty, which we recommend to the attention of Mr. Arthur Young and other advocates of that measure, as speaking the sentiments of a zealous and enlightened friend of agriculture:

'The way in which the British farmer will be enabled (if ever) to displace the foreign grower in the home market, and, perhaps, to turn the scale of exportation the other way, is not by giving him the vain encouragement of a bounty: still less by forcibly closing any of the vents to his produce, even if, to make amends, the foreign grower is also repressed at the expence of the public;—but by permitting him the free disposal of his produce, protecting him in the exercise of all his rights, removing obstructions in his way, avoiding all further interference in his concerns, and leaving him to the natural competition of the market.'

Section the third discusses the question of the claim of the colonies to relief. Here Mr. Bell is very liberal in admitting that the colonies ought to receive this relief, but very stedfast in refusing to give it at the expence of the landed interest. One of the principal arguments, with which he combats the prohibition of grain, rests on the apprehended loss to the barley-grower during the current season, which, as is well known, has not taken place; not, indeed, from causes within the knowlege of Parliament at the time of discussion, but from the deficiency of our last harvest, and the continued stoppage of import.

Mr. Bell appears to be, or rather acknowleges that he is, but little acquainted with the West India trade, and perhaps with the practice of trade in general. He falls consequently into the common error of ascribing the distresses of the sugar-planters to their own speculations, without considering that speculation would be no more hurtful in this than in other branches of trade, were the planters at liberty to sell their sugar as they thought fit: but we cannot wonder that the friends of the corn-trade should be blind to this truth, when the friends of the sugar-trade set them the example.

If Mr. Bell, however, is unacquainted with the practice of trade, he is familiar with its principles as a science; and he exhibits an instance of a friend to agriculture disclaiming those pernicious preferences in bounties and otherwise, for which many of its favourers are such vehement sticklers. He presents also an instance of an opponent to the claims of merchants, disposed to direct that opposition only against privileges and monopolies; since we here find no sarcasms on the commercial character, nor any affectation of regarding land as the only source of wealth. His style and arrangement are not, however, intitled to a similar degree of praise. With considerable aptitude in the choice of words and the structure of sentences, he is not successful in keeping up the attention, nor in creating forcible impressions; a failure which seems owing to the introduction of too many minute arguments, and to a predilection for division and subdivision. The attention is thus distracted from the main subject, and wanders in a maze of subordinate classifications; the consequence of which is that, while the particular propositions appear clear, it is no small task to recollect the general argument, or to perceive how these individual propositions bear on it. The strain of the work also is too monotonous. We are satisfied of the extensive reading of the author, and instructed by his reasoning: but we are not gratified by vivacity, nor by variety, of illustration. The frequent introduction of the first person, 'I think, I feel, I believe, I consider,' might pass for egotism, if other circumstances did not shew that it proceeded from inattention.—We shall conclude these remarks with the notice of an inaccuracy somewhat strange in a correct writer, and which occurs in two places: (pages 10 and 47,) we mean his use of the words 'free permission of importing sugar,' as synonymous with 'an equalization of the duties on sugar and corn when used in the distillery.'

To sum up our reasonings in one view; we may observe that Mr. B. will write very well on the state of our colonies, when he has become as intimately acquainted with the situation of the sugar-planter as he already is with that of the farmer:—that the West India body will make the greatest progress towards relief by claiming a modification of the monopoly;—and that Parliament will act wisely in continuing the prohibition of grain, if prices, at the period of discussion, are above a fair average, or in renewing the permission should they have fallen below it.

Art XI *The Independent Man:* or an Essay on the Formation and Developement of those Principles and Faculties of the Human Mind, which constitute Moral and Intellectual Excellence. By George Ensor, Esq. 2 Vols. 8vo, 18s. Boards. Johnson.

When a writer, who treats on important subjects, displays learning and ability, it is not so material, as far as intelligent and well informed readers are concerned, that he should be in all particulars accurate and judicious; nay it may be doubted whether such persons do not derive most benefit from authors in whom they feel that they cannot always confide, since this distrust quickens attention, obliges them at every step to examine the course along which they are borne, and requires them to ascertain its bearing.

This remark, however, will by no means apply to him who aspires to be the guide of youth; who should exercise extreme caution and vigilance, should labour incessantly to be well founded in all that he advances, should hazard nothing that he has not weighed with the utmost attention, should be most careful to avoid defects, and should regard error as unpardonable in such performances.

With respect to the work before us, we are told that its object is 'to explain what should be the *Education*, the *Morals*, the *Literature*, and the *Pursuits* of an *Independent man*;' and the author adds: 'some of my observations will be limited to Europe, some to the British empire; some also will be restricted to particular times and circumstances: I shall, however, attempt to make them, according to the title, as general in their application as may agree with utility.' It will be seen that, under these general heads, Mr. Ensor has not included any instruction of the principles of *Religion*, on any system, nor in any degree however general and simple: but this omission will not excite surprize in those who have perused his former publication on the *Principles of Morality*, or our account of it, in M. R. Vol. xxxviii. N. S. p. 60.—Even pious men, in treating of education, might feel so strongly the difficulty of laying down rules on the subject of Religion, which is open to so much controversy, and which cannot easily be managed to the satisfaction of all parties, that they might leave this as a grand *desideratum* in their work, and incur negative rather than risque positive censure: but no such apprehensions can be attributed to so bold a writer as Mr. Ensor: whose motives will readily be assigned to a different source, by any person who has read his previous lucubrations, or our article already cited.—It is our duty to state these circumstances; and, having given due notice of them, we proceed in our report.

In discussing the treatment of a child from infancy to manhood, the author separates that which is valuable from that which is exceptionable in the counsels and hints of Rousseau. The rule of life which he inculcates coincides with the purest morality: but, as we have just intimated, he enforces it on the ground of its intrinsic claims, without presenting to the youthful mind any christian motives and sanctions. This part of the work contains many important observations, together with some that are striking, if not in substance original; and, with the exception of the omission which we have pointed out, it is that part of the performance to which the fewest objections will perhaps be made.

For the propensity to lying which is so general in children, Mr. Ensor thus accounts;

> ‘ One great cause of children's falsehood is, the severity of their teachers: a peevish pragmatical tutor, or parent, obtrudes on their pastimes; and whatever seems foolish or indiscreet, his wisdom censures and forbids. Some waylay their children and pupils, merely to exercise their own ill-humoured dominion, and interfere with their sports. Severity is practised in various ways: a child inadvertently breaks a glass; with a dissonant voice, the instruments of correction are displayed, and with a countenance inflamed to madness, he is questioned: a lie is his only refuge from torture, and he tries its efficacy: in his noviciate, he probably contradicts himself, and is flogged, both for the accident and the lie. Severity depraves his morals, while experience improves his ingenuity for falsehood; on another occasion he frames a more artful tale, and escapes. As he proceeds, he becomes an adept in all the stratagems and labyrinths of lying. What he had used hitherto for his necessities, he now employs for his amusement: he lies to display his address; in time he becomes the gossip of family scandal; tattles false politics; and at last abuses the fame of women who are unconscious of error. Let not children, when they err, be harassed with questions The English law calls on no man to criminate himself: let this rule in jurisprudence be extended to social and domestic life.’

We concur in most of this statement: but against Mr. E.'s general anathema on interrogative and investigation, very obvious protests will be entered.

The writer then argues with much ability against corporal punishments, and fortifies his reasoning by venerable and grave authorities. His counsels on the most desirable mode of treating children, by parents, consist of all that has been best said on the subject.

Literary accomplishments in a pupil occupy by far the largest part of this author's attention. He is too much of a scholar to oppose the study of the immortal productions of Greece and Rome, but he disapproves the priority given to them, and the disproportionate share of attention which is bestowed on them:

> ‘ It is the custom in schools to ground boys in Greek and Latin, while the vernacular dialect is postponed or superficially taught. This preposterous custom of teaching children what is much more difficult, and much less useful, is partly to be attributed to the custom of those ages when Latin was effectually the language of literature. The practice continues, though the imperfect reason for it no longer exists. The English in Great Britain, the French, the Italians, and even the Germans, except the merest pedants, write in their native tongues. This absurd predilection for inveterate custom affects the whole course of education: the student, a novice in the

> authors of his own language, reads Ovid and his trivial conceits of a mythological world, though the moral poems of Pope are unknown to him; and some versifier of antient fables is read again and again, and committed to memory, while the pages of the epic Milton remain unopened.
>
> 'With the antient classics is taught a critical knowledge of the Greek and Roman manners: their dress, their household utensils, the implements of their industry, and all matters relating to them, fantastic or serious, are elaborately learned: while our own laws, customs, and policy, do not receive a cursory elucidation; and the worthies of antient nations are familiar, while the patriots of our own country are unknown; patriots who have never been surpassed in number or glory, though all the tales of fabling antiquity were authentic.'—
>
> 'Owing to this perverted course of study, few men can write with facility and elegance, and fewer express themselves correctly: yet no accomplishment is more useful than to write a copious and polite style, and to converse with neatness and fluency. The most momentous truth, if uttered clumsily, or with hesitation, becomes tedious; while trifles, repeated with ease, assume the interest of novelty. He who can express himself well on common topics will ever be an acquisition to society; while the profoundest philosopher without elocution is scarcely more useful, as a companion, than a tablet of hieroglyphics, or a book blurred in the impression.'

In the censure passed on this disregard of our own writers, and of subjects of national interest, most reflecting men will coincide in opinion with Mr. Ensor: but it must be admitted that, with all the favour that is shewn to antient authors, few young persons attain to more than a very superficial acquaintance with them. Yet it would not be difficult to prove that, while we follow the present plan of instruction, we cannot deprive them of that priority nor lessen that attention which are assigned to them, without rendering the study of them altogether unprofitable. It is probable, then, that the reform which is wanted is a more improved method of teaching them.— Mr. Ensor, who so justly contends for the importance of vernacular literature, is sensible to all the value of the antient; and while on this subject, he hazards a notion for which, we confess, we have long entertained much predilection. He says;

> 'I would have the youth instructed in the Greek and Latin languages, and I would have him first taught Greek; which practice was adopted in the education of Harry Stephens, because, as I have said, it is the foundation of the Latin tongue and Latin literature; and because I would have Grecian literature so established in the pupil's mind, that it might flourish for ever in his remembrance.'

We cannot help being of opinion that, for the purpose of forming the consummate scholar, this method has many important advantages over the common plan; and, considered as restricted to this purpose, we are not aware of any objection to which it is liable.

In what follows, ſome hints occur which may deserve attention;

'At what age should a boy be introduced into the learned languages? Chapman thinks he may commence the study of Latin in his eleventh year. Pascal did not begin it till his thirteenth; and the power which the author of the Provincial Letters obtained over his own language, might almost justify a preceptor in following that example. I specify no year: the time must depend on many circumstances; on the abilities of the teacher, and the forwardness of the boy.

'Different means have been adopted and proposed for teaching children the learned languages. Locke thinks that the antient writers may be sufficiently learned, for all useful purposes, by translating them. It is said that Fabers and Madame Dacier were taught in this manner; and Cowley, according to Sprat, was instructed not by precept but practice. Though this seems too loose, it is infinitely preferable to the usual custom, which exhausts a boy's patience, and faculties, before he makes one step in his career. How is this to be amended? The preceptor will not reform: his pride and interest forbid it. "Can any one," says Locke, "expect that the schoolmaster should be made to confess, that what he taught his scholars thirty years ago was all error and mistake, and that he sold them hard words and ignorance at a very dear rate?" Thus the world is subjected to endless ignorance: the old pedagogue will not reproach his former method by correcting it; and the younger dare not vary from established precedent, though he possessed the understanding and honesty to wish its reformation.

'The same principles should direct the student in attaining the antient languages, which improved him in his native tongue. Queen Elizabeth read the Greek and Latin authors, without applying to complicated grammars and syntaxes; she only learned the conjugations of the verbs and the declensions of the nouns: perhaps something more should be added.

'The student having learned a few rules, and the general nature of the Greek language, some easy author with an interlinear version, verbally exact, should be placed in his hands. In a short time, a translation less literal may be substituted. I recommend versions only for the lower forms, because it is too much to learn at once the vocabulary and the construction of a language, with the mere assistance of a lexicon. To those who have made some advance in the language, translations are injurious; they favour idleness: and as singers, who have been accompanied in their lessons with instruments, seldom attain that firmness of execution which those do who practise without their assistance, so boys who depend on translations for their knowledge are ever inexpert linguists and feeble scholars. I do not specify the books to be read, nor the time when the boy should pass from one study to another: this also depends on the abilities of the pupil and the preceptor.'

The author's recommendation of the Italian language ads him to digressions which display so much of a correct ste, and of a just moral sense, that we are induced to insert em.

'The English, French, and Germans, should apply themselves to alian, were they to derive no other advantage from speaking it than soften their own expression. That it would have this effect, is roved by a collateral circumstance: it is uniformly remarked that e Germans in Russia (and the Russian resembles the Italian) are uch superior to their countrymen in the suavity of their utterance. he beauty of the Italian language is a trivial circumstance compared ith the excellence of the writers in poetry, history, and politics, ho have illustrated themselves and their country.

' Italy, since the records of time, has ever surpassed the world in me eminent manner: its existing language is the dialect, and its wns are the theatres of the arts; though the French have abridged he profuse display of its specimens. The violence of those plunerers, and the reflections of some dilettanti, force me to say that his persecuting enemy did not show their love of pictures and staary by seizing them; they loved plunder, not the arts. The Roan General who sacked *Syracuſe* [*], also seized its paintings and staues:—but who ever imagined that by this conduct he exemplified he elegance of his taste? he, who threatened those to whom he conded their transport, that if they lost them they should replace them! As if the workmanship of the mind could have counterparts, like old and silver coin! or as if money could generate what are alone he creations of genius and study!

' Nero, that paragon of governors, was also a great collector of e arts from subjected countries. According to Pausanias, he rought fifty statues from Delphi. Was he a connoisseur, he who ad the statue of Alexander by Lysippus gilt? a signal declaration f his taste!—They love not the arts, who wrest their productions om their native land; they are consecrated to the genius of the ace, and should be their own sanctuary. Execrated therefore be e memory of these marauders! Praised be the name of Frederic, ho, having conquered Dresden, refused to accept the famous Naity by Correggio, though coveted by him, and presented to him the electress! Let also the name of Fabius live, who, when took Tarentum, which nearly equalled *Syracuſe* [*Corinth*] in the ecious monuments of the arts, "with a mind superior to Marcellus," Livy writes, "abstained from the plunder"

' The French have gained little, Italy and the world have lost ch; for the statues and paintings have been so ill treated in their rriage, that many have been broken, defaced, and utterly ruined. he crimes of nations, as of individuals, never go unpunished, and ey are often repaid by reprisals of the same kind. The horses by ysippus were forced from Greece to adorn the church of St. Sophia Constantinople; they were thence conveyed to enrich the shrine of

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[*] Mr. Ensor means *Corinth*, when deſtroyed by Mummius. (Rev.)

St. Mark at Venice; they now adorn the imperial palace of the Thuilleries; and if revolutionary madness do not cause them to be melted, as it did the famed equestrian statute of Henry the Fourth, they have, probably, not yet reached the limit of their travels.

'In despite, however, of the irresistible injuries of time, and the plunder and destruction of Goths, antient and modern, this country, to every lover of the fine arts, is pre-eminent Much, the French had not time to remove; much escaped them through their ignorance; and very much defied their tyranny. Its stupendous ruins, its modern architecture, its fresco paintings by all those consummate in the art, by Correggio, Raphael, Michael Angelo, defied their rapacity:—besides, all the private collections of sculpture and painting, (for some terms were to be kept with the natives) remain entire. Italy also adds daily to its curiosities, by the exquisite antiques which are daily extracted from the earth, and by the works of its living artists, who rival the Grecian school, in the sublimity of their designs, and in the elegance of their execution.—In this country, the youth can best study the fine arts: the air, the soil, the situation, all conspire to supply the means, and open his mind to receive their impression.'

Observing on the study of the German language, Mr. E. remarks that

'Languages are the means of information, and they render a man more competent to associate with many nations. They should not, however, supersede more useful knowledge; and it is not uncommon for good linguists to be ignorant men. If the student be not disposed to learn German, let him not excuse his neglect by saying it is unpleasing to his ears;—most languages not understood, are so: nor by saying, with Burnet, that it is difficult to be learnt; —this proceeds from idleness: nor, as another writer on education, that the best German authors compose in Latin; which is no longer a fact. The German language is much more spoken in Denmark, Sweden, Russia, and Poland, than French. It is cultivated in England; it is not unknown in France and Italy; it is spoken from Riga to Hamburg, and from Dantzic to Trieste, being the popular language of forty millions of people.'

Men who are deeply enamoured of letters and habituated to literary industry, whose future life promises leisure, and also statesmen and those who are designed for the higher walks of commerce, should certainly not remain ignorant of the German language. Its copiousness and present unsettled state constitute its chief difficulties: but, owing to its affinity to our own tongue, it is much more easily attained by an Englishman than the French would be without a previous knowlege of Latin.

As a favourable specimen of the author's critical and descriptive powers, we copy his sketch of a well known and popular character;

'Though Addison sometimes arranges his periods feebly, and though he sometimes employs low terms where the polite are required, his style is of the first rank for unassuming elegance. Here orrents are not precipitated, nor do storms roar; but the dew falls and the vapours rise with the rising sun: here no cataracts startle, no cascades surprise; but the stream makes sweet music with the pebbles, and the river flows, now dimpling or as a mirror smooth, and again meanders through groves of myrtle. His pages present a perpetually undulating surface, where nature was benign and art studious. No one can read Addison and not be improved by his writings; for his abilities as an author are but a small part of his fame:—he was a good man; a politician without strife; a controversialist without malice; a critic without acrimony; and a satirist that corrected many and offended none.'

How much is it to be lamented that his conduct towards Pope casts a shade over so fine a picture!

Under the head of the *Course of Study* for a pupil, Mr. Ensor makes his observations and remarks on all the principal writers, antient and modern, in the several departments of literature. He treats of the origin of the drama; examines the state of the stage in Greece and Rome, in modern Italy, in France, and in England, with the relative merits of the performances; and compares all the eminent men who have ever flourished, in the same order. If we cannot always compliment him on that universality of knowlege, correctness of judgment, and precision of language, which the arduous province here assumed requires, still we must applaud the extent of his reading; and we admit that his powers of memory are very considerable, that his conceptions generally take a right direction, and that, in the wide field of comparisons, he is under the influence of more liberal, enlarged, and just views than most of those who have ventured to give judgment in these nice matters. The head under which, we think, he chiefly errs, is that of the Greek Drama. His observations on the *Œdipus Tyrannus* proceed on partial views, and not on just principles of criticism. Art never framed a deeper plot, and never surely were incidents more naturally connected, than in that dramatic *chef d'œuvre*.

Any writer less daring than Mr. Ensor would have shrunk from again instituting a comparison between our two great modern poets; yet, though he may not set up his parallel against the finest portion of the *Lives of the British poets*, all readers of judgment and taste will grant that he has acquitted himself well, and will feel glad that he has hazarded the effort. Indeed, splendid and dazzling as Johnson is, it not unfrequently happens that he transgresses against impartiality and common sense.—The present author, who is a warm (not to add an intemperate) partisan of Pope, justly says of him, after having animadverted on some of Dryden's productions;

'He laid his foundations more solidly than in fugitive triumphs, in casualties, in factious squabbles, and in superstition: on the contrary, he has composed poems which have no prototype in Dryden, and poems founded on the principles of things and of the most exalted merit. Such is the Essay on Man; which for poetical splendour surpasses Lucretius, and for wisdom is inferior to no treatise on philosophy. As Dryden has no parallel to this, I may drop for some time my comparison of these authors, and make a few remarks on this consummate performance.

'Of all Pope's writings, this has been most severely censured. It was at first well received; but Crousaz, a foreign dialectician, censured it for irreligion. The English were alarmed, and in a panic fright they insulted the author and his philosophy. The continent was put into commotion. Lessing says that Pope did not understand Leibnitz. How does it appear that he sought to understand him? He might learn the rudiments of philosophy, and explore its depths, without abandoning his own studies. Another German says that he is a paltry metaphysician, for he does not consider man the final cause, nor with any relation to a future state. He should have known that all the English since Bacon, who pretend to philosophy, consider final causes as inimical to science; and that a future state, with the general consent of divines, belongs rather to faith than to philosophy.

'But the most whimsical of all remarks is, that Pope did not know the tendency of his own performance; that he was deceived by Bolingbroke to advance doctrines contrary to his principles. How does it appear that his opinions were then subservient to the catholic church? He who travestied the first psalm, and shewed such levity in many circumstances, could not be supposed very devout in the catholic faith. It is also said that Bolingbroke ridiculed Pope for being deceived by him. Is it likely that Pope was a dupe, and Bolingbroke a fool? for to ridicule Pope was to destroy the influence which Pope's name might have in fortifying and disseminating his own opinions.

'What gave rise to the opinion that Pope received the materials of this essay from Bolingbroke, was, first, Pope's dedication of it to St. John; but it was not considered that Bolingbroke addressed his Essay on Human Knowledge to Pope. Another reason was, Bolingbroke wrote, "Pope says, I made a philosopher of him;" yet in the same page he says, "Pope made a hermit of me." Again, Bolingbroke writes, "Pope commenced his Essay on Man in compliance with me;" but it was not remarked, that in the same introduction Bolingbroke adds, that he began his Essay on Human Knowledge in compliance with Pope. It is obvious that these expressions, as referring the parentage of Pope's philosophy to Bolingbroke, are defeated by the sequel; and that the only consequence deducible from them is, that Pope and Bolingbroke habitually referred their mutual exertions to the authority that each possessed over the other.

'If we look, however, more closely, we shall see that, if any reliance can be placed on Bolingbroke's expressions, Pope's philosophical opinions were published before his own were written. Boling-

> broke says, " true self-love and social are the same, as you have expressed, a maxim which I have always thought most undeniably evident." And again in a letter to Pope, " *whilst your muse sometimes rises to the noblest subjects of philosophical meditation, I shall throw on paper, for your satisfaction and for my own, some part at least of what I have thought on them, as well as the reflections that they may suggest to me further in writing on them* :" by which it seems that the philosophical poetry of Pope preceded the philosophical writings of Bolingbroke. Yet without resting on these remarks, though I think them conclusive, even Johnson asserts, that " the order, illustration, and embellishments of the Essay on Man must be all Pope's ;" and I add, that whoever is acquainted with Wollaston and such writers may trace Pope's philosophical sentiments and expressions to them: so that the utmost share Bolingbroke could have had in this poem was, what most men have in their friends' productions, to answer Pope's queries, and suggest remarks, on hearing the poem read, as it proceeded.
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> ' Johnson, of course, is very supercilious in his observations on this philosophical poem : he says that some of its sentiments, which affect by the power of numbers and the harmony of versification, we have heard from our nurse. This is analogous to the weighty observations of Aaron Hill and Curl on Pope : the first circumscribes his poetical talents to " verbal flexibility of expressiveness," and the other to a " knack of versifying." Johnson's mode of criticizing this poem would degrade the sublimest passages. What would become of that fiat of creation, glorified by Longinus and felt by all, " Let there be light, and there was light !" This, says an impugner, is common-place ; and the common-place of the vulgar, " No sooner said than done," expresses effectually the quickness with which this command was executed. The Essay on Man I shall not praise till I see a philosophical poem that approaches it in comprehensive views, in magnificent imagery, in flexibility and power of language.'

We frankly own that the charge which is here so ably combated, and which, being incapable of proof, is also incapable of absolute refutation, always appeared to us extremely singular and improbable ; we had almost said, preposterous.

Supposing that the pupil may attain, in future life, consequence and elevation in political affairs, Mr. Ensor treats of his 'conduct in a Ministerial Capacity ;' and here, among many others, we have the following commendable suggestions :

> ' It is scarcely possible that a king and minister should always coincide. When a difference arises, the minister should wean the magistrate from his error by the gentlest means. Here is an opportunity for his colloquial eloquence ; Alexander the Eighth's speech to his minister Polignac illustrates my meaning : " You always appear to think with me, and yet your opinion always at last gets the better of mine."
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> ' It sometimes happens that kings have immoveable prejudices, and that these are so important that they materially affect the pro-

sperity and the justice of the administration. It such cases, a more explicit and a more decided opinion should be given. If the king persists in his conduct after the minister's remonstrance, he should resign; for he is not the minister of the king as an individual, but of the king as the executive magistrate of the state; and his duty to the people is surely paramount to his obedience to the king.

'By the people I do not mean the populace, but that body of thinking and industrious citizens who form the strength and credit of the nation. The minister should treat their prejudices with tenderness: yet he should not continue a submissive minister even to their errors; for, as the people are greater than the king, truth and justice are superior to both. Though much artifice is sometimes required to dispose them, contrary to their prepossessions, to act becomingly; no man should use any mean submissions to them, whether he is minister or his opponent. Let no man through love of popularity court the populace, who are ever like that Lystrian rabble, which would this hour sacrifice to Paul and his companion as to Jupiter and Mercury, and the next stone them out of the city. Let no man assemble the multitude; it promotes anarchy, under the show of freedom. "He who assembles the people," says Mazarine, "excites them." There are certain lurid meteors, which may be allowed to infest the political hemisphere; but no factious leader, (and who would lead factions, when De Retz, who best knew them, says that it is harder to live with those of the faction than to oppose its adversaries?) no demagogue should practise his incendiary violence unnoticed by government: it reproaches its power and wisdom, and has been followed by most disastrous consequences. Viriatus, first a shepherd and afterwards a robber, became so formidable as to contend successfully against the whole force of the Roman empire. What is more to the purpose, Masaniello, a ragged attendant on a fish-stall, raised a hundred and fifty thousand men, armed and ordered them; and commanded them and the kingdom of Naples in the most absolute manner.

'The most masterly method of confounding such miscreants is, to preserve what is pure inviolate, and to reform abuses. Reform is effected by recalling the constitution to its principles. But who dare attempt reformation with any prospect of success? All are generally interested in reformation, but many are personally interested in the vices of the establishment. Thus, the government with length of time grows gradually more corrupt; till, from schemes of reform being proposed, and debated, and talked of, and wished, reform is esteemed an Utopian chimera. When the hopes of reform have ended, revolution has begun.'

On the remaining subjects of which the author treats, many observations occur that are valuable, and forcibly expressed.

In dismissing this performance, we must remark that it is much more calculated to form a man of letters, than to fit persons for any department of civil life. Though, as we have already intimated, it abounds in spirited and just sentints, they are blended with dubious and incautious asser- ns, and with hasty and erroneous judgments. The matter iot without considerable merit, but it is almost every where perfectly wrought; and we conjecture that the work owes ircely any obligation to revision. Readers, whose principles : fixed, and whose powers are matured, will derive pleasure l even benefit from it: but it wants the requisites which hold to be indispensible in a treatise that is intended to m the minds of youth. We would not in any case be the rocates of dissimulation: but it may be allowed us to ret, that the author should so frequently give such broad its of a turn of mind which will impair the value of his ainments, and contract his sphere of service.

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rt. XII. *Some Account of New Zealand,* particularly the Bay of Islands, and Surrounding Country; with a Description of the Religion and Government, Language, Arts, &c of the Natives. By John Savage, Esq. Surgeon. 8vo. pp. 110. 5s 6d. Boards. Murray.

r is remarked by the author of this Account, as an apology for submitting it to the perusal of the public, that ew Zealand is a country which, in extent and population, ceeds any other of the Islands in the Pacific Ocean, yet at it has 'not been spoken of by any voyager since the ne of Captain Cook;' and since very little is known to us specting this country and its inhabitants, he was induced believe that the observations made during his late visit to would be acceptable. He had likewise the advantage of taining information from a native who came with him to ngland, and who has since been embarked in a ship bound the South Sea, in order to return to his own country.

Mr. Savage commences with a description of the Bay of lands, which is situated near the Northern extremity of e most Northern of the two Islands of New Zealand, and as so named by our great circumnavigator; and he has ac- mpanied his relation with some views of the land, but has ven no sketch nor outline of the coast. The directions, wever, which he has added, may be of use, since they ntain a notice of rocks in the middle of the Bay, which are vered at high water. Having conducted the ship safely to port, he observes that, on entering 'a country which has en described as peopled by a race of cannibals, he was eeably surprised by the appearance of the natives, who trayed no symptom of savage ferocity; and by the patches cultivated ground in the neighbourhood of the bay, on each of which is seen a well thatched hut, and a shed a a little distance. These are the appearances observable from the ship; which, together with the abundant supply of fish and potatoes brought on board by the natives, tend forcibly to remove the prejudices you have imbibed from former accounts of this country.' Mr. S., however, allows that this is only a partial view, his remarks being confined to the Bay of Islands and the shores immediately surrounding it; and doubtless this, which is the most populous, will for that reason be the most civilized part of New Zealand. Yet this civilization appears to be but of small degree: 'the potatoe is the only vegetable cultivated; and the dog (which is of the fox kind) is almost the only animal food to be obtained.' The word *almost*, as here introduced by the author, awakens an idea of a very suspicious nature, with respect to which we shall say more hereafter; and he gives elsewhere strong cautions against putting too much trust in the natives, or suffering many of them to enter on board a ship at one time. In population, we apprehend, New Zealand is much inferior to Owhyhee, the principal of the Sandwich Islands: but the northern part approaches much nearer in population, in cultivation, and in the manners of the inhabitants, to the other islands of the Pacific Ocean, than the southern parts, which have been more frequently visited and described by European navigators.

The New Zealanders make excellent nets and lines of their native flax, are dextrous fishermen, and live chiefly by fishing, together with a glutinous substance obtained from the root of the fern, which grows wild in great abundance, by bruising it. They cultivate potatoes skillfully and successfully, but convert few of them to their own use, reserving the principal part of their crops for the purpose of bartering them for iron, on the arrival of any vessel. On this metal they set the highest value; and as a substitute for it, previously to their intercourse with Europeans, they had only a sort of semi-transparent green talc, which they used for their tools and ornaments. As to their potatoes, which are of a good flavour and well calculated for keeping, a circumstance is mentioned by Mr. Savage that is deserving of notice: viz. that he thought he observed more benefit derived on board ship in cases of scurvy from eating these vegetables raw, with vinegar, than from any other remedy; and that this benefit was greatest when they were taken in the morning, fasting. The natives do not cut the large potatoes, but preserve those which are small for seed; and a change of the seed has among them, as in every other place, been attended with much advantage.

antage.—Their fish is always, and their potatoes are some-imes, boiled by means of cabbage-leaves wrapt round them, nd tied with tendrils, laid on a heated stone, and repeatedly arned. The heat of the stone occasions a steam from the eaves, which completely boils both them and the potatoes, nd they are eaten together.

Mr. S. remarks that the natives of that part of New Zea-nd, which he visited, are of a very superior order both in ersonal appearance and in mental endowments; that the en are stout, well proportioned, and (generally speaking) om five feet eight inches to six feet high; that their colour sually resembles that of an European gipsy, but varies in ifferent shades between a dark chesnut and the light agree-ble tinge of an English brunette; that their countenances are ostly open, and expressive of undaunted courage and re-olution, without exhibiting any marks of savage ferocity; hat they are so averse from the use of spirits, that they ave no mode of intoxication among them; and that in some f them he found strong marks of longevity.

He praises the beauty of the women, whom he classes mong the fair part of the creation, since many of them ould scarcely be denominated brunettes. Their features in eneral are regular and pleasing, with long black hair, and ark penetrating eyes. For the entertainment of our readers, nd as a specimen of Mr. Savage's narrative, we insert his necdote of a lady who lived in a tree,—not the tree of berty:

"Tippechee, the chieftain, has a well constructed dwelling on this land, and a large collection of spears, war-mats, and other va-uables.

"A short distance from the residence of the chief is an edifice very way similar to a dove-cote, standing upon a single post, and ot larger than dove cotes usually are. In this Tippechee confined ne of his daughters for several years; we understood she had fallen n love with a person of inferior condition, and that these means were dopted to prevent her from bringing disgrace upon her family. The pace allotted to the lady would neither allow of her standing up, or tretching at her length; she had a trough, in which her food was eposited as often as was thought necessary during her confinement, nd I could not find that she was allowed any other accommodation. These privations, and all converse being denied her, prove that Tip-echee was determined to exhibit a severe example to his subjects; at east to such of the young ladies of this part of New Zealand as might e inclined to degrade themselves and their families by unsuitable lliances.

"The long confinement, with all its inconveniencies, produced the esired effect, in rendering the princess obedient to the wishes of her oyal parent. This barbarous cage, which is ornamented with much grotesque carving, still remains as a memento in terrorem to all the young ladies under Tippeehee's government.'

The natives are divided into three classes, viz. those who are educated for the priesthood; those who are brought up to the use of arms, who constitute by far the most numerous of the three; and the vulgar multitude.

As to their religion, Mr. S. could procure no information from Moyhanger, the native whom he brought to England, and he acknowleges that he himself knew very little about it. He says, however, that they adore the sun and moon, but that the latter is their favourite deity, or rather the one of these two of which they are most afraid; that they hail the rising sun with the *bowed head* and *spred-out arms*, in a song expressive of cheerfulness, and not destitute of harmony, while, on the contrary, that which they sing on his going down is mournful, and accompanied by actions and gestures that indicate sorrow for his departure; and that the song which they address to the moon is also mournful, and attended by actions expressive of a mixture of adoration and terror. The assertion, however, (if well founded,) that they have an idea of a variety of rewards and punishments in a future state, proves that they entertain some notions of a Being superior to both the sun and the moon.

Mr. Savage believes that the form of government at the Bay of Islands, and throughout the whole of New Zealand, is aristocratical and hereditary: but that it is administered on the coast by chieftains of inferior consideration, and subservient to those who govern the interior parts. This point, however, is not reduced to a certainty, but rests only on belief. He says that, though the power of the chieftains depends much on their success in arms, they do not undertake any warlike enterprize without consulting the elders, and even endeavouring to find out whether the destinies are propitiously or otherwise disposed towards them; and that the elders have great weight in the councils of the chiefs, and decide independently of them in all affairs except those of war. They have punishments for criminal offences, among which is hanging: but for what crimes this last is inflicted, he does not undertake to assert.

Though in New Zealand, as in other uncivilized countries, the inhabitants are chiefly stimulated to action by their passions, Mr. S. observes that these people are under a considerable degree of restraint, partly through the superintendance and authority of their chiefs, and partly through a natural proneness in themselves to affection. Little as we might have suspected it from former accounts, he represents affection, indeed, as a prominent feature in the character of a New Zealander; and he gives a good illustration of this fact in his account of the one whom he brought home with him, a young man of the military class, 'and connected with families of the *first consideration.*'

'This man, whose name is Moyhanger, accompanied me to London, and furnished me with much information concerning his country during the time he remained with me; I found him a most affectionate kind-hearted creature, and parted with him reluctantly: a favourable opportunity occurring in a few weeks after my arrival for his return, with Capt. Skelton, of the Ferret, South Whaler, who I knew would treat him with the greatest kindness, I was induced to recommend his departure. The ample stock of tools he took with him would render him superior, in point of riches, to any man in New Zealand; and there is not a doubt but the example of his success will induce many of his countrymen to try their fortune, whenever an opportunity for emigration may offer.

'The regret at parting between this native and myself was equal on both sides; he held my hand at taking leave a considerable time, during the whole of which he wept, and appeared to suffer exceedingly: I reminded him of his riches, and the man of consequence he would become upon his return to his own country – of his power to entertain all his friends by a recital of the wonders he had seen, and the knowledge he had acquired: he admitted it all, and the idea pleased him, but he left me shedding tears, and assuring me that I might expect him again when he had distributed his wealth, and made some family arrangements he considered of material consequence.

'The parting with his relatives previously to our leaving New Zealand was remarkably interesting. Moyhanger had remained on board the ship several days before our sailing, happy in himself, and determined to see the world; his friends and relatives came daily to see him—some approved, and some condemned his resolution; but Moyhanger remained unshaken, and the time arrived when he was to go through the ceremony of taking leave.

'The canoe containing his kindred came alongside, and as soon as it was made fast to the ship, Moyhanger's father came on board. After a little preliminary discourse the father and son fell into each other's arms, in which situation they remained near twenty minutes, during which time the right eye of the father was in close contact with the left eye of the son: abundance of tears were shed, and a variety of plaintive sounds uttered on both sides. The venerable appearance of the father, who is of their religious class, made the scene truly interesting.

'When this ceremony was concluded with the father, Moyhanger descended to the canoe, and embracing his mother, mingled his tears with her's, in a similar way to that which had just taken place between the father and himself—the same plaintive sounds were uttered, and evidently a great deal of affection expressed on both sides; but the time taken up in parting with his mother was not more than half of that which had been employed in taking leave of the father. His brother came next; when a similar scene of grief occurred, but of shorter duration: his sisters were embraced by him, but in a less ceremonious manner.

'This interesting ceremony being concluded, Moyhanger ascended the ship's side, and all parties appeared cheerful and happy.

'In the early part of this parting scene, the appearance of affliction was so great, that I was induced to interrupt it, by desiring that no separation might take place between friends that were so much attached to each other; but I found that it was a matter of course, whenever a native quits his parents, and that I should offend all parties by retracting my permission for Moyhanger to accompany me.

'I wished to make a parting present to the venerable father, and I thought that some poultry might be acceptable: the old man declined every thing I could offer—however he had no objection to my making presents to any other part of his family; and we accordingly very soon got the better of this difficulty.

'When the canoe left the ship, the father and mother kept spreading their arms, and looking towards heaven, as if supplicating the protection of a superior power in behalf of their son, during the whole time they remained within sight.'

An amusing detail 'of Moyhanger's conduct and observations,' while he was in this country, is also subjoined.

Preceding descriptions of these people have represented them as cannibals of the very worst kind: but Mr. Savage considers such an account of them as founded on misrepresentation; and he observes that they give potatoes a decided preference to human flesh, under every circumstance; *except in the gratification of their vengeance in devouring the chief of a vanquished tribe,* instead of their other prisoners, rather in order to shew their power than from any natural inducement to make use of his flesh as food: they themselves acknowleging that, before the introduction of that root, they had been driven to the necessity of eating human flesh, in times of great scarcity, without having any predilection for the practice. This statement we cannot help regarding as nearly correct, since we are inclined to believe that no race of men on this globe are naturally cannibals.

Polygamy, the author says, is permitted among them; and a man is not satisfied in all cases with one female of a family, but in some instances espouses several sisters at the same time. The children, who are treated with a great degree of parental affection, go perfectly naked till they are about eight years of age. Similar parental kindness is also strongly manifested in the conduct of the savages in North America towards their children; who, however, are not suffered to go entirely naked even in the warmest weather.

During Mr. Savage's short residence on New Zealand, in the months of September and October, the thermometer ranged from fifty to sixty degrees; a circumstance which inclines us to believe that the weather is never intensely cold in that country. The author concludes his narrative with these concise and sensible observations:

> 'From the preceding pages I imagine it will be seen that New Zealand is a country highly interesting: the part of it which I have attempted to describe is of greater importance to Europeans than any other, on account of the ocean in its vicinity being very much frequented by spermaceti whales, and the ample supply of refreshment it affords. The harbours are safe and capacious, the country beautiful, the soil favourable to cultivation; and the natives are in all respects a superior race of Indians. These advantages hold out great inducements for colonization, which may hereafter deserve the attention of some European power. The exorbitant price of European labour in new colonies, it is extremely probable would be obviated by the assistance of the natives: their intelligence is such as to render them capable of instruction, and I have no doubt but they would prove as essentially useful to a colony established in their country, as the natives of India prove to our Asiatic dominions.'

On this judicious and modest publication, it seems reasonable to remark that the declared intention of the author is only to furnish an account of one particular spot which he visited in the course of a voyage; and we should consider it as a species of ingratitude not to be thankful for a little, because we think that more might have been given. How many travellers are favoured with opportunities and leisure, and not a few of them with judgment and abilities, for discribing and informing, who never entertain a thought of troubling themselves to communicate their observations to the public, and yet they are not blamed!

Art. XIII. *Critical Essays on the Performers of the London Theatres,* including general Observations on the Practice and Genius of the Stage. By the Author of the Theatrical Criticisms in the weekly Paper called *The News.* Crown 8vo. pp. 300. 8s. Boards. Printed by and for John Hunt, at the Office of *The News,* Brydges-Street, Strand.

The criticisms mentioned in this title-page were very generally read at the time of their publication, and, we understand, contributed essentially to forward the sale of the newspaper for which they were written. They manifested a degree of judgment, liberality, and discernment which we very seldom discover in the remarks of newspaper-writers on the passing events of the stage; and perhaps even the Spectator's famous trunk-maker did not more excite the apprehensions and attention of the performers. So much, at least, we have heard, and believe to be true: but, after all, a great and important difference exists between the worth of an ephemeral article,—immediately called forth by the occasion, and consequently devoured with avidity by the spectators of the last evening's amusement,—and the very same article, dressed up with more labour, but appearing, on no particular call, as a portion of a complete and well-digested work. For our own part, we should have been inclined to allow* Mr. Hunt all the credit due to his exertions as a popular occasional critic; while we cannot help thinking that he has stepped out of his way in the present instance to make up a book, in which some good original remarks are not sufficiently important to relieve the general flatness of common-place criticism.

We can only select a few of those observations which have struck us as most deserving of notice, or, at least, as most correspondent with our own feelings; and it is scarcely to be expected from us, as literary censors, that we should debate with the author respecting other points on which we are less inclined to agree with him, while with regard to them we certainly cannot suppose ourselves equally competent with a gentleman who has so long made the stage his peculiar study.

After having noticed Mr. Kemble's extraordinary attention to theatrical trifles, and to what has been called the *by-play* of the stage, with more general complacency than we perhaps consider as his due, Mr. Hunt takes this notice of one of that actor's peculiar and (in our opinion) most offensive faults:

> 'This attention to the minute, however, is often employed needlessly; he has made it a study hardly less important than that of the passions, and hence arises the great fault of his acting, a laborious and almost universal preciseness. Some of the instances of this fault are so ludicrous that a person who had not seen him would scarcely credit the relation: he sometimes turns from one object to another with so cautious a circumflexion of head, that he is no doubt very often pitied by the audience for having a stiff neck; his words now and then follow one another so slowly, and his face all the while assumes so methodical an expression, that he seems reckoning how many lines he has learnt by heart; I have known him make an eternal groan upon the interjection *Oh!*, as if he were determined to

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[*] In a sort of dedication to his brother, this gentleman acknowleges himself to be the author.

shew

> w that his misery had not affected his lungs ; and to represent an
> rgetical address he has kept so continual a jerking and nodding of
> head, that at last, if he represented any thing at all, it could be
> hing but Saint Vitus's dance : by this study of non-entities it
> uld appear, that he never pulls out his handkerchief without a
> ign upon the audience, that he has as much thought in making a
> p as making a speech, in short that his very finger is eloquent and
> t nothing means something. But all this neither delights nor de-
> ves the audience : of an assembly collected together to enjoy a
> ional entertainment, the majority will always be displeased with
> at is irrational though they may be unable to describe their sensa-
> ns critically : irrationalities amuse in farce only. An audience,
> en judging the common imitations of life, have merely to say " Is
> like ourselves !"

He then proceeds to notice the defects of Mr. K.'s de-
ery, and treats with some well-deserved strokes of raillery
e puerile affectation with which he persists in " clipping
e King's English ;" as in the words *rode*, pronounced *rod* ;
ird, pronounced *bird* ; *pierce*, *purse* ; *virtue*, *varchue* ; *err*,
r ; *thy*, *thĕ* ; &c. &c., to which we are surprised that he has
t added the celebrated and never-to-be-forgotten *aches*.

Of Mrs. Siddons we meet with nothing new nor very dis-
iminating. Poor Pope comes in for no inconsiderable share
condemnation. Of Raymond it is said that his talents
e much undervalued ; and that an actor, whose Macduff
nounces a very superior degree of sensibility and refine-
ent, is most unworthily degraded by being compelled to
stle in a melo-drame. All due credit is given to the *respecta-*
lity of Mr. H. Siddons and Mr. H. Johnston, who, like
aster Stephen, are both truly " melancholy and gentleman-
ke." Another *most respectable* actor, Mr. Murray, (of whom
was our fortune once to overhear two Pit critics discours-
g, and comparing his merits to those of *Garrick*, with a
ias evidently much in favour of the *living actor*,) is forced
content himself with the character of ' correct mediocrity.'
rs. Powell also receives her due : but it would ill suit with
ur professed gallantry to say much more about it.

Thus ends the short list of *tragic* actors,—and it must be
bserved that Mr. Hunt, for the sake of arrangement, classes
e performers according to that department in which he
onceives each to have the highest pretensions. *Comedy* affords a
uch larger, and, we are happy to add, a much more agreeable
ield for theatrical criticism :—but here we shall no longer
hink of following the writer through every separate article.

We pass over both Bannister and Lewis, who are very
ighly and very justly praised, but without any great dis-
crimination. Munden is next brought under review ; and,

we think, with deference to our brother-critic, he does not meet with his deserts. The broad farce to which he is too apt to extend his gestures is properly censured: but it is not added that this fault, in Munden, is only an excellence overstrained. We have frequently staid out a whole performance with very great satisfaction, in which (to *us* at least) Munden's features have told more than all the words of every other actor. His representation of drunkenness is said to be the best specimen on the stage of that disgusting branch of mimicry; and we agree in the opinion so expressed: but a much higher species of merit, and equally excellent in degree, (be it still spoken with all due deference,) Mr. H. seems to us to have entirely overlooked, viz. Mr. M.'s performance of the choleric old humourist, which surely deserves peculiar notice.

Hearty unrestrained laughter is too valuable a cordial, in this chequered state of existence, to be thrown away for the affectation of superior discernment; and therefore we do not wish to be told that it is beneath us to laugh at Fawcett. Perhaps it would not be a very easy matter for us, ungifted as we are, to contend against Mr. Hunt's assertions or inferences, that Mr. F. has no original genius, that his merit consists only in certain 'powerful peculiarities,' &c. &c. We do not like, however, to hear this; and, as old people are obstinate, we shall go to the Haymarket theatre as frequently as before we did hear it, for the sole purpose of taking our favourite dram at Fawcett's expence.

The peculiar characteristics of Simmons and Liston seem to be justly appreciated; and the distinction between the latter performer and Emery, in that class of characters which is apparently common to them both, is, we think, drawn with judgment and perspicuity:

> 'If our two stage-rustics, Emery and Liston, are compared, it will be found, that the former is more skilled in the habits and cunning of rusticity, and the latter in its simplicity and ignorance. Emery has appropriated to himself the dialects and the personal peculiarities of countrymen; Liston is the rustic merely because nothing so ignorant and so gaping is ever discovered in town. Emery excels in vain insolence, in the fatigue of comprehending another, and in the meditation of a cunning answer; Liston in the apparent inability to object, in a hopelessness of perception, and in the fatuity of mere astonishment. Their expression of vanity is in proportion to their expression of ignorance: what is the affectation of superiority in Emery becomes an important self-conviction in Liston. Emery, full of whim and artifice, is the countryman who has associated with the geniuses of inns, and has preserved his rusticity and his ignorance after acquiring a contempt for both; Liston is the confirmed, in-

erienced, and stupid bumpkin, with all the prejudices of unvaried
ility, and with not even sufficient intelligence to imbibe the manner
l eccentricities of his neighbours. Upon the whole, Liston is
re dry in his humour, more effective with a little exertion and
m efficient subjects, and altogether more unaffected : but the
ater genius must certainly be allowed to Emery, who exhibits a
re discriminative minuteness and variety of expression, and who
els at once in the habits and the passions of the country. In pro-
tion as an actor can pierce beyond externals into the human heart,
is he great in his profession. The actor of habits is a gardener,
o raises elegant flowers and distributes gaudy parterres, but knows
hing beyond the surface of the earth. The actor of passions is a
ner, who digs into the depth and darkness of the creation, and
ngs to light its most hidden and valuable stores.'

Wewitzer, Blanchard, Johnstone. and Dowton follow.—
e merits of the latter, although we are by no means
ensible to them, we consider as somewhat over-rated.
athews is very highly and deservedly extolled : but, from
following passage, it appears as if Mr. Hunt had but
ely awaked to a just sense of the merits of that natural and
licious performer :

' From the general performances however of Mr. Mathews, I had
en induced to consider him as an actor of habits rather than of
ssions ; and as the present essay originally stood, I had classed him
a rank much inferior to Bannister and Dowton. But one of his
e performances raised his genius so highly in my estimation, that
ancelled the original paragraph on purpose to do justice to his *Sir*
tful Plagiary in the *Critic*, to a performance which has proved his
owledge of the human heart, has given its true spirit to one of the
st original characters of the first wit of our age, and has even per-
ded the ancient dramatic connoisseurs to summon up the claps of
mer times : nay, some of the old gentlemen, in the important in-
vals of snuff, went so far as to declare that the actor approached
rsons himself. We are generally satisfied, when an actor can ex-
ss a single feeling with strength of countenance ; but to express
o at once, and to give them at the same time a powerful distinct-
s, belongs to the perfection of his art. Nothing can be more ad-
rable than the look of Mr. Mathews, when the severe criticism is
tailed by his malicious acquaintance. While he affects a pleasantry
countenance, he cannot help betraying his rage in his eyes, in that
ture, which always displays our most predominant feelings : if he
ws the air to and fro through his teeth, as if he was perfectly as-
red of his own pleasant feelings, he convinces every body by his tre-
lous and restless limbs that he is in absolute torture ; if the lower
rt of his face expands into a painful smile, the upper part contracts
o a glaring frown which contradicts the ineffectual good humour
neath ; every thing in his face becomes rigid, confused, and uneasy ;
is a mixture of oil and vinegar, in which the acid predominates ; it
anger putting on a mask that is only the more hideous in propor-

tion as it is more fantastic. The sudden drop of his smile into a deep and bitter indignation, when he can endure sarcasm no longer, completes this impassioned picture of *Sir Fretful*; but lest his indignation should swell into mere tragedy, Mr. Mathews accompanies it with all the touches of familiar vexation: while he is venting his rage in vehement expressions, he accompanies his more emphatic words with a closing thrust of his buttons, which he fastens and unfastens up and down his coat; and when his obnoxious friend approaches his snuff-box to take a pinch, he claps down the lid and turns violently off with a most malicious mockery of grin. These are the performances and the characters, which are the true fame of actors and dramatists. If our farcical performers and farcieal writers could reach this refined satire, ridicule would vanish before them, like breath from a polished knife.'

Our lady-comedians next pass in review; Miss Pope, Mrs. Mattocks, Miss Mellon, Mrs. Jordan, and Miss Duncan: but we are not able to attend our brother much farther in his criticisms; though we fear that our reputation for gallantry must suffer very greatly in the opinion of the ladies, from our declining to stand up in defence of female breeches: which are attacked by this barbarous critic with such zeal and volubility, that we cannot help suspecting that he is lately become a widower, and is making all possible use of his recovered liberty, while he yet smarts from the recollection of stripes inflicted during captivity.

For the same reason, also, viz. the press of other subjects, we must decline to enter into the arguments on which Mr. Hunt forms the following *striking* paradox, *viz:* that Elliston is the greatest actor of the day. This gentleman has the honour of a very long article, at the head of the third or mixed class of actors: those who deserve equal credit in comedy and tragedy, and who practice in both,—Mrs. H. Siddons, Miss Smith, Cooke, and C. Kemble,—form the rest of this motley groupe. We have just *ill-nature* enough to repeat the hint to the last-named gentleman, which is conveyed in the following sarcasm:

'One could not well excuse, even in tragedy, that perpetual lightning of frown with which Mr. Charles Kemble pierces the pit; and as to his perpetual bite of the lips, it is allowable to nobody but a young lady preparing her rosiest looks for company, or to a malicious and mean villain suddenly detected, or to a schoolboy perhaps when he is winding up his top. But this cloudiness of face, this system of frowning and biting, is wonderfully misplaced in comedy; the νεφεληγερέτα Ζεὺς, the cloud-compelling Jove, is not the god of levity. What with the lamps and the rouge, his eyes may indeed acquire much ferocious decision and brightness, but he would lose no reputation by leaving to Mr. H. Johnston the judgment of turning mere meditation to madness." A frank youth, like *Frederick Bramble* the *Poor Gentleman*, a character which Mr. C. Kemble otherwise rforms with most appropriate spirit, never thinks of this gloomy re, which amounts to the expression of an afflicted conscience; r does a gay villain, like *Plastic* in *Town and Country*, make his re- lutions with a countenance that might betray him to the slightest server. Mr. C. Kemble's ironical contempt of *Reuben Glenroy*'s vice in this character, and of *Sir Charles Cropland* in *Frederick* *amble*, is in the happiest wonderment of tone: his languor becomes beauty when thrown into the careless slur and patient acquiescence his replies. Any cool humourist would talk in the same way. t what should we think of a man, who when he was meditating the choice of a watch-string, should dart into the most terrific side- wins; or when he was asked whether he preferred pudding or pie, uld knit his brows into an agony of logical doubt?

' *Guest*, (*after frowning with downward meditation*.) Madam, I l take a little pie.—(*aside, after receiving the pie and frowning with ful study*.) I am not sure that pudding would'nt have been ter.'

We must add, as a parting observation, that *we* 'cannot ll excuse' our brother Hunt's contemptuous neglect of performer's lady, who is not even honoured with his uliar notice; although we have not the least hesitation in laring our opinion that, in some half dozen or more of characters, she is as complete an actress as even Mrs. ldons herself in her best parts. We doubt whether it is ng too far to assert, that Mrs. C. Kemble's *Lucy* is the most fect piece of acting on the boards of either theatre.

ONTHLY CATALOGUE,

For DECEMBER, 1808.

AGRICULTURE.

t. 14. *The New Farmer's Calendar*; or Monthly Remembrancer, or all Kinds of Country Business: comprehending all the material mprovements in the New Husbandry, with the Management of ive Stock. Inscribed to the Farmers of Great Britain. By a armer and Breeder. *Fifth Edition*. 8vo. pp. 629. 12s. oards. Symonds.

15. *The Modern Land Steward*; in which the Duties and unctions of Stewardship are considered and explained, with their everal Relations to the Interests of Landlord, Tenant, and the ublic. Including various and appropriate Information on Moral nd Economical Affairs. By John Lawrence, Author of the ew Farmer's Calendar, &c. Second Edition with Additions. vo. pp. 494. 10s. 6d. Boards. Symonds.

A favourable opinion was expressed of these publications on their first appearance, (see M. R. Vol. xxxiii. N. S. p. 140. and Vol. xli. p. 389.) and had not the new matter in both been considerable, we should not have deemed it necessary to take farther notice of them: but, as the author has endeavoured to increase their value, we are induced to offer a brief addition to our original reports.—In the the supplement to the Calendar, Mr. L. presents us with a long essay on the maladies of vegetables; and he is of opinion with us that Blight, Mildew, Rust, &c. originate in atmospheric influence, and that the growth of fungi, on which the attention of naturalists has been fixed, is the consequence of the injury which plants have received from an ungenial state of the atmosphere. 'Granting, (he observes,) for a moment, all that has been said of the propagation of the seeds of the parasite plant, it is but too plain, that as in fine weather we defy the seed, so in foul the seed will even defy us.' The whole of this paper merits the perusal of farmers, to whom he professes to address it, 'avoiding all affectation of scientific terms:' but his *etiology, idiopathic*, &c. will subject him to the charge of that very affectation which he seems to condemn. The Memoranda consist of remarks on the Ruta-baga, on Machines, and on the Cheese-Dairy.

In the Appendix to the 2d Edition of the *Land-Steward*, will be found a dissertation on the Management of Wood-lands; in which, among other particulars, we observe it maintained on the authority of ship builders, that foreign oak for ship timber is preferable to the growth of our own country; and that it would be policy to procure it from abroad, and to convert our own soil to a more profitable vegetation. This opinion of the inferior quality of British Oak is not common; and the fact that foreign oak is quicker in growth than ours would incline us to question whether it were so tough.

When Mr L adverts to the subjects of Oak-Bark and Tanning, he expresses a doubt whether the inferiority of modern leather, compared with that of former times, arises from a defect of strength in the tan itself, or from the hides not being allowed sufficient time in the vat: but with us there is no question on that head. Oak-bark is as strong now as it was a hundred years ago: but the interest of the manufacturers will not allow the skin to remain long enough in the vat or pit for the tannin principle to produce its full effect. In short, our modern leather is not completely tanned.

Mr. L. introduces some statements on the whimsical effects of Engrafting, with an *it is said:*—but *on dit* is generally a liar; and a man who undertakes to direct the practice of his countrymen should be careful to ascertain facts, and to deal only in that sound advice, which is warranted by experience. This in general *is* the basis of Mr. L.'s observations.

MEDICAL.

Art. 16. *A Letter to the Commissioners of Military Enquiry;* explaining the true Constitution of a Medical Staff, the best Form of Economy for Hospitals, &c. with a Refutation of Errors and Misrepresentations contained in a Letter by Dr. Bancroft;

Army Physician, dated April 28, 1808. By Robert Jackson, M.D. 8vo. 2s. 6d. Murray.

In our last number, we gave an account of the pamphlets of Drs. ncroft and M'Grigor, relative to the 5th Report made by the mmissioners of Military Enquiry, which referred to the medical partment of the army. The controversy has been continued by th parties with so much warmth, that, in addition to the two rks which we before noticed, six others have since been published, ich are now before us. Although questions are discussed in em which possess considerable importance and general interest, t so large a portion of them is occupied by personal attack and fence, that we shall not deem it necessary to go through them th minuteness, but shall simply notice the leading objects of ch.

The animadversions made by Dr. Bancroft, on the answers of Dr. ckson to the Commissioners, have produced a reply from the latter ysician. After some sarcastic observations on Dr. B.'s youth and experience, Dr. J. states what he regards as the principal grounds difference between them, and proceeds to examine them in suc- sion. The chief points at issue are, the qualifications of the edical officers, the method of conferring medical rank, the re- ective advantages of regimental and general hospitals, and the just oportion of the medical staff. With respect to the first, Dr. ckson makes himself very merry at the idea of judging the quali- ations of medical men, as it is now said to be done by the Army edical Board, merely by inquiring whether the candidates have ne through a regular University-education; in which case, without ther ceremony, they are created "doctors by prescription." ith this plan he contrasts the course of study which he has pointed as necessary for the education of the army practitioner; which, admit, is in many particulars judicious, and calculated to form ful officers for the public service, but we are by no means certain t it would do this in a greater degree than the present mode *by cription*. As to the comparative utility of regimental and general pitals, the author repeats the observations which he has made former occasions. They have always appeared to us to possess ie weight; yet we are far from going all the length to which Jackson wishes to carry us, in the almost unequivocal condem- ion of all general hospitals. His assertions respecting the su- abundant number of medical officers, who have been appointed the different foreign expeditions, are supported by referring to umstances in the West Indies and at the Cape of Good Hope; n which he draws the conclusion, that the regimental staff e would have been sufficient to perform all the medical duties.

. 17. *Observations on the 5th Report of the Commissioners of Military Enquiry*, and more particularly on those Parts of it hich relate to the Surgeon-General. By Thomas Keate, Esq. . R. S. Surgeon-General to His Majesty's forces, &c. &c. to. 12s. sewed. Hatchard. 1808.

n the Commissioners' Report, the name of Mr Keate, the surgeon- eral to the forces, was very frequently introduced, and accompanied by such reflections and implications as rendered it indispensable for him to attempt a defence of his conduct. The plan which he has pursued, in this vindication, is to extract from the Report all the passages in which blame is imputed to him, either directly or indirectly; to arrange them under separate articles; and to subjoin to each, such an exposition of facts as he conceives will justify his measures. The number of articles amounts to 46; some of them, no doubt, of trifling import, but others of a more serious nature, and deeply involving the character and credit of Mr. Keate, as a man of honour and integrity. Our readers will not expect that we should go through all these in detail, and will probably consider it as quite sufficient if we give them a summary account of the whole performance. In general, then, we have to remark that the tract is well written; that it exhibits a laudable example of mildness and liberality of manner, in a person whose feelings must have been most acutely wounded; and that, as far as we are capable of forming an opinion on the subject, Mr. Keate has defended himself with extraordinary success, so as on most points to remove every shadow of doubt concerning the propriety and correctness of his conduct.

In the course of his work, Mr. Keate is led to enlarge on many of those topics which have already been discussed by Drs. Bancroft and Jackson, particularly respecting the advantages of general hospitals, their management under the Army Medical Board, the appointment of medical staffs, and the providing of medical stores and surgeon's instruments. That the Commissioners have been induced, by the representations which Dr. Jackson gave on this subject, to pass on Mr. Keate undeserved censures, we think it is impossible to doubt after the perusal of this publication. As the firm and temperate vindication of a character which had been unjustly impeached, we have perused it with much interest; and the only part of it, against which we are inclined to object, is that in which Mr. Keate introduces the subject of the inquiry made into Dr. Jackson's conduct while he officiated at the military hospital in the Isle of Wight. This was not immediately connected with the question under discussion; and the intrusion of it may seem to indicate a feeling of *grudge* or animosity, which does not correspond with Mr. Keate's general manner.

Art. 18. *A* [*Second*] *Letter to the Commissioners of Military Enquiry*, containing a Refutation of some Statements made by Mr. Keate, Surgeon-General to the Forces, respecting the Medical Department of the Army. By Robert Jackson, M.D. 8vo. 2s. 6d. Murray.

Art. 19. *A Letter to Mr. Keate*, Surgeon-General to the Forces. By Robert Jackson, M.D. 8vo. 4s. Murray.

Mr. Keate's pamphlet has called forth the prolific pen of Dr. Jackson, which has produced a second letter to the Commissioners, besides one to Mr. Keate himself. In the first of these, Dr. Jackson labours to shew that Sir Lucas Pepys and Mr. Keate have been influenced in their behaviour towards him merely by a spirit of attempts to explain some inconsistencies in his own con- writings, which had been pointed out by Mr. Keate; once ngs forwards his arguments against general hospitals; and several circumstances in order to substantiate his charge the army medical board, of appointing a superfluity of officers for the different expeditions. This is not a pam- much effect; and though it corrects some trifling inac- into which Mr. Keate has fallen, yet it does not appear to degree to weaken his main points of defence.—It is not vith Dr. Jackson's usual share of spirit.

annot, however, complain that his letter to Mr. Keate is in *spirit*, although it displays not that kind of spirit which to see prevalent in literary controversy. We are indeed con- be obliged to remark that it is an abusive and scurrilous ion, and forms a striking contrast to the pamphlet which it to oppose. It principally turns on a vindication of the onduct while he acted at the hospital in the Isle of Wight; which we have mentioned as improperly introduced by Mr. nd which we regarded as the weak part of his production: Jackson has *visited* most amply this transgression of Mr. whom he charges, in the most unqualified terms, with false- each of public trust, and other crimes of the first magnitude.

Proceedings and Report of a special Medical Board, ap- d by His Royal Highness the Commander in Chief, and cretary at War, to examine the State of the Hospital at ilitary Depot in the Isle of Wight, &c. &c. &c. 8vo. . Seeley. 1808.

ontroversy of Mr. Keate and Dr. Jackson respecting the of the latter while he was stationed at the Isle of Wight, cially some reflections which were thrown out by Mr. the proceedings of the Medical Board which was appoint- e purpose of examining into this business, have induced lemen who composed this board to publish the whole of ceedings. In speaking of public bodies, like the one in , we always feel it incumbent on us to give our opinion tion; more especially in such cases as the present, where we o reason for suspecting any thing unfair in the transaction. his impression, we attentively perused the report of this board; and we feel ourselves required to state that it ap- us open to some of those objections, which Mr. Keate has ainst it. We think that a sufficient length of time was not n the spot, for completely investigating the charges which preferred against Dr. Jackson; and that the Board was too tisfied with his explanations. These remarks, however, are ithout meaning to insinuate that the Board was actuated inister motives, and without presuming to determine that son was really blameable; we only say that we consider the ation as having been imperfectly made.

An Exposure and Refutation of various Misrepresentations, *ed by Dr. M'Grigor and Dr. Jackson*, in their separate

Letters to the Commissioners of Military Enquiry; interspersed with Facts and Observations concerning Military Hospitals and Medical Arrangements for Armies. By E. N. Bancroft, M.D. &c. &c. 8vo. 4s Cadell and Davies. 1808.

Dr. Bancroft here again appears in this controversy, and undertakes to 'expose and refute' various misrepresentations which he thinks he has detected in the writings of Dr. M'Grigor and Dr. Jackson. That he has to a certain extent accomplished his object, we think, no one can doubt who has thoroughly investigated the subject; and we must also admit that, in the execution of this task, he has displayed much acuteness and ability: but we cannot avoid remarking that the style of this performance is in some parts censurable. It is true that the violence of his antagonists, particularly of Dr. M'Grigor, must call forth corresponding feelings in the mind of Dr. Bancroft, and to a certain extent may justify the adoption of a degree of severity in his animadversions: but we should have considered him as acting more consistently with the character which he seems desirous of maintaining, if he had shewn a greater degree of forbearance. His remarks, however, are generally just; and, even when most severe, he never degenerates into scurrility.

With respect to this controversy in general, we are compelled to the opinion that the commissioners unfortunately gave an undue degree of credit and authority to the evidence which they received from Drs. Jackson and M'Grigor. Their Report, and the documents connected with it, necessarily called forth Mr. Keate in vindication of his character, and very naturally induced Dr. Bancroft to step forwards in defence of the body to which he belonged. They performed their parts with ability, and in general with propriety and effect. As to Dr. Jackson, we shall beg leave to remark that he has always appeared to us, as we have on several occasions taken an opportunity of declaring, a man of considerable talents, an original and acute thinker, of an active mind and persevering industry: but he has some striking defects united to these excellencies, since he is frequently rash and unguarded, pertinaciously attached to his own opinions, and not always sufficiently attentive to the means which he employs to enforce them. In the present disputation, he has certainly lowered himself in our esteem.—Perhaps the less that we say respecting his colleague, Dr. M'Grigor, the better: but we earnestly advise him to abstain, if possible, from again appearing in public on this occasion.

LAW.

Art. 22. *A Treatise on Contracts, within the Jurisdiction of Courts of Equity.* By John Newland, of the Inner Temple, Esq. Barrister at Law. 8vo. pp. 543. 16s. Boards. Butterworth. 1806.

This very important and extensive head of equitable jurisdiction is here treated by one who has correct apprehensions of the principles which are applicable to his subject; the authorities are properly and aptly introduced; their purport is clearly stated; and their extent is accurately defined. Indeed, the judgment, the

6 diligence,

diligence, and the fidelity, which these pages display, intitle Mr. Newland to the thanks of the practising lawyer.—Here, however, our praise must cease. Contented, like most of those who have undertaken similar professional labours, to hold a respectable station among writers on law, Mr. N. seems not to have aspired to the distinctions of authorship. The great conformity of this branch of our jurisprudence with the enactments of the Digest, its acknowleged derivation from that venerable source, and the identity of many of its heads with those of public law, afforded tempting opportunities for the display of general learning, and the introduction of ingenious disquisition: but the writer was probably apprehensive that, however ornamental these might have proved, and whatever attractions they might have imparted to the volume, they probably would not have added to its interest in the estimation of most of those for whose use it was designed. Nevertheless, if on this account we feel the more disposed to pardon his omission, we cannot so easily overlook the entire disregard of method in framing the general divisions of his performance; a failure which is the less excusable, because he might, at least as far as mere outline goes, have derived essential assistance from the well-known kindred work of M. Pothier. By keeping that justly esteemed production more in his view, and carefully avoiding its superfluous and artificial subdivisions, Mr. Newland might have considerably improved the substance and the form of his useful and valuable labours. We should also have been better satisfied, had the commencement of each chapter contained a more full digest of the matter of which it treated.—These remarks would not have been made, if we had not regarded the work before us as possessing considerable merit.

Art. 23. *The Practice of the High Court of Chancery.* By Joseph Harrison, of Lincoln's Inn, Esq., Barrister at Law. New Edition, by John Newland, of the Inner Temple, Esq. 8vo. 18s. Boards. Butterworth. 1808.

To this guide of Tyros in our highest Court of Equity, the learned Gentleman to whom the profession is indebted for the work last mentioned has done much service, although certainly not all that could have been wished: but the nature and state of the subject in a great degree furnish an excuse for the deserving editor. The practice of our Courts of Equity appears to be less systematic and less settled than that of the other Superior Courts, where it seems to be not less defined than any other part of the law which they administer. The nature of a Court of Equity may perhaps less admit of this perfection, while it is evident that the present constitution of the highest of them prevents those approaches to it of which such tribunals may be capable. Be the cause of it what it may, the fact is indisputable; the young lawyer, who peruses the best work on this subject at Common Law, and has recourse to the authorities to which he is referred, may be as much master of his point as the oldest and most experienced lawyer: but the books of Chancery Practice furnish the inexperienced with no such aid. The work of Mr. Tidd is a consummate performance: but the best publication on Chancery Practice is a mere *sylva*,—a denomination within which the volumes before us fall, materially as they have been improved in the present edition.

Art. 24. *A Compendium of the Law of Marine Insurances, Bottomry, Insurance on Lives, and Insurance against Fire*; in which the Mode of calculating Averages is defined and illustrated by Examples. By Alexander Annesley, of the Inner Temple, Solicitor. 8vo. pp. 197. 6s. Boards. Butterworth. 1808.

In the object of this tract, which is compression, the author has not ill succeeded. It is principally designed for the persons who are engaged in this very important branch of commercial speculation, but the student and the solicitor will find in it an useful instructor and guide. We cannot materially *demur* to the description which Mr. Annesley gives of his work, as 'an epitome of the existing laws and adjudged cases on an important and complicated branch of British jurisprudence, in which a systematic distribution is framed of the general principles of each title, supported by references to the authorities establishing those principles.'

In his arrangement, the author (as was to be expected) has followed Mr. Park's plan.—To this compendium of the law of Insurance is prefixed a summary account of the rise and progress of navigation and commerce; which has been well drawn up, and contains much valuable information in a very narrow compass.

Art. 25. *A Treatise on the Law of Idiocy and Lunacy*; to which is subjoined an Appendix containing the Practice of the Court of Chancery on this, and some useful practical Forms. By A. Highmore, Solicitor, Author of the Law of Mortmain, Law of Excise, &c. 8vo. pp. 320. 7s. 6d. Boards. Butterworth. 1807.

If this treatise does not display deep legal erudition, nor consummate authorship, it embraces all the information that immediately relates to its object, and which it communicates in a familiar and agreeable manner. It is less dry, without being less instructive, than the generality of legal performances.—Mr. Highmore pays a deserved tribute to our law, for the anxious care, and vigilant and effectual protection, which it extends to the unfortunate description of persons whose cases are considered in these pages; and the particular aptitude of the Court of Chancery, for this part of our legal administration, is properly maintained and clearly established. The profession, as well as parties interested in the subject here considered, will feel indebted to the author for his labours.

POETRY.

Art. 26. *The Warrior's Return*, and other Poems. By Mrs. Opie. 12mo. 6s. Boards. Longman and Co. 1808.

It is said by Ben Jonson, in his lines on Shakspeare, that

"A good poet's made as well as born;"

and the remark is just, since due cultivation must be superadded to poetic talent before its due expansion can be obtained. Parnassus ceases to be fertile when labour is spared. Our modern writers of seem, however, to entertain a different opinion. Confiding in genius and facility of composition, they fondly suppose that ever they produce must be good poetry ; and by being too easily ed with themselves, they often fail to please others. Mrs. Opie's is certainly imbued with the spirit of poetry, and her writings acquired deserved reputation : but, if her muse found more ulty in satisfying herself, she would more effectually augment ame. Though this lady can plead the example of Old Ballads, itification of stanzas in which, out of four lines, two only rhime to other, such negligence is not to be tolerated in the modern poet. e Warrior's Return,' and the piece which immediately follows it, ed 'Julia, or the Convent of St. Claire,' have the defect of not ing in the first and third lines of the stanzas.

n another point, also, we would mildy remonstrate with Mrs. . Her legendary passion, and *stage-effect pathos*, (if we may be ed this expression,) appear to seduce her from the walk of true e, and from that style of poetry which is adapted to the habits feelings of men and women of the present day. The War- Return, here hymned, is a return from the Holy Land in the of the Crusades, and the story is as improbable as any of those h legendary lore furnishes by dozens : but we do not so much t to its improbability as to the waste of feeling and sentiment on note a fiction, when a tale more appropriate to the circumstances dern war might easily have been invented. The incidents, which Opie's muse delights in recording, are of the affecting kind, in h the pathos is produced by a single stroke. We exemplify use it is short) with the

' BALLAD, founded on fact,

' Round youthful Henry's restless bed
His weeping friends and parents pressed ;
But she who raised his languid head
He loved far more than all the rest.

' Fond mutual love their bosoms fired ;
And nearly dawned their bridal day,
When every hope at once expired,
For Henry on his death-bed lay.

' The fatal truth the sufferer read
In weeping Lucy's downcast eye :
" And must I, must I, then," he said,
Ere thou art mine, my Lucy, die !

" No....deign to grant my last, last prayer ;
'Twould soothe thy lover's parting breath,
Wouldst thou with me to church repair,
Ere yet I feel the stroke of death.

" For trust me, love, I shall my life
With something like to joy resign,

If I but once may call thee wife,
And, dying, claim and hail thee mine."

'He ceas'd: and Lucy checked the thought
That he might at the altar die,...
The prayer with such true love was fraught,
How could she such a prayer deny?

'They reached the church....her cheek was wan
With chilling fears of coming woe....
But triumph when the rites began
Lent Henry's cheek a flattering glow.

'The nuptial knot was scarcely tied,
When Henry's eye strange lustre fired,
"She's mine! she's mine!" he faltering cried,
And in that throb of joy expired.'

In the perusal of this little volume, we meet with *charm* rhiming to *calm*; with an evening walk *flying*; with the very prosaic expression 'thee I beheld and fled *from*;' and with the following lame couplet,

'Twas night...but still a mimic day
Shone softly forth from milky way.'

Conceiving that Mrs. Opie is capable of producing poerty of the superior kind, we are solicitous to stimulate her to vigorous exertion.

RELIGIOUS.

Art. 27. *Sermons on various Subjects and Occasions*, by Alexander Grant, D.D., Minister of the English Episcopal Chapel at Dundee. Vol. III 8vo. pp. 306. 6s. Boards. Longman and Co.

Twenty-four discourses are here presented to public notice; which treat on subjects that are adapted to the remarks of a Christian minister and to the attention of a Christian audience. The style in which they are delivered is plain, but agreeable; and, without ostentation, the writer manifests that he is acquainted with learned topics and learned languages. Antient history and antient literature obtain due place and notice in the volume; critical remarks are sometimes introduced; and a few passages of scripture derive illustration from the records of former times. In the eighth sermon, respecting Zedekiah, King of Judah, the author observes; 'after seeing his sons and relations put to death, he had his own eyes put out, and in that miserable condition, was carried bound to Babylon, where he died *. And in this, *by the by*, we see the perfect accomplishment of two prophecies, which on a slight view of their subject might seem contrary to each other. The one, of Jeremiah xxxii. 4, 5. foretelling the captivity of Zedekiah in Babylon; the other, that of Ezekiel xii. 13 declaring that he should not see that city. Both were verified by the event; for he was actually carried to Babylon; but having first had his eyes put out, he never saw that city, though there he lived and died, a poor blind and miserable exile.'

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* Joseph. lib. x. cap. 8. sect. 2.

These discourses are short, and are sometimes marked both by inequalities and by erroneous reasoning. For instance, when, having mentioned humility as a virtue peculiarly taught by the Christian dispensation, (p. 198.) Dr. Grant strangely adds,—'being absolutely unknown to any former institution.' Now, though it might probably be true that 'the heathen philosophers were all proud to a man,' and that 'the priests and rulers of the Jews, by their austere and rigid haughtiness, kept the vulgar at the most humiliating distance;' it by no just consequence follows that the latter at least were wholly strangers to the subject;—and that they were not, indeed, different parts of their sacred writings furnish sufficient evidence. Notwithstanding small defects, however, this publication must be acknowleged to contain many sensible observations; and their great aim and design appear to be the advancement of Christian piety and morality.

Art. 28. *A Charge delivered to the Clergy of the Diocese of Rochester,* at the Ordinary Visitation of Thomas (Dampier), Lord Bishop of Rochester, 1807. 4to. 2s. Payne.

This address is principally confined to two subjects:—the first of which relates to 'the regular annual return of Parish-registers into the registry of the Diocese;' and the second alludes, in the words of his Lordship, to 'the extension of privileges claimed by that part of our fellow-subjects, who hold communion with the church of Rome, so as to advance them from a state of toleration to a state of power.' Under the first head, particular attention is allotted, among other things, to one irregularity, viz. that of clandestine marriages; a point on which the Bishop offers some directions to his clerical audience, and admonishes them to great exactness in their inquiries and conduct. The other article has been of late much canvassed in this kingdom, and employs several pages in this pamphlet. While the R R. writer properly rejects the peculiar tenets of popery, he claims for himself and his country a spirit of moderation, candid allowance of difference of opinion, and christian forbearance towards those who in any way dissent from us.—'We judge not (he says) another man's servant, to his own master must he stand or fall. We know that men's opinions must be free, and when they are exercised within the regulations and limits which the peace and welfare of society demand, that the controul of them belongs not to us.'—Such sentiments well become a Christian Bishop. His Lordship adds concerning the proposition itself, 'I must for my own part declare, that in the best consideration that I have been able to give to the subject, and I profess to have considered it in all its shapes and bearings with anxious sincerity, my thoughts have ever returned to the incontrovertible reasons, which are stated in the well known declaration of the Prince and Princess of Orange, when their assent was asked for to the repeal of the laws which are now aimed at.' Even though the arguments here offered should be deemed insufficient, it must be acknowleged that they are important, and are urged with candour.

POLITICS.

Art. 29. *Substance of the Speech of Viscount Sidmouth*, in the House of Lords, May 17, 1808, on proposing certain Resolutions respecting Danish Merchant Ships detained in British Ports. 8vo. 1s Hatchard.

It is well known that this very able and argumentative speech, which is every way worthy of the cause which it asserts, was (as might be expected) opposed by those whose conduct it condemned, and failed of convincing the noble auditory to which it was addressed. It would be in vain for us now to detail the reasoning or to comment on the facts which are here presented to us: but, confessing that we are deficient in that penetration which is able to discover the mischiefs of "old morality," and that strength of mind which is necessary to shake off our prejudices in its favour, we profess our unshaken attachment to the antiquated doctrines of Lord Sidmouth's speech. Persuaded that the prosperity of states can have no other foundation than that justice which we consider as outraged by the proceedings here reprobated, and convinced that those persons deserve most from states as well as from individuals, who remind the one and the other of the misconduct and errors into which they may chance to fall. we pronounce this composition to be a truly patriotic offering. Of the *motives* of men, we are not the judges: but when their *acts* deserve commendation, it is for the interest of virtue that this praise should not be withholden. The general political conduct of the noble author of this pamphlet is not now under our consideration; and we speak only of an effort in the cause of justice and of the country, which demands applause from the friends of both.

Art 30. *On the Causes of our late military and political Disasters*, with some Hints for preventing their Recurrence. 8vo. 2s. Triphook. 1808.

Sound principles, both on the theory and the legitimate practice of our constitution, form the basis of this temperate and manly discussion; in which the author adverts with great delicacy, and yet with sufficient point, to a circumstance which the discerning part of the nation has long deplored, but in remedying which it may not be easy to induce the Sovereign to concur. To the appointment of *an unresponsible minister*, the writer attributes our political and military disasters; and he argues that such a minister, acting on unequal terms with all the other servants of the crown, can, on mere disgust or caprice, render the wisest measures abortive, with perfect impunity, and place the prime minister himself in the most ludicrous and degrading predicament. He contends that, without the complete and equal responsibility of ministers, the public service must be miserably conducted; and that it is not constitutionally legal to place any person not *strictly responsible*, in any situation of consequence, civil, military, or naval. 'Our ancestors (says he) did right in ordaining that none who were not both "*de jure*" and "*de facto*" responsible for every subordinate action performed in the service of the public, and paid for it by its money, should ever be employed as public officers.'

Having with the most steady yet tender hand probed the public wound to the very bottom, and directed the attention not to distant symptoms but to the real seat and cause of the disease, this political physician next offers to prescribe such a complete remedy as shall at once remove the evil and prevent its recurrence. Suffice it to say, that he would render it *impossible* to implicate *princes personally* in the disasters of the monarchy; that he would make *all* who are in administration *equally responsible for their public acts*; and that by these means he would give that vigor and concentration to our measures, which are necessary to our salvation.

These remarks first appeared in a daily newspaper, under the signature of *Decius*.

MISCELLANEOUS.

Art. 31. *The complete Works, in Philosophy, Politics, and Morals, of the late Dr. Benjamin Franklin,* now first collected and arranged. With Memoirs of his early Life, written by himself. 8vo. 3 Vols. 1l. 16s. Boards. Johnson, and Longman and Co.

Of this real philosopher, sagacious and honest politician, and respectable man, most of the various compositions have been already offered to the public in detached forms: but, as the present editor observes, they have never yet been published together in an uniform impression. Besides those which are generally known, we here find some essays intitled *the Busy Body*, in imitation of Addison; and a political pamphlet called *Plain Truth*. Disappointed in his attempt to obtain a genuine copy of the life of the Doctor, as written by himself, the editor has had recourse to the translation, which has before been published, of a French edition, reaching no farther than the year 1731; and to a continuation of the history from that period, by the late Dr. Stuber of Philadelphia.

A charge is alleged in the preface against the Doctor's grandson, for not having printed a complete edition of these works, with the life brought down by Dr. F. himself to the year 1757, and finished by Mr. Franklin, to whom the Doctor had bequeathed his papers. It is said that much had been done towards the completion of this object, and that negociations had been begun with the booksellers for the sale of the copyright, but that 'the proprietor found a bidder of a different description in some emissary of government, whose object was to withhold the manuscripts from the world, not to benefit it by their publication; and they thus either passed into other hands, or the person to whom they were bequeathed received a remuneration for suppressing them.'

In answer to this statement, however,—which, if correct, would justly subject Mr. Franklin to much censure, we have seen a letter from that gentleman, printed in the newspaper called *the London Chronicle*, Sept. 12—14, 1807, in which he states,

1. That it is not true that he had his grandfather's directions to publish the entire of his works, a measure which was left wholly to his discretion.

2. That it is "most atrociously false" that he sold the Doctor's MSS. or any part of them, to the British government; or that any attempt, direct or indirect, was made by that government to suppress them.

3. That the said MSS. are now in the safe custody of his bankers, Herries and Co. in London, and will not be lost to the world, but will appear at a future period.

4. That he had offered to dispose of the copyright to some of the most eminent printers in London, on "very reasonable terms:" but that they had refused, on the ground that the period was not propitious to works of that nature, even to publish them at their sole risk.

5. That considerations of the same nature had hitherto restrained him from "bringing forward a work which, to do it with propriety and becoming splendor, in honor to his much revered ancestor's memory, would be attended with very considerable expence, and a very uncertain success in such momentous times."

This letter is signed "William Temple Franklin," and is dated at Paris, 28th March 1807, having been addressed to the editor of a newspaper printed in that metropolis, called the *Argus.*

It appears, therefore, that the editor of the volumes before us was not justified in the allegations and insinuations which he advanced against Mr. Franklin; and we shall hope hereafter to see the expected publication, though we are aware that the obstacles opposing it not only have had real existence, but unfortunately still exist, and are likely to continue.

Art. 32. *The Reveries of Constantia.* By a Descendant of some of the most ancient Families in the West of England. With an Appendix by a Gentleman deceased, nearly related to the Author. 8vo. pp. 63. Printed at Salisbury.

Throughout these compositions, both in prose and in verse, the fair writer's mind appears in a very respectable light: but we should have been rather disposed to advise the restriction of them to the perusal of her friends, or to the news-papers in which many of them were originally circulated, than the attempt to obtain for them a more public and more formal reception in the crowded circle of literature.

We do not perceive that the denomination given to this miscellany is very appropriate; and it is a word of hazardous application: —if the author gets into a reverie, the reader may happen to fall asleep.

Art. 33. *The Royal Legend.* A Tale. 12mo. 5s. sewed. Wilson. 1808.

When authors attack living princes, they find it convenient to temper their boldness with a little discretion. Superficially, they do not appear to mean what they really do mean; and under the fiction of a tale of other times, they conceal their animadversions on existing characters. This old trick is here adopted, and an illustrious personage is pourtrayed in a supposed history of Falstaff's *Hal.* Some of the features may perhaps resemble the original intended to be copied; though, considering the general style and character of the picture, we may truly write under it,—*An enemy has done this.* ter having endeavoured to excite a nation's disgust and hatred, Legend concludes with expressing a wish that the fears of the ple may be falsified. Most amiable generosity !

t. 34. *Presume not beyond Measure;* a Serio-comic Letter of Advice addressed to the Editors of all the public Papers. By a Briton. 8vo. 1s. Hatchard

Of late, the newspapers have been very free in their strictures, if t on kings, at least on sons of kings, and various means have been ployed by courtiers to weaken the impression of them on the blic mind. In a strain of irony, this *Briton* compliments the litors of the public prints on their vast importance and super-emi- nt authority in the state; and having exalted them to what he con- ves to be a ludicrous eminence, he ventures to question their allibility, and to hint that they have been *too presumptuous:* espe- lly in giving their sentiments on appointments in the army, and the report that the Duke of York intended to go out as com- nder in chief of our army in Spain.

t. 35. *The Manual of Nobility;* exhibiting the Distinctions of Armorial and Heraldic Bearings; the several Degrees and Rank of Nobility; a complete List of the Peers of the United Kingdom, their Summons, Title, and Time of Creation; a Table of Precedency; an Historical Account of the Great Officers of State; and of His Majesty's Household, &c. &c. &c. 12mo. 2s. 6d. Longman and Co.

An useful compilation, for occasional reference by those who are erested in the arrangement of matters of rank, etiquette, and cedency; or who have any inclination towards heraldic pursuits. e alphabetical index of the mottos of Peers will be convenient those whose curiosity leads them to observe armorial bearings on riages, or otherwise, by readily enabling them to ascertain the e, &c. of the owner.

t. 36. *The National Improvements of the British Empire;* or an Attempt to rectify Public Affairs; exhibiting the present State of the British Fisheries, the Highlands of Scotland, Ireland, the East and West Indies, and Great Britain; including its Police, Finances, Politics, Agriculture, Industry, and Interests in general; with the requisite Plans for the Advancement of those several important Objects, and for establishing permanent Peace. By the Author of the Income or Property Tax. (George Edwards, Esq. M.D.) 8vo. 3 Vols. 1l. 1s. Boards. Johnson.

This ingenious author is an indefatigable evangelist in politics, l under some form or shape he is ever inviting public attention to tional improvements. If the country will listen to his glad lings, and adopt his state-gospel, we are promised happy days; gland is not only to flourish, but the world is to become a para- se, and the dream of a millenium is to be realized. If we in- duce into states such simple rules and pure motives as prevail in many instances in parochial and district governments, this agitated world will fall into the repose of undisturbed peace; and all the blessings of industry and of the arts will re-appear, and flourish in a degree far superior to aught which has been hitherto witnessed. All this seems in these pages to be not less practicable than desirable; and it must be admitted that the worthy author has only to convince Bonaparte of the insanity of his passion for universal conquest, to induce the public men of this country to overlook personal aggrandizement, and the members of both Houses of Parliament to seek solely the welfare of the state, when we see no reason why his golden age should not be realized. In regard to these preliminary steps, however, we imagine that he somewhat under-rates the difficulty of them. The present proceedings of the French potentate, the recent fate of the Reversion-bill in this country, and the open avowed tergiversations of certain late advocates of complete toleration, are discouraging circumstances: but perhaps they will only serve to rouse the ardour and inflame the zeal of a political apostle.

Practical men, though they are not conscious of a mission similar to that in which this author is embarked, will meet in these pages with numerous hints and suggestions of which they may advantageously avail themselves, in more humble spheres of action; and indeed that this has been done in some particulars is intimated by the author himself, in terms of less meekness and disinterestedness than we should have anticipated from a person who professes to be engaged in the sublime vocation of regenerating the world. He claims the merit of being the author of the income or property tax. If this may be taken as a prominent feature of the more happy order of things to which the *National Improvements* of Mr. Edwards are to lead, we own that our impatience to see them realized will be very much abated; for whether we reflect on the profligate extravagance, or the impolitic perseverance in warfare, which rendered necessary that dire measure, or the principles of the tax itself, we regard it as one of the most inauspicious, oppressive, and unequal burthens under which a free state ever groaned. It seems now to have become a necessary evil; and we fear that, unless we are blessed with councils more wise and pacific than we can at present boast, it will soon become a permanent one:—but, admitting this, we cannot congratulate the author on this step in his scheme of political renovation.

As the principal matters in these volumes have in one shape or another been already submitted to the public, we forbear to make any extracts from them, and shall recommend amateurs of Utopian plans to the books themselves. We have before taken the liberty of hinting to the worthy author that he might very much add to the attraction of his political romances, if he would introduce greater conciseness and perspicuity into his compositions.

Art. 37. *A Statement of the Numbers, the Duties, the Families, and the Livings of the Clergy of Scotland,* drawn up in 1807, by the Rev. William Singers, Minister at Kirkpatrick-Juxta. 8vo. pp. 71. 1s. 6d. Harding. 1808.

As the situation of the Scottish hierarchy is very little known in the southern parts of Great Britain, and as their case (it is presumed) will be presented for parliamentary consideration, the statements here given by Mr. Singers will supply information and excite interest, especially since they appear with the sanction of the presbytery. According to this account, we find that the number of the beneficed clergy in Scotland is 936; and that to the care of each minister on an average 1709 persons are assigned, who are scattered over an extent of $32\frac{2}{3}$ square miles. Of their *duties*, which are numerous and laborious, Mr. S. affords the following statement:

'They officiate regularly in the public *worship of God*; and, in general, they must go through this duty twice every Sunday, (exclusive of other occasional appearances,) delivering every Sunday a *lecture* and a *sermon*, with *prayers*. It is also expected, throughout Scotland, that the prayers and discourses shall be of the minister's own composition; and the prayers in all cases, and the discourses in most instances, are delivered without the use of papers. It may therefore be conceived, that the labour of study and preparation cannot be little. But the clergy have also many other duties to perform.

'They have to *dispense the sacraments* of baptism, and of the Lord's supper, to their parishioners.

'They are expected to perform the alternate duties of *examining* their people, from the Scriptures, and catechism of the church; and of *visiting* them from house to house, with prayers and exhortations. This is done commonly once in the year; being omitted only in those cases wherein the ministers deem it impracticable, or not acceptable, or at least not necessary.

'In the *discipline* of the church, the clergy of Scotland have to preside and to officiate.

'They are frequently employed in *visiting the sick*; and on such occasions they generally pray with them, and endeavour to instruct them, and to comfort them.

'A parish clergyman, in Scotland, is the moderator of the session, which is the lowest ecclesiastical court; and he appears in the respective meetings of the presbytery, and of the synod, which are the successive courts of review. He is also elected, in his turn, to the General Assembly, which is the supreme ecclesiastical court in Scotland. If he fail in attendance, he is liable to censure; and he attends all these courts at his own charges.

'The Scotish clergy are very properly expected to exert themselves, and they do in fact often employ their counsels and authority, in order to repress and discourage vice, and compose dissensions among their flocks.

'The charge of the poor devolves, in a very particular manner, on this order of men.'

Having sufficiently displayed the utility of the Scotish clergy, Mr. S. proceeds to describe their family establishments and domestic expences, for the purpose of shewing the inadequacy of their present stipends, which scarcely average 150l. per annum, and which have not advanced with the increased price of all the necessaries of life.

Ample details are submitted to the notice of the reader, to substantiate this proposition, and many particulars with respect to the mode of fixing the revenues of the clergy, which will not be generally understood out of Scotland The pamphlet concludes with a summary of the propositions which Mr. S. wishes may be submitted to the Legislature, in behalf of himself and brethren; the substance of which is that their incomes may be augmented with the rising prices of other things, and that their stipends, glebes, and manses may be exempted from taxation.

Mr. S seems to make out a strong case, and such as will not probably be overlooked

Art. 38. *Essays and Tales, Moral, Literary, and Philosophical,* by M. Engel, author of Essays on Dramatic Gesture. From the original German, by Thomas Horne. 12mo. pp. 356. 6s. Boards. Coxhead. 1808

When we compare the execution of this work with the high praises bestowed by Mr. Horne on the original author, we cannot escape the alternative that he has either done him much more than justice in his panegyrical preface, or much less in his translation. The former appears to us the more probable supposition; for the English style is on the whole tolerable, though it is not quite free from the expressions—*such like*—*like unto*, &c. The book is full of imagery and figurative language, of which the following may be taken as a sample:

'In order to arrive at the perfection of human happiness, we must turn our eyes towards an eminence as our ultimate goal, where the repose of our animal spirits is accompanied with more refined and voluptuous sensations; where we have a more distinct and comprehensive perspective of that pilgrimage we have already performed; whereby a fierce desire to achieve still greater exploits is enkindled in our bosom, our resolution of supporting hardships with cheerful resignation being confirmed; an eminence which soars to an elevation beyond our ken, or (to pursue my metaphor) whose pinnacle stretches beyond the grave, into the regions of eternity.'

Afterward, in the Vision of Las Casas, the writer describes that holy philanthropist as feeling a mixture of alarm and hope at the prospect of immediate dissolution, and thus illustrates the state of his mind: 'It was *like unto* those tender alarms, which heave the bosom of a lovely virgin, who, at the very instant when her happiness is on the eve of being consummated, and all her fond desires accomplished, trembles at the change of her condition'—Some of these essays are grave philosophical dissertations; others are humourous tales and dialogues. Those of the latter description are the most abstruse and difficult of comprehension, though the former are by no means easy of access to the profane.

SINGLE SERMONS.

Art. 39. *Perfect Union with the Established Church of England recommended;* preached before the Archdeacon of Wilts, in the Parish Church of St. Peter, Marlborough, August 11, 1807, by

Charles Francis, M. A., Rector of Mildenhall. 4to. 1s. Rivingtons.

Harmony, or an union of spirit and good-will, may surely be preserved and exercised among men and christians, although their sentiments on some subjects should considerably vary. In behalf of our establishment, high claims are asserted by the author before us; whose language is somewhat declamatory, but who occasionally furnishes proper and useful remarks on the subject which he discusses.

Art. 40. *Reflections on the Sinfulness of Cruelty to Animals, on some of the most prevalent Examples of it, and on some of the most powerful Motives by which it is encouraged*; preached at All Saints Church, Southampton, August 16, 1807, by Richard Mant, M.A. 8vo. 1s. Rivingtons.

By sensible and solid arguments, the author of this plain discourse manifests and reproves the evil of a practice, which in a variety of forms is too commonly tolerated in this civilized and christian country. In one part of the pamphlet, we meet with this note:

'I have been credibly informed of the following anecdote of a nobleman of high rank, lately deceased; his attention being one day forcibly arrested by cries of distress, proceeding from the kitchen, he inquired the cause; and was told, that they were uttered by a pig, which the cook was then whipping to death, that it might furnish a more exquisite delicacy for his Grace's table. It would be injustice to omit, that his Grace expressed his horror at such an enormity, forbade its repetition, and immediately dismissed the servant who had been guilty of it.'

Mr. Mant, among other instances, points plainly to some which, in the course of exercise and diversion, are generally allowed, and pursued with thoughtless avidity. 'I am aware, (says he,) that I am treading on tender ground, when I venture to question the propriety of those diversions, several of which are sanctioned by very general practice, and even by the practice of some men, who are commonly considerate and humane. But truth is, or at least should be the end of all our inquiries: and truth ought to be followed, however disagreeable may be the conclusions to which it may lead.' Interest, passion, gluttony, fashionable caprice, and pleasure, are enumerated as the sources of cruelty exerted towards the brute creation. We sincerely wish that this laudable and useful tract may be widely circulated, and tend to check the vicious and baneful practices which it so justly condemns.

CORRESPONDENCE.

We have received a remonstrance from Dr. Adams, respecting the remarks which we made on his pamphlet and that of Mr. Blair in our last number: but we cannot say that our general opinion is affected by the contents of his letter. The conduct of the governors of the Small-Pox-Hospital, and of Dr. Adams more especially as its principal medical officer, in propagating the contagion of small-pox in the manner which is pointed out by Mr. Blair, and which we believe to be a true statement of the fact, we must consider as meriting all the censure which we passed on it; and Dr. Adams seems to us to have chosen a most unfortunate period for publishing an account of his newly-discovered *pearl variety*,—an account which must appear to the vulgar so highly favourable to the small-pox,—when it is admitted that they were previously too much inclined to prefer it to the cow-pox. While, however, we cannot alter our opinion on these points, it gives us real pleasure to be able to quote the following sentence from Dr. Adams's letter to us, which proves that the evil is, at least to a considerable extent, checked: but we must in justice to ourselves add that we did not know of these regulations when we wrote our review, and we believe that they did not then exist;—" since the governors of the small-pox hospital have interdicted the inoculation of out-patients with small-pox, Dr. Adams has discontinued it in his private practice."

In regard to the cases mentioned by our correspondent *Leominstriensis*, with reference to our observations (Number for October p. 16 .) on the subject of invasion, we must remark that they corroborate our doctrine instead of militating against it. Though it does not appear that Agathocles met with any resistance from the Carthaginian marine, in sailing twice from Syracuse to Africa and returning, he failed of ultimate success against the Carthaginians, notwithstanding his wonderful abilities, enterprise, and unparalleled good fortune. As to the circumstance of Cæsar sailing in safety with seven legions from Brundisium to the opposite coast of the Adriatic, he informs us himself that he appeared on that coast before the enemy knew of his approach or of his arrival at Brundisium; that Bibulus, who was commander in chief of Pompey's naval forces, instead of having *the Mediterranean, Ionian, and Adriatic seas covered with his ships*, had one hundred and ten at Corcyra; and that both his sailors and soldiers were so dispersed in *full security*, that he could not re-assemble them for the purpose of impeding Cæsar's voyage or disturbing his debarkation. See *De Bello Civili, lib. iii.*

Mr. Bourne's letter seems to proceed on a mistake; and the observation was accurate which he proposes to alter.

A letter addressed to *Symphorus* is left at Mr. Becket's.

The communication of H. is received.

☞ In the Review for November, P. 254. l. 26. for ' warfare,' r. *welfare*.—P. 288. l. 13. for ' insufferably,' r. *insufferable*.—P. 289. l. 5. dele ' *to*.'—P. 305. l. 22. after ' a centre,' insert a comma.—P. 308. l. 4. from the bottom, for ' Kenlopin,' r. *Henlopen*; and in the next line, for ' Blormdon,' r. *Blomidon*.

*** The Appendix to this Vol. of the Review will be published on the first of February, with the number for January.

THE APPENDIX TO THE FIFTY-SEVENTH VOLUME OF THE ONTHLY REVIEW ENLARGED.

FOREIGN LITERATURE.

r. I. *Œuvres d'Horace, traduites en vers*, &c. *i. e.* The Works of
lorace, translated into Verse by PIERRE DARU, of the Institute
f Bologna; of the Philotechnic Society; of the Society of Sci-
ces, Letters, and Arts at Paris; and of the Academies of Mont-
ellier, Aix-la-Chapelle, and Dijon. A new Edition, corrected.
o. 4 vols. (parts.) Paris. — Imported by *De Boffe*. Price
l. 4s. sewed.

appears to us utterly impossible that any man, who is en-
lowed with the smallest portion of poetic talent, should
hrough the ordinary course of classical education, without
uently attempting a translation of the more successful ef-
s of the Sabine bard. Among the works of our English
ts, we find numerous exercises in composition derived from
great store-house of sentiment and imagery which is pre-
ed in his immortal odes; and not to mention the elaborate
highly finished imitations of a few satires and epistles,
ch Pope so triumphantly executed, it may be thought that
nobler homage has ever been paid to the genius of Horace,
n the occasional translation of his thoughts by such admirers
Milton, Cowley, Dryden, Addison, Congreve, and Johnson.
ne of these great men, however, as far as we know, had at
time contemplated an entire version of his works; that
has been consigned to inferior, though very respectable,

capacities; and it has been regularly undertaken, we believe, in our own language, only by Creech, Francis, and Boscawen, —the publication of the gentleman last-mentioned being still left incomplete. Our active neighbours have proceeded more systematically, inasmuch as not fewer than four-and-twenty professed translators, some embracing all his poems, and others taking particular classes of them, have given Horace to the literature of France since the year 1545. The greater part of the early adventurers in this project, however, have fallen into absolute oblivion; and those who are in any degree remembered owe this distinction to their absurdity. Thus *Boileau* has personified, by the name of *d'Assoucy*, the very extreme of bad writing: but the self-sufficient dunce fully avenged himself, by informing the gentle reader, in his next publication, that "it was not new to see jealous dispositions calumniate the most excellent objects, and blame every thing which surpasses their own ability." Then a Gascon poet, *Pierre de Marcassus*, assured Louis the Fourteenth, on presenting his free version to that monarch, that he "had given to his work all the pomp and splendor with which it would have appeared, if the author had enjoyed the happiness of living under his reign!"—We are most pleased, however, with the Attic *jeu d'esprit* levelled against the Abbé *Pellegrin* in 1715:

" *On devrait (soit dit entre nous)*
A deux divinités offrir les deux Horaces:
Le Latin à Venus, la déesse de graces,
Et le Français à son époux *."

Some of the later translations, particularly one of all the odes passing under the initial M—, and one of all the epistles and satires by M. *Duverney*, receive the very liberal praise of him who now enters the lists in competition with them.

M. Daru did not contemplate such a work as that which he has produced, when he began to render Horace into his native tongue. 'I no more thought (he says) of making a book, than the bard did when he composed his works. Like him, I suffered myself to be drawn on by the inspiration of the moment, and by the charm and variety of his subjects. Sometimes I essayed my powers on detached pieces of morality, sometimes on gayer or more poetical compositions; and from choosing one part after another, I found at last that I had translated all.' The odes, however, were first completed, and they seem to have been separately published: the epistles were finished after all the rest, with the assistance of a M. *Le Brun*; and it is observed in the preface, that the motto affixed at the head of them will indicate the time and place of their composition. This motto is a sentence rather strangely *detorta* from Virgil's first Eclogue,—"Tyrannis *nobis hæc otia fecit*,"—and signifies, as we suppose from the dates, that the two writers were indebted for their leisure to the restraint of a revolutionary prison. When the complete edition was given to the public, a political revolution had just occurred, which occupied all minds, and fixed them on more important subjects: but it may be presumed that the Parisian literati have now sufficient opportunity to devote their attention to the correct impression which is here presented to them, anxiously weeded of the faults which criticism had detected, and polished with all the care which her applauses warranted. To us, the method in which this work was executed is no small recommendation of it; and, indeed, from the adoption of a contrary system, we could not have augured any considerable degree of success. If a motto were to be selected out of the writings of Horace, as a sketch of his poetical character exhibited in them, no line would be so perfectly appropriate as

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* If *under the rose* we may say what is true,
Two divinities claim the two Horaces' songs;
To Love's graceful goddess the Latin belongs,
And the French to her husband is due.

"*Quo me cunque rapit tempestas, deferor hospes.*"

According to Pope's homely translation, he wrote "just as the maggot bit;" and we should strongly suspect the man, who could sit down with a formal intention to translate the whole mass of them, of being ill-qualified to relish the characteristic beauties of any part. M. Daru dwells, with great judgment, on that extraordinary variety of style and sentiment, so conspicuous in the works of his original, on which the preceding remark is founded; and being naturally led to speak in general terms of the genius of Horace, he describes it with all that enthusiasm which marks a strong sensibility of poetic excellence. We admire the sensible and manly strain in which he applies these observations to his own undertaking:

> 'I perceive that, like all other translators, I have been paying the tribute of admiration to my model. Undoubtedly this is impolitic; for the world has a right to regard that copy as imperfect, in which it does not meet with all the graces of which the imitator has vaunted in his original. Highly to praise our model is to act like the poets mentioned by Horace himself, who promise, in their proëmium, such wonders as they can never display. It would be better to re-produce those beauties than to announce them: yet this fault, if it be one, deserves to be judged with more indulgence. My design is not to make too large promises, nor to contract engagements difficult to be fulfilled. We praise the author whom we imitate, to justify our

choice; to prove that at least we have felt his beauties, if we fail to transfuse them; to warn those, who are unacquainted with the original, against judging of it by the inadequacy of the copy; and we hope that the very perfection of the model may be admitted by connoisseurs as a legitimate excuse for the inferiority of the imitation.

'Nevertheless, even when we speak of our prototype, we ought to avoid exaggeration. Horace has not hitherto been surpassed by any writer: but those who know him only by reputation, those who are not in the habit of reading antient authors, might expect to find in each piece the beauties which his works in general exhibit.

'It is proper to caution this class of readers against a hope which might be disappointed, and to avoid the just reproaches which would be cast on a translator, either for having not discovered or not declared the imperfections of his model, or for not having done justice to its beauties.

'The greater part of the works of Horace are what we call fugitive pieces; and it is clear that an interval of twenty [eighteen] centuries must have deprived them of the interest which passing circumstances had attached to them. I doubt whether this poet, had he written in our time, would have given the generic title of odes to so large a part of his writings: many of them are merely notes, songs, *pièces de société*; their charm often depends solely on the knowlege of an unknown circumstance, or a forgotten character;—and, in fine, some of them are wholly beneath his talents.

'Why should I fear to avow this declaration, since he himself warns us not to bestow unlimited admiration on the antients?'

After having quoted the lines applied by Horace to his predecessors in poetry, from the great epistle to Florus, and admitted that they are very far from being applicable in the same degree to himself, still our critic maintains that 'he has his natural imperfections, and some faults that belong to the time in which he wrote.'

'The antients (he continues) did not understand so well as we do the laws of decorum, or of method. Licentious passages too frequently disgrace his lyric poetry and his satires; and though method be not necessary in all kinds of writing, a certain order, even in departing from it, ought to be observed by the poet, without allowing it to appear. It is impossible not to be astonished when we see so judicious a writer as Horace leaving disorder in the disposition of even his philosophical pieces, often suppressing indispensible transitions, and almost always neglecting to reserve for the conclusion of his compositions, those prominent ideas which ought to secure the effect of them.

'These remarks would be susceptible of much developement and explanation. My design is not to depreciate a poet, for whom my labours attest my esteem, but fairly to advertize his readers that taste may be exercised in making a choice among his works, as well as in those of all other writers.'

It is difficult to decide whether these sentiments are most intitled to praise for their honest prudence, for their just discrimination, or for their hardy originality.

We could have wished to postpone our judgment on the manner in which the translator has executed his task, till our readers were enabled, by the extracts laid before them, to accompany us in our observations, and to form an opinion of their correctness from the proofs which we should adduce:—but, as we foresee that we shall make ample citations from the work, and at the same time are resolved to confine them to poems of a particular cast, it may not be improper, at the outset, to state our reasons for excluding those to which we do not mean to have recourse.

To offer any minute critiques on the niceties of the peculiar style which the French have chosen to employ in poetic composition, would be presumptuous affectation in us, and an unwelcome waste of our reader's time. We shall also refrain from joining in that universal outcry which has been so indiscriminately raised against it, and has probably deterred many of our countrymen from enjoying some of the finest productions of human genius. The pleasure to be derived from foreign works, of whatever kind,—except those classical models with which early instruction makes us familiar,—must be purchased by the sacrifice of our peculiar habits and established prejudices: but in French poetry, besides the want of variety in the metre, and the rigid laws of rhyme, a difficulty of another kind is produced by the necessity of preserving the *style soutenu* in all its stately elevation. Jealous of the grandeur of poetry, the French critic imperiously exacts a dignified *evitation of particulars*, and admits *rien de commun, rien de petit*. The consequence has been a great influx of general phrases, which become the only admissible expressions of certain ideas, and are too liable to confound in one broad colour those neighbouring shades, which, though extremely similar, are essentially distinct. The poets, in this respect, are in direct opposition to the novelists of France; who run almost into a fault, by pencilling with too much delicacy, and softening-off with an excessive refinement. This propensity to generalize language, unfavourable as it must always be to fidelity of translation, is absolutely destructive of that peculiar charm in the style of Horace, which Petronius so happily described by his well-known *curiosa felicitas*. His amatory verses often owe all their grace to the expression; which, in other instances, may really be considered as the whole merit of the poem. We should venture to pronounce that the favourite ode of Scaliger,—*Quem tu Melpomene semel*,—is not susceptible of being transfused into any other language, if we had not seen the exquisite imitation by Pope of the first ode in the fourth book, beginning with *Intermissa Venus*: but we cannot conceive that either of them could be rendered into French poetry, according to the prevailing system of composition.

Whether these reasons are just, and whether they will be found sufficient to explain the fact, we will not pretend to determine: but we are decidedly of opinion that M. **Daru** has fallen most evidently short of his original in his lighter pieces; and that the want of distinctness and perspicuity in the exhibition of imagery is his most remarkable defect. Instead of that pure and steady lustre which was shed by Horace on every surrounding object, he has substituted a blaze that is beautiful and brilliant indeed in itself, but so dazzling as to prevent the eye from fixing with certainty on any thing which is presented to its view.—Where, however, the excellence of the original is *è crassiore telâ*, where it is in itself substantial and independent of the garb which invests it, in such cases it has received great justice from the hands of M. **Daru**. In his work, the images are clearly defined, the sentiments are powerful and animated, and the diction is perspicuous and appropriate. It will be a pleasing part of our duty to justify our approbation by a reference to particular passages.

The first among the odes which strongly arrested us was the address to Munatius Plancus, including Teucer's spirited exhortation to his half-despairing friends:—but we shall begin our extracts with advice of more general application, and more peculiarly seasonable at present*.

ODE IX. A THALIARQUE.

' *Vois l'Appennin chargé de la neige brillante*
Qu'ont sur ses vastes flancs soufflé les aquilons;
Vois les arbres pliant sous le poids des glaçons,
Et du Tibre captif la surface glissante.

' *Près du chêne enflammé, défiant les hivers,*
Brave dans ton foyer la saison rigoureuse;
Verse ton vieux nectar d'une main généreuse,
Et laisse aux Dieux le soin de régir l'univers.

' *Ces tyrans orageux qui des humides plaines*
Par leurs bruyans combats osent troubler la paix,
Cesseront d'agiter le vaste front des chênes
Et le sommet aigu des antiques cyprès.

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*We are not partial nor accustomed to making extracts from foreign books in a foreign language: but in the present case, the *French composition* is the object of examination and remark, and must therefore ibited.

' Ecits

‘ *Evite de porter des regards indiscrets*
Sur l'avenir douteux que le sort te prépare ;
Les instans que te laisse un destin trop avare,
Apprends à les compter comme autant de bienfaits.

‘ *Thaliarque, préviens la vieillesse livide :*
Aime le champ de Mars, les danses et l'amour ;
Ces rendez-vous surtout où la bouche timide
S'exprime à demi-voix, vers le déclin du jour.

‘ *C'est maintenant qu'il faut, dans un coin, en silence,*
Poursuivre la beauté que décèlent ses ris ;
Dérober ses bijoux à la jeune Doris,
Et vaincre de sa main la molle résistance.’

This version may stand the competition with Dryden's rich and lively representation of the same poem, and on the whole we deem it rather superior. Dryden omitted the fine picture of the winds—*æquore fervido deprælíantes*—as well as the forests agitated by the storm; to which the present translator has very warrantably added two striking traits,

‘ *le* vaste front *des chênes*
Et le sommet aigu *des antiques cyprès,*’

thus actually placing the wintry region of the Appennines before our eyes. The *permitte divis cætera* of Horace, given with great exactness by M. Daru, had been too much expanded by Dryden into the four lines,

“ For what hereafter may betide,
God, if 'tis worth his care, provide.
Let him alone with what he made,
To toss and turn the world below”—

which have been somewhat injudiciously adopted by Pope in his imitation of the epistle to Numicius; since the sneer implied by “ trusting the maker with his skies” weakens the effect of Horace's remark in favour of the philosophical indifference there recommended.

We pass to the twelfth ode, for the purpose of examining the beautiful stanzas relating to Castor and Pollux, which are become in effect a part of English literature, by Burke's quotation. The change wrought on the moral habits of a savage people, by a free constitution, was compared by that great orator to Horace's description of a calm suddenly produced on the tempestuous ocean :

——“ *quorum simul alba nautis*
Stella refulsit,
Defluit saxis agitatus humor,
Concidunt venti, fugiuntque nubes,
Et minax, (sic dii voluere) ponto
Unda recumbit.”

An English translation of this short passage was once handed about as a specimen of great accuracy in following a Latin author:

"Alcides let me sing, and Leda's twins,
  The vigorous wrestler, and the gallant knight;
Soon as the kindly star they rule, begins
  To cheer the seaman with its silver light,

"Down from the rocks the troubled moisture flows;
  The winds are silent, and the clouds are fled;
The threatening billows, hushed to new repose,
  Sink, at heav'n's bidding, on their level bed."

The French version is unquestionably not inferior in fidelity: but to us it appears to describe only the state of calm into which the sea has subsided, while Horace brings it before our eyes with magical effect both in its serene and its agitated state:

'*Je veux chanter Alcide et les frères d'Hélène,*
  Ces illustres gémeaux :
L'un domptait les coursiers, et l'autre sur l'arêne
  Abattait ses rivaux.

'*Dès que leurs feux amis brillent pendant l'orage,*
  L'eau coule des rochers,
Les flots sont apaisés, et le ciel sans nuage
  Rassure les nochers.'

It is very seldom that this faithful translator has struck a single image out of his copy: but he has occasionally ventured on a slight change by no means disadvantageous to the poem. Thus two picturesque stanzas in the noble ode to Pollio, on his history of the civil war, are finely compressed into one:

'*Vous parlez, et j'entends les trompettes bruyantes :*
Je crois voir les coursiers fuir les armes brillantes :
Des mourans, des vainqueurs j'entends déjà les cris :
Je vois nos chefs couverts d'une poudre honorable,
  Et Caton indomptable,
Seul debout au milieu de l'univers soumis.'

Let the reader compare the last two lines with Horace's description of Cato,

——"*cuncta terrarum subacta*
Præter atrocem animum Catonis,"

and he may not find it easy to award the preference to either. If the proud and stubborn virtue of the patriot has been more completely described by his own countryman, it cannot be disputed that the translator, in declaring that 'he alone stood upright in an humbled world,' has placed him in the most dignified attitude of a human being. In the last three stanzas of the strange ode on the tree which had almost annihilated its master in its fall, many slight circumstances are thrown in, which add much to the interest of the picture.' Our readers will recollect that the Manes are described as listening to the chants of Sappho and Alcæus:

‘ *Les mânes enchantés, se pressant autour d'eux,*
Dans un profond silence et respirant à peine ;
S'enivrent de plaisir aux chants victorieux
Du poëte de Mytilène.

‘ *Faut-il s'en étonner ? Cerbère à ces accens*
Abaisse avec respect ses oreilles livides,
Et l'on a même vu se jouer les serpens
Sur la tête des Euménides.

‘ *A ces chants Orion, ravi d'étonnement,*
S'arrête et laisse errer les lions dans les plaines ;
Prométhée et Tantale éprouvent un moment
L'oubli des éternelles peines.'

The phrase *densum humeris*, which scarcely admitted of being closely copied, is skilfully changed into *pressant autour d'eux*; and the silent absorption of the Manes in the entrancing music is made more entirely sensible to us by the *respirant à peine*: but the closing line, which describes the damned to have been betrayed into a momentary forgetfulness of their eternal pains, is strikingly forcible and happy.—The effect of music on the inhabitants of the infernal regions is afterward employed in another of the lyric pieces of Horace, (l. iii. Ode XI.) to introduce the finest perhaps of all his descriptions. We shall quote the translation of the entire poem:

ODE XI. A LYDÉ.

‘ *Mercure, inspire-moi : c'est par toi qu'Amphion*
Vit la pierre sensible à sa douce harmonie ;
Seconde aussi mes vœux, ô lyre d'Apollon,
Dont sept fils enchantés forment la mélodie.

‘ *O charme des festins et des temples des Dieux,*
O ma lyre, autrefois muette, abandonnée,
Venez, inspirez-moi des chants harmonieux,
Pour fléchir de Lydé la rigueur obstinée.

‘ *Telle qu'une génisse errante dans les bois,*
Qui dérobe à Vénus sa folâtre jeunesse,
Lydé, qui de l'hymen redoute aussi les lois,
Veut rester insensible et m'évite sans cesse.

‘ *Mais vous savez calmer la rage des lions,*
Vous entraînez les bois, vous suspendez les ondes,
Et l'on a même vu sensible à vos doux sons
Le garde vigilant des demeures profondes.

‘ *Ce monstre redouté, qui sur ces bords fumans*
Distille le poison de trois bouches énormes,

Vaincu par vos accords, retint les sifflemens
Des serpens hérissés sur ses têtes difformes.

‘ *Ixion, malgré lui, souriait à vos chants,*
Et des fils d'Egyptus les épouses pérfides,
Oubliant leur supplice à vos accords touchans,
Laissèrent un moment sécher leurs urnes vides.

‘ *Que la fière Lydé connaisse le destin,*
Le crime de ces sœurs, leurs supplices terribles,
Et leurs vases trompeurs d'où l'onde fuit soudain,
Et le prix que l'enfer garde aux cœurs insensibles.

‘ *Les barbares, ô crime! après de doux sermens,*
La nuit, à la lueur des flambeaux d'hyménée,
Plongèrent le poignard au sein de leurs amans,
Sur cette même couche à l'hymen destinée.

‘ *Une seule, grands Dieux! digne d'un nœud si saint,*
Mérita d'être chère à la race future;
Une seule au poignard de son père assassin
Déroba son amant par un noble parjure.

“ *Lève-toi, lève-toi, dit elle à son époux,*
Tu dors, prêt à tomber dans la nuit infernale!
Tremble, vois ton danger, fuis mon père et ses coups;
Fuis mes sœurs, fuis leur rage à tous les tiens fatale.

“ *Hélas! à leurs époux mes sœurs ôtent le jour,*
Ce sont des loups cruels que la vengeance irrite.
Le sang coule; mais moi, plus fidèle â l'amour,
J'épargnerai le tien, je hâterai ta fuite.

“ *Que mon père se venge et me charge de fers*
Pour n'avoir point été parjure et parricide;
Qu'il m'envoie en exil dans ces sables déserts
Qu'habitent, loin de nous, le tigre et le Numide!

“ *Fuis où te porteront et les vents et tes pas;*
La nuit, le temps, le ciel, Vénus est favorable:
Fuis, et sur mon tombeau viens après mon trépas
Graver de nos malheurs l'histoire déplorable.”

Though the introductory stanzas are not quite free from blame, we have chosen to lay them all before our readers, as a specimen of the manner in which M. Daru conducts one of the longest and most considerable of the minor poems. The feeble generality, which converts the wild shyness of the *equa trima* into a tame ornament, a mere idiom in common-place poetry—*derobe à Venus sa folâtre jeunesse*—cannot be pardoned; nor will *m'évite sans cesse* be accepted by any reader of the original in lieu of that comprehensive trait,

“ *adhuc protervo*
Cruda marito;”—

but the more important passages leave us nothing to desire. We are even inclined to thank the French poet for dwelling a

moment longer than the Roman, on the circumstance of the murder treading immediately on the heels of the marriage. 'After their vows were plighted,—by the light of the nuptial torches,—nay, even on the very bed that was destined for the hymeneal rites,'—these particulars are well calculated to heighten the horror of the bloody deed, and may be fairly considered as involved in the word *sponsos*, which has no term exactly correspondent to it in any modern language. The immortal verse, also, that signalises the virtuous *one*, in opposition to her sisters, the

> " *Splendidé mendax, & in omne virgo*
> *Nobilis ævum*"—

is rendered with a force that would do honour to any writer, and with a flow of harmony which is not usual in French versification. Her defiance of the punishment to be inflicted by her father is equally excellent:—an air of anxious alarm and whispering agitation is thrown over her whole speech, which is peculiarly seasonable; and altogether perhaps so illustrious an original never received so perfect a translation.

To close the odes of Horace is always painful: but we are imperiously called to that part of his works with which, under the description of Satires, his name is most frequently associated. We are decidedly more in the habit of speaking of him as a satirist than in any other character; yet all his admirers must feel that the satires are the least valuable of his productions, and that the most popular passages contained in them have nothing satirical. We may cite as examples his interesting recollection of his father's early instructions, his sensible and charitable advice to make the best of our friends' infirmities, his honest letter to Mæcenas on the humility of his own extraction, his journal to Brundusium, his fable of the town and country-mice, and the admirable reflections which usher in that well related story. Indeed we are disposed to think, however paradoxical be the statement, that the best specimens of Horace's satiric power are to be found in his odes. Those which are directed against the luxury, effeminacy, and corruption of the times, are in the finest strain of general moral satire; while the attacks on Mænas, Mævius, and other notorious characters of both sexes, prove no common proficiency in the art of personal invective. Where in the satires shall we find so vivid a denunciation of vice, as in the *fœcunda culpæ secula*, in the sixth ode of the third book? The passage of the corrupted damsel, from the vicious home of her father to the arms of an infamous husband, may be regarded as one of the *chefs d'œuvre* of Horace, and is very adequately rendered in the work before us;

' Une jeune Romaine apprend cet art funeste,
Présent d'un peuple dissolu,
Cette danse lascive, où rougit la vertu,
Et son cœur, nourri pour l'inceste,
Avant d'être sensible, est déjà corrompu.

' Elle devient épouse, et sans choix, sans mystère,
Brûlant d'un amour criminel,
Sous l'œil de son époux, au banquet paternel,
Cette impatiente adultère
Lui cherche des rivaux, au sortir de l'autel.

' Elle trouve en lui-même un avare complice ;
Et, dépouillant toute pudeur,
Elle suit le Crésus, l'étranger suborneur,
Qui, follement épris du vice,
Peut d'un plus grand trésor payer son déshonneur.

' Est-ce donc là le sang d'où sortit la jeunesse
Qui jadis abattit Pyrrhus,' &c. &c.

Whether that department of the works of Horace, at which we are now arrived, be more properly denominated *sermones* or satires, and whether it may be considered as the feeblest or the most vigorous offspring of his muse, it certainly abounds with strong practical good sense, and much playfulness of humour; while it often displays remarkable vivacity, and terseness of expression. In all these qualities, his present translator has followed him very closely; and he has uniformly made his greatest and most successful exertions where the subject is most deserving of them. The *ridentem dicere verum* &c. is thus adopted by him :

' Je ris : et pourquoi non ? Souvent le badinage
Para la vérité dans la bouche du sage.
Ainsi le maître habile, à l'aide des bonbons,
Fait goûter aux enfans ses premières leçons."

Much pleasantry and a very natural turn of expression prevail in the supposed dialogue between Horace and his friend the Stoic, in the third satire of the first book :

" Nul crime, dites-vous, n'est digne d'indulgence :
Ah ! que ne suis-je roi pour en tirer vengeance !"
—Roi ! vous n'y pensez pas, vous l'êtes, cher docteur.
Le sage est tout, beau, riche, admirable chanteur,
Bon guerrier, grand monarque, et grand cordonnier même.
Avez-vous de Chrysippe oublié le système?
" Le sage ne fait pas ses souliers, et pourtant
Il est bon cordonnier —Comment cela ?—Comment ?
Le voici. Ce chanteur, si fameux dans la ville,
Quand il ne chante pas n'en est pas moins habile.
En quittant sa boutique, Othon le bel esprit
N'est-il plus savetier sous son nouvel habit ?

Ainsi dans tous les arts le sage est habile homme,
Riche sans une obole et prince sans royaume."

e antecedent part of the same composition is intrinsically nportant and so happily rendered here, that we cannot ar from extracting a large portion of it:

' « *Mais, vous, dira quelqu'un dont j'échauffe la bile,*
N'avez vous pas aussi vos défauts ?" J'en ai mille ;
Mais, entre nous, je suis un peu comme Thrason.
Il aimait à railler : " Vain censeur, lui dit-on,
Connais-toi ; tes défauts n'échappent à personne."
" Oui, dit-il, j'ai les miens ; mais je me les pardonne."
Sotte indulgence ! aveugle et complaisant pour lui,
Doit-il d'un œil de lynx voir les fautes d'autrui ?
Aussi comme chacun use de représaille !

' "—*Virgile est un peu vif, il n'aime pas qu'on raille ;*
Il boude quelquefois : mais qui ne rirait pas
De sa large chaussure et de ses cheveux plats ?
Son habit...."—Eh ! songez à son cœur magnanime.
Sous cet habit mal fait brille un esprit sublime :
Il est discret, sincère ; il est de vos amis :
Avec ces qualités quelques torts sont Permis.

' *Ah ! sans vous égayer sur les défauts des autres,*
Descendez en vous-même, et corrigez les vôtres.
Dans sa belle un amant ne voit que des attraits :
Le polype d'Agna plait sans doute à Verrès.
Je voudrais qu entre amis on se trompât de même :
C'est une erreur, d'accord, mais une erreur que j'aime.
Ah ! du moins imitons ces pères indulgens,
Qui d'un défaut visible excusent leurs enfans.
Le nain n'est que mignon, le louche aura l'œil tendre ;
L'autre boite : ce mot n'ose se faire entendre,
Mais par un tour adroit on vous dit à demi
Que sur ses pieds encore il n'est pas affermi.

' *Votre ami n'est pas fin ; dites qu'il est bon homme.*
Est-il avare ? Non, c'est qu'il est économe.
Brusque ? c'est par franchise. Est-il mauvais plaisant ?
Dites qu'il aime à rire et veut être amusant.
Rien ne fait des amis comme cette indulgence.
Mais, loin de l'imiter, ta lâche médisance,
Jetant sur chaque objet un perfide vernis,
Prête à la vertu même un malin coloris.'

We, however, strongly disapprove a practice too frequent-dmitted by M. Daru, of substituting one name for another ere individuals are described. In the above passage, Virgil epresented to the French reader as a vulgar, slovenly, irasle humourist, without the authority of Horace, who here cifies nobody, and against probability in all those respects. cius is treated with the like injustice in another place, ere his name is inserted instead of that of Staberius. If this liberty be admissible where one purely fictitious name is replaced by another, real and well-known characters ought to be more scrupulously treated.

It is unnecessary, perhaps, to enter into a more detailed examination of the style in which the satires are translated: but we must not conclude our notice of them, without adverting to a version of the tenth satire of Juvenal, executed by M. DARU, for the purpose (as he rather whimsically informs us) of enabling his countrymen to decide on the merits of the two great Roman satirists. Though spirited and correct on the whole, it falls short of the ardor and vehemence which distinguish the original: but the conclusion appears to us to exhibit the powers of the translator in a very favourable light:

'Je ne vous défends point les vœux ni la prière:
Demandez un corps sain, une ame libre et fière,
Maîtresse d'elle-même, et qui, sans nul regret,
Sache attendre la mort comme un dernier bienfait;
Demandez un cœur juste, un courage intrépide,
Qui préfère aux plaisirs les durs travaux d'Alcide.
Si tels sont tes souhaits, mortel ambitieux,
Pour les réaliser qu'as-tu besoin des Dieux?
La vertu du bonheur est la route certaine:
Le sage du destin peut mépriser la haine.
'Idole des mortels timides et trompés,
O toi, qui n'eut jamais que les droits usurpés
Que te donnent sur nous la crainte et la faiblesse;
O Fortune! c'est nous qui t'avons fait déesse.'

The version of the Epistles struck us as inferior to that of the other works, but it is possible that this may not be the fault of M. DARU; and whether it should be ascribed to the too busy assistance of M. *Le Brun*, who was his coadjutor in this part of his task,—or to Horace, for the extreme want of connection that deforms the epistles,—or to ourselves, for having indulged in extravagant expectations on the subject,—we do not feel qualified to pronounce. The translator of them undoubtedly has to contend with one great disadvantage, in the silent comparison which will force itself on our mind between his close imitation and Pope's unfettered paraphrase. In the epistle to the Pisos, he is even more unfortunate, from finding the ground pre-occupied by *Boileau*; whose *Art Poetique*, though a more extensive edifice, is founded on the same basis, and includes, though it compresses, almost every observation of the Roman critic. The parallel passages are very candidly set forth in the notes; and it would be too much to expect that what has been said by *Boileau* can be improved by any other man.

To the epistles of Horace, the censure passed on his neglect of arrangement and connection is most peculiarly applicable: he tosses about his moral maxims with surprising negligence, and never seems to inquire whether his friends will thank him for the proverbial wisdom with which he so copiously deluges them. Lollius must have stared on reading, in a letter on the beauties of Homer, such detached pieces of good advice as the following:—

> " *Sperne voluptates—nocet empta dolore voluptas—*
> *Semper avarus eget—certum voto pete finem—*
> *Invidus alterius macrescit rebus opimis*"—*&c.*

In the original, however, they derive a sterling value from that concise and striking form which the structure of the Latin language and of Latin verse permits them to assume, but which is unattainable by modern versification. Thus the following lines, though the translation is possibly without a fault, must appear amazingly flat even to a French reader:

> ' *A la voix des plaisirs soyez toujours rebelle :*
> *Le prix des voluptés c'est la douleur cruelle.*
> *L'avare est toujours pauvre : il faut borner ses vœux.*
> *La fortune d'autrui fait maigrir l'envieux :*
> *Jamais des Phalaris l'affreuse tyrannie*
> *N'inventa de tourmens plus cruels que l'envie.*
> *Qu'est-ce que la colère ? une courte fureur.*
> *Il gémira bientôt de sa fougueuse erreur,*
> *Celui que la colère entraîne à la vengeance,*
> *Qui poursuit sans pitié l'ennemi qui l'offense.*
> *Domptez vos passions ; soumettez-les au frein :*
> *Songez qu'il faut en être eslave ou souverain.*'

Nevertheless, it would be unjust to deny praise to many parts of the translated epistles; of which we shall insert two or three specimens from such of them as have not, to our knowlege, been paraphrased either in French or English. We shall begin with the exordium of his address to his steward; of which, though *Boileau* has borrowed the general idea, he used it for a different purpose, and in our opinion without producing so good an effect:

' SATIRE IX. *Le fâcheux.*

> ' *J'allais un jour, rêvant à quelque bagatelle,*
> *Comme c'est mon usage ; un quidam qui m'appelle*
> *Vient à moi, me salue, et, me prenant la main,*
> " *Comment vous va, mon cher ?*"—" *Tout à vous ;*" *et soudain*
> *Je m'échappe, en cherchant le nom du personnage.*
> *Il me suivait.* " *Pour vous que puis-je davantage ?*"

Dis-je en courant toujours —" Eh! vraiment, mon ami,
Vous me connaissez bien: je suis auteur aussi.
—" Oui-dà? tant mieux pour vous, je vous en félicite."
Déjà tout en sueur, pour tromper sa poursuite,
Je m'arrête, je double ou ralentis le pas;
Au valet qui me suit je dis un mot tout bas;
Et j'enviais le ton de ce grossier Tibère,
Qui sait brusquer les gens pour se tirer d'affaire.'

The *villicus sylvarum & agelli* is here a little degraded by being called merely a gardener: but the general description is highly agreeable, and the language is very good.

The anecdotes and traits of character interspersed by Horace are here always rendered with ingenuity and liveliness; and the story of Mænius in the fifteenth epistle (p. 89.) is so excellent that we can hardly refrain from inserting it: but our extracts are already too numerous, and we have still another in reserve, equally descriptive of the Roman theatre in the time of Horace and of our own at present:

' Tout, depuis quelque temps, jusqu'aux chevaliers même,
Aux plaisirs de l'esprit préfère ceux des yeux.
La toile cependant baissée une heure ou deux,
On voit des bataillons, enflammés de courage,
D'un horrible combat nous présenter l'image:
On voit passer des chars par des coursiers traînés,
Des femmes, des captifs, quelques rois enchaînés,
Des vaisseaux en peinture et des villes d'ivoire;
Preuve et gages certains d'une illustre victoire.
' O comme Démocrite en rirait de bon cœur,
S'il pouvait voir un ours de bizarre couleur,
Un monstre moitié tigre et moitié dromadaire,
Fixer tous les regards du stupide vulgaire!
Plus que ces vains objets lui semblant curieux,
Le spectateur lui-même attirerait ses yeux,
Et, voyant des auteurs les efforts déplorables,
Il dirait qu'à des sourds ils racontent des fables.
' Quelle voix en effet pourrait vaincre le bruit
Dont ce vaste théâtre en nos jeux retentit?
On croirait du Gargan voir mugir les bocages,
Ou la mer en fureur attaquer ses rivages:
Tant ces pompes, ces jeux, ces riches ornemens,
Excitent parmi nous de transports éclatans.
Que tout chamarré d'or, sur cette vaste scène,
D'un pas majestueux un acteur se promène,
Les applaudissemens s'élèvent aussitôt.
Vous demandez pourquoi? Qu'a-t-il dit?—Pas le mot.
—Et qu'admirez-vous donc?—Cette robe brillante,
Que teint de violet la pourpre de Tarente.'

Those of our readers, who have ventured to attend a play at Christmas, will not be disposed to question the justness of our

: but it may be doubted whether Pope's paraphrase ely in the spirit of his original, when he draws from is example of the unreasonable plaudits showered down rich apparel of the silent actor. Horace probably was ig to a pantomime, a melo-drama, or a sentimental "with entirely new dresses and machinery:" but such had no existence in the reign of George the first; and ular theatres of Paris have entirely escaped the visitation e frightful monsters.

must at length close our analysis of this transla- which is accompanied by a very good edition of the l, many useful notes, and a large assortment of imita- y *Regnier*, *Boileau*, *J. B. Rousseau*, *Voltaire*, and other authors. In every point of view, it must be con- l as a very valuable acquisition to French literature.

II. *Essai sur l'Organisation de l'Arme de l'Artillerie*, &c.; An Essay on the Organization of Artillery-Force By General PINASSE, Member of the Conservative Senate. 8vo. Paris. inted at Canterbury by Rouse, Kirkby, and Lawrence; and in London by Richards, and Egerton. 1808. Price 5s.

essay consists of three parts, the first of which relates what the author calls the *materiel de l'artillerie*, or the of ordnance themselves, and their ammunition, &c.; cond to the *personel de l'artillerie*, or the sort of in- ls who ought to compose the men and officers of the y, &c.; and the third to the plan of instruction which to be given at the school for preparing youths for the y service. In the first of these parts, the General nces with an historical account of the organization of rtillery, from the earliest use of that arm to the conquest ly by the French, and of the changes which have place in it. He supposes the armies of France in f war to amount collectively to 360,000 men, exclusive e artillery and engineers; four fifths of them, or 00, to be infantry; and one fifth, or 72,000, to be y. He makes the former consist of twenty four divi- of 12,000 men each, and the latter of twelve *reserves* 00 men each. To each of these divisions of infantry, igns a certain portion of foot artillery, with two 12 ers, two four-pounders, and two six-inch howitzers; f horse-artillery with four eight-pounders, and two six- owitzers; or for the total of 288,000, he allows of tillery 48 twelve-pounders, 48 four-pounders, and 48 h howitzers; and of horse-artillery, 96 eight-pounders, 8 six-inch howitzers. For each division, he allots the same

number

number of pieces of ordnance in the park of Artillery, properly equipped, and in readiness to march, in order either to replace such of the others as may be lost or rendered unserviceable, or to double their number, if necessary. He also allows to each division the same number and description of pieces in a moveable depôt in rear of the park, equipped in like manner for marching. To each division of infantry, then, of 12,000, are allotted 36 pieces of ordnance of the descriptions and calibres just specified for field service, and 864 pieces for the twenty-four divisions.

For each *reserve* of cavalry, consisting of 6,000 men, he allows four four-pounders and two six-inch howitzers, and an equal number in the park; together with the same number of pieces in the moveable depôt in the rear of the park: or 18 pieces in all for each *reserve*, and of course 216 for the twelve *reserves* of 72,000 men.

General LESPINASSE thus makes the number of infantry in the French armies bear to that of their cavalry the ratio of 4 to 1, and assigns for field-service three pieces of ordnance for every thousand men in the one as well as in the other; and two divisions of the former, with one *reserve* of the latter, compose an army of thirty thousand men.

It is necessary here for us to point out to our readers a manifest inconsistency between the first table or *état*, No. 1. and the text, as well as the third table No. 3. at the end of this work, which the editor and printer has entirely overlooked. In page 16 of the essay, the author expressly allots twelve four-pounders and six six-inch howitzers for each *reserve* of cavalry, or 144 four-pounders and 72 six-inch howitzers for the whole twelve *reserves*; and in the third table (or *état* No. 3.) he assigns to them pieces of these very calibres: but in the first table, 144 eight-pounders are inserted, instead of the same number of four-pounders for these twelve *reserves*.

For field-service in mountainous countries, the General apportions the same number of pieces for each division of 12,000 infantry: but he substitutes three-pounders instead of fours, and howitzers of the calibre of 5 inches and 6 lines instead of those of six inches. A three-pounder, however, is a very trifling, and for the most part an almost useless gun.

In page 31, the author makes some observations respecting pieces of large calibres for batteries of position, and then proceeds to the second part of this essay, or to what he calls '*l'organisation du personel de l'artillerie*.' Under this head he makes a variety of just remarks, for which we must refer our military readers to the work.

General L. proposes, for the whole artillery service of France, including that of her foreign and distant possessions, eleven regiments of foot-artillery, consisting each of 20 companies, and eleven regiments of horse-artillery, consisting each of ten companies; with 20 companies of artificers or workmen, and 24 companies of armourers. Independently of the *état-major* of a regiment of foot-artillery, amounting to 18 persons of different denominations, he makes each company in time of war consist of 118 individuals, officers included; and of 83, in time of peace; and exclusively of the *état-major* of a regiment of horse-artillery, amounting to 13 in number, he makes each of its ten companies contain 101 persons in time of war, and 72 in time of peace.

For the composition of the companies of workmen, pontonniers, and armourers, as well as for other particulars, such as the organization of the equipages of artillery, &c. we must recommend a perusal of the essay itself; which consists more in details than in instructive observations relative to the use of the several species of ordnance in various circumstances, and their application to different services.

In the third part of this essay, which relates to the plan of instruction for young gentlemen educated for the artillery, we find several good and useful observations: but we do not see the advantages that would result from the writer's proposed scheme of incorporating the *corps du genie*, or of Engineers, with the artillery. On the whole, however, we regard this performance as well intitled to the attentive perusal of military men, and especially of officers belonging to that particular branch to which it relates.

Art. III. *Claire d'Albe*, &c.; *i.e.* Clara d'Albe, by Madame de Cottin, Author of Elizabeth, Matilda, &c. 2 Vols. 12mo. Paris. Reprinted by Colburn, London. 1808. Price 10s. sewed.

The story of this novel is simple, and may be concisely related. Clara, the heroine, at the early age of fifteen, is united, at the desire of a dying father, to M. *d'Albe*, a most worthy and amiable man, but who is between fifty and sixty years old. After having lived together for seven years in the enjoyment of great harmony and mutual esteem, which are essentially promoted by the birth of two children, the lady begins to discover that she is susceptible of certain delicious and indescribable sentiments, which her husband had failed to excite, and of which the idea is awakened in her bosom by the glowing beauties and universal rapture of a rural spring.

At this period, M. *d'Albe* introduces into his family a distant relation, his ward, a youth of nineteen, inexperienced, impetuous, romantic, remarkably handsome, and highly sentimental. The guardian and benefactor of this dangerous inmate, having the highest opinion of his wife's prudence, virtue, and knowlege of the world, takes extraordinary pains to induce her to direct the instruction of Frederic; labouring to inspire the pupil with feelings of love and reverence, and the teacher with tenderness and indulgence. The consequences may be divined without the spirit of prophecy. The old gentleman winks very perseveringly for a long time: but when at length his eyes are opened by some expressions which accidentally fall from Clara in the delirium of a fever, he resolves to prevent immediate danger by banishing Frederic from his house; and to eradicate the unfortunate attachment from the heart of both the lovers, by resorting to a very shallow artifice. He induces his wife to suppose that Frederic, in his new residence, has formed a new attachment; and he causes it to be reported to Frederic that Clara has been, in his absence, peculiarly gay and contented. Both are much shocked at the intelligence: but the accidental discovery of its falsehood by the impetuous young man drives him on a sudden to the house of M. *d'Albe*. Arriving at the approach of night, he found the idol of his soul at the bottom of the garden, prostrate at the urn of her father. An *éclaircissement* speedily takes place; the afflicted and emaciated lovers, worn out by the prolonged torments of agonizing sensibility, and believing themselves to have arrived at the term of their mortal existence, feel that the purity of conscious virtue, and the pride of magnanimous self-denial, are yielding to very different sensations, to

> " Far other raptures of unholy fire."—

Frederic's pressing exhortation to Clara, to taste 'that supreme felicity which awaits them in a future life,' is understood by her in the sense intended by him, but she warns him that the responsibility will belong exclusively to him, and he frankly undertakes it.—She soon afterward expires, dishonoured and penitent, having written, with her dying hand, an intercession with her husband in favour of Frederic; who disappears, and, after having lamented in disguise at her funeral, flies to be no more seen.

Madame DE COTTIN informs us that this story is actually true. The principal facts may probably have happened in many instances, but we are somewhat sceptical in regard to the *characters*, and to several of the minor circumstances. At our advanced age, it might appear presumptuous to decide on the probability of the catastrophe itself in its detail; we shall therefore content ourselves with stating it to be, as far as we know, without precedent: but we are by no means disqualified from forming a tolerably correct judgment as to the conduct which a husband of sixty-two (a premature period for the commencement of dotage) would observe towards a wife forty years younger than himself, who was undergoing the temptations to which Clara was exposed. The ignorance and carelessness of M. *d'Albe*, on a subject that so nearly concerned him, are the more astonishing, because he was possessed of peculiar advantages for observation, according to the old and just notion that two heads and two pair of eyes are better than one. Mademoiselle *Adèle de Rainey* happened to be on a visit in the family, for the express purpose of captivating the young man, whom she found interesting, and who was by no means insensible to her charms. This accomplished lady had taken a portrait of Clara, on which she was desirous of receiving Frederic's opinion:

> ' He looked at her work, (says Clara in a letter to her friend Eliza) and praised her skill, but with a half-smile, which did not escape Adela, and of which she asked the meaning. Without listening to her or answering, he continued to look at the portrait, then at me, then again at the portrait, and so alternately. Adela grew impatient, and wished to know what he thought of it. At last, after a long silence,—" It is not Madame *d'Albe*," he said. " Indeed," interrupted Adela, colouring, " what fault do you find in it? Do you not recognize all her features?"—" I admit that all her features are there; and if they are all that you saw when you contemplated her face, you ought to be satisfied with your performance."—" What more then do you require?"—" What do I require? that it should be felt that there are figures which art can never represent, and that at least it should be conscious of its insufficiency. Those beautiful amber locks, though touched with skill, exhibit not the brilliancy, nor the softness, nor the undulation of hers. I do not see on that white and delicate skin, either the colouring of the blood, or the down that covers it. This uniform complexion can never recall that of which the colours change as quickly as thought. Here is indeed the heavenly blue of her eyes: but I see only their hue; it was their expression which ought to have been given. This mouth is fresh and voluptuous like hers: but the smile is unvarying, and I look in vain for the expression which should follow it. Those movements, noble, graceful, and enchanting, which are displayed in her slightest actions, are here still and inanimate.....No, no, lifeless features can never represent Clara; and when I do not see a soul, I cannot recognize her."—" Well," said Adela, out of humour, " try to paint her portrait yourself. I will have nothing more to do with it." Then, abruptly throwing down her pencils, she rose and departed. Frederic's eye followed her with a look of surprise; then, while a sigh escaped him,

he said : " How much have I been mistaken. Seeing her so beautiful, I thought that this woman must bear some resemblance to you ; but to my misfortune, my eternal misfortune, I see that you are unique."

Can it be believed that such a rhapsody should be uttered in the presence of any third person whatever, without finding its way to the ears of the husband ? Or is it possible that an ardent girl of sixteen, wounded in her affection by the marked preference of another to herself, and mortified as an artist by a criticism equally unjust and absurd, should keep silence on such an occasion ?—We do not pretend to know how *these* matters may be " managed in France :" but we are strongly persuaded that, if M. *d'Albe* had resorted to a jury in Westminster Hall for the price of his wife's honour, a very slender compensation would have been deemed sufficient.

It is still more extraordinary that the heroine herself, a model of superior sense, as well as of the most refined virtue, though repeatedly assailed by these furious compliments, and fairly warned of her danger by a discerning correspondent, continues equally unconscious of her own situation and of the sentiments of Frederic, till the irresistible opportunity of a *tête-à-tête* by moon-light draws from him the most unequivocal declaration. — The inconsistencies of the story, however, are too glaring to require any farther exposure ; and indeed expressions employed by the fair author herself, in her preface, appear to prove that she was somewhat ashamed of this production. She states that it was composed in a fortnight, and that she neither had the leisure nor took the pains to revise it. She adds—' I know very well that the public have nothing to do with the time in which it was composed, and therefore they will do right to speak ill of my work if it is found to be fatiguing ; but *if it would be still more fatiguing to me to correct it, I have done right in leaving it as it is.*' We were sorry to meet with language of this kind, (which is far from being in the best style of French vivacity,) in the preface of so celebrated a writer as Madame DE COTTIN, whose example may appear to countenance that pertness of manner which is often mistaken for wit. The public are justified in expecting the best efforts of those who write to entertain them ; and that work, which it would be too fatiguing for the author to make as perfect as his talents will permit, ought in general to be confined to his own portfolio.

Art. IV. *Malvina*, &c.; *i.e.* Malvina, by Madame de Cottin, Author of *Claire d'Albe*, Elizabeth, &c. preceded by Memoirs of the Author's Life. 4 Vols. 12mo. 1l. Boards. Colburn, London. 1808.

Notwithstanding that the productions of this ingenious writer have excited the most lively interest, and commanded the most general approbation, among those who are best qualified by experience to judge of this species of composition, we will acknowlege for our own part that a single trait of original character, and one leaf taken from "the romance of real life," outweigh, in our estimation, almost all the fictitious narratives to which Imagination has given birth in her happiest moments. We do not indeed mean to assert that every scrap of anecdotic detail must necessarily be intitled to our attention: on the contrary, the character described must be truly original, and worthy of accurate observation; and the events related must consist of something more than those every-day occurrences, which are indifferently encountered by the most animated poet and the tamest of his commentators, the most exalted hero and his meanest biographer. We were satisfied, however, that the mind of Madame de Cottin, full of force and sensibility, would present a striking portrait to the painter who should undertake her likeness; and we had formed expectations that a lady of a certain rank, who resided at Paris during the greater part of a tremendous and interesting revolution, could hardly have failed, either in her own person or among her connections, to be so affected by it as to have supplied some facts which we must learn with avidity, and remember with satisfaction.

Such of our readers, therefore, as are regularly conversant with their Circulating Library, will hear with some contempt that we inverted the order, in which it is customary for them to peruse the pages of a novel. Instead of beginning with the last volume, and consulting the preceding only for the purpose of throwing light on such points in the denouement as may require explanation, omitting altogether every thing in the shape of preface, advertisement, introduction, or *notice*, we actually possessed ourselves of all that is to be gathered from this volume concerning Madame de Cottin, before we asked a single question about the fate of Malvina. The memoir is indeed scanty and imperfect; it informs us of little more than the maiden name of its subject, which was *Ristau*; and that she was married, at eighteen, (according to the wish of her father, who was a merchant at Bourdeaux,) to a rich banker at Paris, who was also a relation. Her husband left her a beautiful

beautiful widow, at the age of twenty-two. She resided for some time with a lady to whom she was warmly attached, who was also a widow, and she devoted much of her attention to the education of two daughters of her friend: but it does not appear that Madame DE COTTIN herself ever was a mother. In the month of August, 1807, this accomplished writer died at Paris, at the early age of thirty-five.

This short account, dated London 1808, is drawn up by M. *Boileau*, who for some time filled the situation of tutor to the sons of Madame DE COTTIN's brother in law, the joint-occupier of the hotel in which she resided with her husband. He had necessarily many opportunities of forming a judgment on the state of her mind; and his remarks are curious, inasmuch as they point out the source, to which we may fairly trace many particular passages in her works, as well as the general turn of thought prevailing in them. Thus it seems that the interest, which she took in superintending the instruction of her friend's children, suggested to her mind the very fact on which the whole history of Malvina depends. That heroine is made to promise her dying friend, that she would consider herself as the parent of her orphan daughter, whom she solemnly vowed never to abandon; and the incompatibility of this promise, with a marriage to the man whom she ardently loves, creates all the embarrassment and affliction that succeed. Malvina, too, was, like the author, a childless widow; whose heart, deeply sensible to the impressions of friendship and affection, was yet ignorant of the more powerful emotions of irresistible love.

'Sincerely attached, (says M. *Boileau*, in speaking of the author,) to the man to whom she had been united, (*auquel* ON *l'avoit unie*,) she filled all the duties of a wife with a fidelity the most scrupulous, and the truest earnestness. Like *Claire d'Albe*, she had searched through all the sentiments of the human mind for every thing that might contribute most to the happiness of her husband; she would have given her life for him: but I think I am not far from the truth in saying that her heart had never been acquainted with love. The almost super-human ideas which her ardent imagination had inspired, of the irresistible and delightful empire of a lively passion, made her often suspect that her lot was not filled as it might have been, and transported her into an ideal world, where she hoped to find the happiness which she considered as here withholden from her. Yet these reveries, dangerous to a heart less idolizing virtue, produced no change in the evenness of her mind,' &c.—

'However little we may have been acquainted with this extraordinary woman, we see her in every one of her works. They are so many effusions of a heart the most pure and the most susceptible of love, which, *fearing that it might allow itself to be subjugated by a fatal passion,*

passion, and yet forced to quench the thirst of love by which it is devoured, at first creates to itself imaginary objects, and then raises itself from the creatures of its imagination to its creator.'

From all these expressions, and from various parts of Madame DE COTTIN's own productions, we are convinced that she must have possessed uncommon strength of principle, to resist the seductions of imagination; and that in feebler minds the remedy would only have exasperated the violence of a most dangerous disease.

The story of Malvina abounds with the most glowing pictures of all that can excite these powerful sentiments: but we experience some tediousness in the progress of its events, and the termination is effected by means the most improbable. The scene is laid in Scotland; and the characters (with the exception of the heroine alone) are British. The hero, Sir Edmond Seymour, though intended to be the most amiable of mankind, appears to us to be the least attractive hero of romance. His brutal violence, and ungentlemanly blustering, are as revolting as his cruel forgetfulness of the wife to whom he is hardly united before he outrages her by infidelity, unfounded jealousy, and selfish debaucheries. We can by no means reconcile Malvina's ardent affection for such a man, with her previous knowlege of his character.—The satirical powers of Madame DE COTTIN are displayed to great advantage in the portraits of Mrs. Birton and her visitors: but we detect some of that ignorance of English society, which occasionally betrays itself in all foreign works that relate to it. What will our countrymen say to the sudden *déportation* of an English gentleman to the East Indies, on no better foundation either in law or policy, than that *Milord Stafford, Mistriss Birton*, and a few other persons of rank, have secretly denounced him to government as an advocate for French principles? And how much greater would be the consternation of our fair country-women, if English husbands had the power of dissolving their matrimonial contract, by an instrument executed by themselves alone, called an *acte de Cassation?* Yet these preposterous iniquities (which we hope it will never be in our power even to express by any English phrase,) are coolly mentioned in a single page, as familiar occurrences among us.

A posthumous work of Madame DE COTTIN, which is promised to the public, will be received by us with pleasure; since the productions of her pen cannot fail to be highly interesting, though in a moral view they may be intitled only to a very mixed and qualified approbation.

Art. V. *Leontine de Blondheim*, &c.; *i.e.* Leontine de Blondheim. By Augustus von Kotzebue. Translated (into French) from the German, with Notes, by H. L. C. 3 Vols. 12mo. Dulau and Co., London. 1808.

Though we had assisted in the mournful ceremony of conducting *Clara d'Alle* to the peaceful tomb, we were frequently tempted to believe, while perusing the pages of M. Kotzebue's novel, that we had again encountered that lovely heroine, under the name of *Leontine de Blondheim*, transplanted to the sombre forests of Esthonia from the fertile and sunny plains of Touraine. Both are married at an early age, to men much older than themselves, in deference to paternal authority; both are disappointed in their matrimonial prospects, and feel that vacuity of mind which leaves ample room for the impressions of unlawful love; to both, an amiable and interesting admirer presents himself, and virtue and happiness are endangered by seductive opportunity. The melancholy fate of the ardent French beauty is already known to our readers: but the Russian lady is saved at one time by her own prudence, and at another by a very seasonable *heureusement*.—We have resolved, however, not to attempt any analysis of this story, which is too complicated, and too replete with incidents, to be susceptible of abridgement within our limits: it will suffice to observe that the outline is much more ably filled up than in the parallel novel to which we have alluded; and that the state of Leontine's affections is on the whole very naturally traced, and explained on consistent principles. Some strange sentiments, some coarse reasonings, and some whimsical refinements of feeling, do indeed occasionally appear, after the usual manner of German tragi-comedy; and a circumstance is introduced of the most revolting nature, and wholly unnecessary to the conduct of the story, of which it infects all the parts and poisons the conclusion. The reader must make an effort to forget this disgusting ingredient, before he can allow himself to be pleased by the otherwise attractive materials which are provided for his entertainment.

We propose here to exhibit this versatile author in a point of view in which he has not been often seen. His plays, his romances, his sentimental journies, and the childish biography of his early youth, have invested him with a notoriety which, if not absolutely discreditable to him, has always bordered on the ridiculous. The letter, which we now translate, will prove him to be capable of fulfilling, with sobriety and discrimination, the important duties of a moral instructor. The occasion of writing it appears sufficiently on the face of it. An aged clergyman addresses to his beloved pupil the advice which his situation and opinions appear to require:

‘“ You give me pain, my young friend. Your letters had already made me suspect what is confirmed by those of a respectable man who lives at Revel, and is much attached to you. You have not a good reputation; and, which is worse, you do not appear to regret it, doubtless because you believe that your beneficent innovations* and your noble ideas have drawn that misfortune upon you. Do not deceive yourself; in this world, good people are sometimes ridiculed, but seldom are hated. I think I can perceive the cause of the hatred which you have incurred, in the inclination to satire which I have, from your earliest youth, vainly combated. You cannot hear any thing either false or absurd, without immediately exposing it, and always with a degree of bitterness. Already this unfortunate fault has frequently endangered your life; yet, the moment afterward, you again indulge it with as much freedom as before.

‘ Allow your old master once more to enjoy his antient privileges; allow him to recall to you a proverb which says that the world rather pardons a bad action than a good joke (*bon mot*). Suffer fools to pursue their course with impunity, as you let a drunken man pass you in the street without even a thought of diverting yourself at his expence.

‘ If an epigram could do any good, if you could say, I sacrifice myself to make others better—But no, on the contrary you do but imitate them: fools as they were, you change them at once into obstinate and vindictive fools, and your recompence is a bad name.

‘ I hear you answer: “ What does that signify to me? I act well; and if I am ill treated, so much the worse for those who misunderstand me; I speak and act according to my own conviction.”

‘ My young friend, this is not enough; a bad character, even when undeserved, is always a great evil. Certain moralists pretend, it is true, that virtue ought to suffice for itself, without even caring about all that surrounds it. Such maxims belong to inexperience or selfishness; such virtue is fit only for the deserts of the Thebaid.

‘ Are you really better than other men? then make virtue amiable by your example, though it should cost you the sacrifice of a few *bon-mots*, and some lively and ingenious sayings. The esteem of your fellow-citizens, the confidence of the unfortunate,—the friendship, in a word, of a multitude of persons who dread wit only when it is not joined to goodness—these will be your reward.

‘ But you will say to me—“ I am young and rich, and I find resources enough in myself, to dispense with other men: why then should I submit to them?” Ah! dear Maurice, (permit me still to call you by that name which preserves to me the rights of a father over you,) no man, however powerful, can say on this earth, that he does not stand in need of other men; and on how many occasions may the judgment of the world be afflicting in its consequences! Stop at the first example which offers; suppose for a moment that Mademoiselle *de Blondheim* had not been to you an object of indifference; suppose that you had perceived in her the woman destined to form the happiness of your life; and that you had owed to your bad reputation alone the refusal which your mother has received. Consider now, what influence that reputation, of which you seem to think so slightly, might have on the whole remaining part of your life.

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* *Wallerstein*, to whom this letter is addressed, had enfranchised all his vassals. We are happy to find, in a note by the translator, that all the nobles of Esthonia and Livonia have lately concurred in the same measure. *Rev.*

'I should be fearful of offending you, if I endeavoured to justify this letter. Maurice knows my paternal tenderness towards him. He forms, with my daughter, all that I hold most dear and love best in the world: I must, then, be permitted to speak to him with frankness, when I tremble for his happiness.'

His young friend stands forwards in defence of his own opinions, and displays much spirit, ingenuity, and good sense: but all the distresses which afterward persecute him result from the neglect of his reputation. The whole correspondence between these two friends, in the unimpassioned parts of the work, abounds with just observation. We select but one remark more:

'O my friends, what a fault is committed in the education of men! Who even thinks of teaching them, in childhood, to distrust their first judgments? Yet tell me what it is that determines their first impressions? Here, it is a face that displeases us: there, it is a little aukwardness of manner, perhaps only a dress which is not quite fashionably cut; we have heard something to the disadvantage of one, and judge by what we hear; another drops a word in opposition to our ideas, and because his opinions are not ours, we deem him more wicked than ourselves; for it is thus that men think—their own course is alone right, their own understanding is alone correct, their own reason is alone infallible; and all of us, like the tyrant of antiquity, have our bed of iron, to which every man must conform, on pain of being mutilated.'

Notwithstanding the many faults of KOTZEBUE, few authors have been gifted with a more powerful talent of affecting the feelings by minute traits, and sudden turns of reflection. The regret of Leontine, a girl scarcely fifteen years old, when she leaves the protection of her indulgent father, with a husband to whom she feels no strong attachment, and her childish exultation at the idea of entertaining that beloved father as a guest in her family, are here represented with a degree of delicate pathos which rivals the pencil of Mackenzie. Her faded appearance, also, after three years of unhappy marriage, is contrasted with the rosy health and lively *naiveté*, with which she had before graced the gay circles of youth, fashion, and beauty, in a manner exquisitely touching. In truth, it would be scarcely too much to assert that KOTZEBUE is deficient in none of the requisites for forming a novelist of the highest order, except *good taste*:—but to the production of a complete and lasting effect, how fatal is that single deficiency!

Art. VI. *Honorine d'Userche*, &c.; *i. e.* Honorine d'Userche, Saint Anne, and the Ruins of Yedburg, by Madame DE CHARRIERE, Author of "Letters from Lausanne," &c. 3 Vols. 12mo. 15s. sewed. Colburn, London.

On taking a retrospect of the labours which have most recently employed us, it seems to us probable that, since the first appearance of the Monthly Review, no single number has been so much occupied with novels, romances, and tales, as the Appendix which we now have the honour of presenting to the public *. Were we extremely partial to productions of that nature, and had we imbibed from them the spirit of easy gallantry which they are so well calculated to inspire, we might be tempted to recommend ourselves to their fair heroines and authors, who are perhaps generally to be considered as the same persons, by insinuating that our severer studies have terminated not only in fatigue, but in disappointment also; that wisdom has fled from the schools of philosophy to the amiable *côteries* of female erudition; that truth has learned to speak the language of the graces; and that morality, throwing aside the prudery of maxims and the formality of system, now delights to clothe herself in the flowing drapery of agreeable fiction. These compliments, however,—which, to speak the truth, would be in some danger of losing all their effect by the aukward manner in which our inexperience might present them,—would run a still farther risk of encountering suspicion with respect to their sincerity, if some surly rival were to deny our claim to all merit in the choice on which we wished to plume ourselves, by proving that the light and attractive literature, to which our attention has been so much confined, has not been selected by any voluntary preference on our part, but has been forced on our consideration by a necessity which it was utterly impossible for us to influence.

It is certainly true that, in the reigning state of *non-intercourse* among the nations, and when the threatened embargo of the whole world has been disinterestedly enacted and rigorously enforced by the only power which can be ruined by it, the literary manufactures of our enemies have been as studiously withholden from us as their silks, their porcelain, and the fruit of their vineyards. Nearly all the more considerable productions of their skill and ingenuity have been kept exclusively to themselves: but some light cargoes, through the enterprise of contraband traders, or under favour of the protections of King Louis, or possibly with the secret connivance of the autocrat himself, have from time to time been *run upon our coast.* It might be worth while to inquire how it happens that, for one bale of philosophy, politics, or criticism, we find ten of historical romance, or adventures purely fictitious; and the speculation would receive various solutions, according to the variety of established opinions. The sturdy English patriot would feel it his duty to maintain that the depraved and frivolous manners of Paris are incapable of giving birth to graver and more important essays; the refined politician would probably suspect the crafty Napoleon of a design to divert the minds of his adversaries from "the deliverance of Europe" to events still more fanciful and improbable; while the political economist, faithfully attached to the smuggling hypothesis, would discover that the prevalent taste for reading in England has been alone consulted by the purveyors of foreign literature, and that the supply has, as usual, been accurately apportioned to the demand. Perhaps the plain matter-of-fact-man may not be very far from the truth in supposing that the American merchants, who have lately visited Paris, unwilling to expose their trunks to confiscation by loading them with numerous volumes, have not scrupled to alleviate the fatigues of their journey to London with the pages of a novel, which has escaped the search at the custom house, unmolested in their great-coat pocket.

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* "*Necdum finitus Orestes*:"—see also Art. X. of this Appendix.

In whatever manner the fact is to be explained, we sincerely hope that this commerce will not be supported by a return of similar articles. The novels of British growth, which have lately issued from the press, are wholly incapable of standing the competition of the foreign market, in point of excellence or durability:—as to value, indeed, we might *undersell* any nation on earth. As novelists, our countrymen have succeeded but rarely, though sometimes in a very high degree; while France, from the days of *Marivaux* to the present time, has been able to boast the liveliest and most amusing talents for every sort of romance. However defective in a moral light, however improbable in their incidents, or injudicious in the conduct of their story, the French novels have scarcely ever failed to display some well-sketched traits of character, some sensible and pointed observations, some interesting sentiment, or at least considerable gaiety and felicity of style.

To all these attractive qualities, Madame DE CHARRIERE has rather more than ordinary claims. Mesdames *St. Anne* and *Estival* are exceedingly well contrasted in the second story, and the Marquis *de la Tranche* is an admirable portrait in the first :—but we confess our want of sagacity in discovering the moral inferences, which she appears anxious to connect with the facts that compose her fables. The adventures of Honorine are related by an abbé, for the sake of proving that the liberty of the press ought to be strictly confined, in regard to the expression of religious opinions: but the calamities which befall her, and which are indeed of too distressing a nature to form the subject of a fictitious narrative, are wholly independent of the atheistical notions unhappily imbibed by her and her youthful admirer. Again, the moral intended to be exemplified in *Sainte Anne* is neither more nor less than this,—that young ladies are likely to be much more rational as well as amiable, if their education be disencumbered of the troublesome discipline which is necessary to instruct them in the arts of reading and writing. This opinion is enforced by a great variety of conversation and argument; and the heroine is as lovely, and as ignorant of those accomplishments, as her mother Eve :—but the destinies of Madame DE CHARRIERE's child of nature are not in the least affected by her simplicity of character.—In *the Ruins of Yedburgh*, also, we have an evident attempt to inculcate some moral truth, though what it is we are really at a loss to discern. Each of the tales, however, certainly contains interesting parts, which prove that the capacity of the fair author is fully equal to much higher efforts. We think that she is rather too fond of dwelling on the mutual affection of young playfellows of different sexes, which imperceptibly ripens into uncontroulable passion, from the innocent familiarity of their childish years. We despair of seeing this subject more successfully treated than in the *Annette and Lubin* of *Marmontel*, yet in the whole collection of his moral tales, it is only once introduced.

ART. VII. *Atala*, &c.; *i.e.* Atala, or, The Loves of two Savages in the Desert;—and René By FRANCIS AUGUSTUS CHATEAUBRIAND. 12mo. 6s. sewed. Colburn, London. 1808.

IN our forty-first volume, page 326, we briefly noticed a translation of Atala which had appeared in this country; and we remarked that the wild and peculiar imagery exhibited in its pages, and evidently copied at first-hand from the face of nature itself, atoned in some degree for the improbability of the story. Had we then seen the original work; we should have been justified in adding that the style, which M. CHÂTEAUBRIAND confesses that he polished with uncommon care, harmonizes admirably with the affecting simplicity of the sentiments. Of this excellence, however, our translation might perhaps not present a more correct idea than that which has been already before the public; and therefore we shall confine our attention to the history of *René*, as being the only new matter contained in this little volume.

The readers of Atala will remember that the recital of the blind old sachem, Chactas, is confided to the ear of his friend and son-in-law, René, an European, who had settled among the Natches, and who perished in the dreadful massacre of 1727: but the author has now undertaken to relate the history of the European himself, and to describe the state of mind which prompted him to the strange measure of banishing himself from his country, and seeking refuge in the bosom of savage society. The secret had long laboured for utterance; which his lips always refused to give, till the attentions of Chactas, and the religious admonitions of a respectable missionary, drew from him the painful disclosure.

René was the younger son of a father who bore no affection towards him, and found on earth no kindred feeling, except in the breast of his sister Amelia. To her he was most tenderly attached, but perfectly indifferent to all other objects that surrounded him. A warm temper, and a natural enthusiasm of disposition, finding no vent in the common occupations of life, and preying on themselves alone, formed an unsettled, romantic, melancholy character, easily disgusted with every thing within its reach, and anxiously panting for unattainable felicity. After having travelled over the countries most calculated to feed a solitary and sombre habit of reflection, René returned to France; and, on visiting his sister and only friend in the convent in which she resided, his mind experienced a dreadful shock from the repulse given by her coldness and reserve to his unaltered affection. Thus the last bond which tied him to society was broken. He now attempted various projects of independence; which having terminated in disappointment, and left only regret behind, he resolved to put a period to his existence. Some necessary previous arrangements induced him to write a letter to Amelia, who instantly fathomed his design, and flew to him in order to prevent its execution. She recalled him to reason and comfort, and passed some months with him, at first with pleasure, but afterward under the apparent influence of extreme dejection; and she suddenly quitted his house, informing him by a letter that she had resolved to take the veil. René anxiously desired to prevent her deut at length consented at her request to be present at ful ceremony, for the purpose of acting as father, and ıer away to the heavenly bridegroom:

ported by two young nuns, Amelia knelt on the lowest step ltar; they then came to seek me, that I might fulfil the functions. At the sound of my faltering steps in the sanc- melia was near fainting. I was placed by the side of the ɔ present the scissars to him. At that moment, my former revived, and were on the point of bursting forth, when recalling her courage, darted at me a look full of so much ı and sorrow, that I was overcome by it. Religion ed; my sister took advantage of my agitation, and boldly l forth her head. Her beautiful hair now fell on all sides under ecrated steel; a long stuff robe replaced her worldly orna- vithout making her appear less interesting; the cares of her re concealed under a linen bandeau; and the mysterious veil, ɔle symbol of virginity and religion, was fixed on her shorn Never did she look so beautiful; the eye of the penitent l on the dust of the earth, but her soul was already in

elia, however, had not yet pronounced her vows, and, in die to the world, it was necessary that she should pass as it rough the tomb. She now reclined on the marble, and the sheet was spred over her; four flambeaux marking its four The priest, with his stole on his neck, and his book in his gan the office for the dead, and the young virgins continued oys of religion, how great are ye, but how terrible! They strained me to kneel, near this mournful preparation; at the a confused murmur rose from beneath the sepulchral shroud; own, and these terrific words, heard by me alone, struck on "God of mercy, may I never rise from this bed of death: est thou load with thy favours a brother who has never shared inal passion!"

ceremony was however consummated: but the dread- munication naturally produced so severe an effect on te feelings of René, that he fled from his country, and himself for life in the boundless forests of North a; where, still haunted by melancholy reflections, he ten incapable of sharing the duties or enjoying the es of his new associates. At the moment of closing rative, he received intelligence from his native land, ı sister, after thirty years of monastic exclusion from ld, during which she had exercised all the virtues of y station with unceasing ardor, had died of a disorder ned by attendance on the sick.

is the story of René: on which we find ourselves the trouble of offering an opinion, because it is d by the missionary who hears it related; and whose

observations

observations we shall adopt as being just in the main, though perhaps our own would have been more indulgent:

> "Nothing in this detail," said he to the brother of Amelia, "merits the pity which is shewn to you. I behold a young man, with his head full of chimeras, displeased with everything, and withdrawing himself from the duties of society, in order to indulge in useless reveries. To see the world in an odious light does not constitute a superior man: but the hatred of mankind and of life rather proves that our views are not sufficiently enlarged. Extend your speculations, and you will soon be convinced that those evils, of which you complain, are mere nothings. Your sister has expiated her fault: but, if I must here declare my opinion, I fear that, by a dreadful act of justice, the avowal which proceeded from the bosom of the grave has in its turn troubled your soul. Why do you remain in the depth of the forests, where you waste your days, neglecting all your duties? Solitude is not fit for him who does not live only in the presence of his creator; it redoubles the powers of the soul, while it deprives them of the means of exercise. He who has received faculties ought to consecrate them to the service of his fellows; if he suffers them to be useless, he is at first punished by secret misery; and sooner or later heaven showers down on him a formidable chastisement."

ART. VIII. *Ode Pindarique*, &c.; *i. e.* A Pindaric Ode, addressed to the Nations which are groaning under the tyrannical and oppressive Yoke of that Scourge of Humanity, who calls himself Emperor of the French. On occasion of the noble and glorious Insurrection of the Spaniards against that Devastator of Europe. Dedicated, by special permission, to his most Christian Majesty, Louis XVIII., King of France and Navarre. By M. LENOIR, Professor of the Language and Belles Lettres of France, at London. 8vo. pp. 15. 1s. Dulau and Co. 1808.

THE unexpected and magnificent spectacle, which has been exhibited by Spain, warmed the heart of M. LENOIR (as he informs his most Christian Majesty in his dedication) with 'the desire of *placing himself in the first rank of lyric poets*, to celebrate the glory of that nation, to excite others to imitate her, and to concur with her in the confusion of her enemies and those of Louis the Eighteenth.' His motto is appropriate, and is taken from *Rousseau's* celebrated Ode to Fortune, *Des vœux outrés, des projets vastes*, &c. The cause of Spain is indeed calculated to warm the coldest heart; and the history of her glorious exertions for the last few months, whatever may be their actual termination, will equally abound with the most important lessons of political wisdom, and the most splendid examples of magnanimity and virtue. It is a theme which deserves and challenges, and will we trust employ, the noblest talents of the historian and the poet.

Yet it is unnecessary to inquire, on the present occasion, whether M. LENOIR be thus highly endowed, because his lyre is almost wholly silent on the subject of that event which he concurs with *Bonaparte* in styling the Spanish *insurrection.* In his zeal to overwhelm that unprincipled conqueror with invective (though, indeed, the '*monstre digne du supplice*'—'*lâche assassin*'—and '*vil oppresseur des rois*' of his poetry, fall short of the more glowing prose so copiously poured forth in his title-page);—in his anxiety to rouse Germany and Italy to resistance, and more particularly to recall deluded France herself to a sense of her duty, and of the happiness which she has forfeited by renouncing the Bourbons;—he appears to have entirely forgotten the hopes and interests of Spain:

'*L'amour sacré de la patrie,*
Aux fiers enfans de l'Ibérie,
A donc fait entendre sa voix:
Ministres saints des Euménides,
Enfin de tes trames perfides,
Ils s'arment pour venger les Rois.'

With these lines is the cause of Spain dismissed: but we confess that our views are much less enlarged; and that, instead of considering the peninsula as a mere instrument for restoring the power of the Bourbons in France, our hopes and fears have been limited to the prospect of rescuing the independence and securing the freedom, with the happiness, of Spain herself.

In enumerating the subjects severally touched in this ode, we omitted one which, being treated with much animation, we subjoin as a fair specimen of the poetry. It is an address to Italy, which introduces the fate of Pius the VI., and the coronation of Napoleon:

'*Quel peuple eut jamais tant d'injures,*
A venger sur ses oppresseurs ?
Quel sol a vu plus de souillures ?
De plus infâmes ravisseurs ?
De profanations des temples ;
De crimes qui n'ont point d'exemples ;
D'embrasemens, d'assassinats ;
L'âge, la foiblesse et l'enfance,
Objets de l'affreuse licence,
De démons vêtus en soldats ?
Hé ! quoi ! de leur fureur impie,
La tombe n'a pu garantir
La tête du Sixiéme PIE *!*
Ha ! dors en paix, sacré Martyr !

Quoiqu'ils nous semblent déplorables,
Hélas ! tes destins vénérables,
Du moins ont-ils été soustraits
A la sacrilége contrainte,
De profaner l'onction sainte,
Sur un Chef souillé de forfaits.

'*Tyran, trop digne de la foudre,*
Vas ! perds l'espoir fallacieux,
Qu'il soit Chréme qui puisse absoudre
Front comme le tien odieux.
Des Rois la Majesté sacrée,
Par les peuples n'est révérée,
Qu'autant qu'ils sont leurs bienfaiteurs :
Mais sache qu'il n'est diadême,
Qui garde d'un juste anathême,
La tête des usurpateurs.'

We have no doubt that the poem concludes with a correct statement of the wishes and intentions of the exiled royal family of France. Their *ci-devant* subjects are the parties to whom this consolatory assurance is addressed by M. Lenoir:

——'*Loin que leur bonté tarisse,*
Elle attend le moment propice
Pour vous pardonner leurs affronts.'

Art. IX. *Historie de Fenelon*, &c. *i. e.* The History of *Fenelon*, composed from Original Manuscripts. By Mr. L.-F. De Bausset, late Bishop of Alais, Member of the Imperial Chapter of Saint-Denis. 3 Vols. 8vo. Paris. 1808.

In the world of letters, and in the annals of the church, no name has attracted more veneration and esteem than the illustrious subject of the present work: but those who would be acquainted with all his worth, the powers of his mind, his virtues, his services, his sufferings, and all that was exalted and dignified in his deportment, should have recourse to these ample and gratifying volumes.

The first great trait of his history is the important charge intrusted to him, of forming and instructing the mind of the eldest son of the Dauphin. The entire devotion with which he gave himself up to this arduous undertaking, the conduct of it, the various labours by which it was signalized, and the success with which it was attended, are detailed with great clearness, method, and copiousness in the opening part of this performance, and excite the highest interest of the intelligent and reflecting reader.

His present biographer justly observes of *Fenelon*, that his memory is as dear to foreign nations as to France herself; that his principal works have been translated into all languages; and that unanimous consent has pronounced them to be the most proper for fixing the regards of rising generations, and inspiring youth with the love of virtue: as adapted, beyond all others, to embellish the fancy and to purify the taste, to enlighten the reason of mature age, and to diffuse a charm and an interest over the closing years of life.

'It is given,' he adds, 'to some men of genius to impress on their works that character of force and grandeur which subjugates the mind, and commands admiration: but *Fenelon* has had the singular felicity of finding friends in all his readers. In perusing his productions, and more especially his letters, we seem to listen to him, and to be in converse with him; he admits us, without intending it, into the secret of his perfections; and if we admire the superiority of his genius, we are more affected by the charm which belongs to his character.'

The *ci-devant* prelate, to whom we are indebted for these interesting volumes, acquaints us that he has been so fortunate as to have at his disposal a variety of manuscripts which preceding biographers had never seen, or had neglected to use; and which impart information relating to the estimable archbishop, that ensures to his memory fresh claims on public respect and gratitude. The pages before us amply justify their author in the declaration which he here makes.

Among the institutions which, in the period of *Fenelon*'s youth, contributed to the advancement of learning and piety, the recently formed congregation of St. Sulpice stood distinguished. This body having been illustrated by the education of *Fenelon*, some of its traits, as they are sketched by the present writer, will be viewed with interest by the reader:

'The regimen of this society was as different from that of the Jesuits, in regard to the temper which it inculcated, as to the object for which it was instituted. It confined itself to the functions which were necessary to the success of its vocation; shunned warfare of all kinds; and regarded edification and instruction as its sole province. Destined to form ministers for the different orders of the hierarchy, it cherished the spirit which became the priesthood. It sought to give the candidates a turn for serious studies, and directed their labour and exertions to attainments strictly professional.—The conductors happily exemplified in their own deportment the wise and disinterested maxims which they professed. Though their association was voluntary, their submission to their ecclesiastical superiors was without bounds; and in no circumstances, however difficult or delicate, did they ever swerve from this subordination, which formed one of their characteristic traits. Firm to their own principles, they cultivated peace and good understanding with those from whom they thought differently. It was a maxim with them to dread glory as a dangerous shoal; and they studied as much to avoid celebrity, as others strive to acquire it. Frequently consulted by those who were high in power and favour, and consequently enjoying great credit, they kept aloof from ambition, as much as others fly from servitude. They were never seen to mingle in any shock of parties, and had respect only to the opinions and decisions of the church. Their piety was genuine, simple, and natural, without effort and without ostentation; it consisted wholly in sentiment; and they knew how to infuse it into the numerous youth by whom they were surrounded.'

The reader who is acquainted with *Fenelon* will be sensible how admirably his fine and susceptible nature was calculated to be impressed by the rules and maxims of such a community; and will be able to trace to his education in it the distinguishing features of his character, the tenor of his conduct, the cast of his sentiments, and the complexion of his subsequent destiny. Writing while in this House to his uncle, the not less pious than brave and gallant Marquis *de Fenelon*, who had undertaken the charge of his education, he gives an account of the ascendancy which its excellent director M. *Tronson* had obtained over him. Between the pupil and the preceptor, an attachment was formed which ended only with their existence. *Fenelon* through life was true to the principles of St. Sulpice; and neither the storms to which he became exposed, nor the vain frowns and impotent strokes aimed at him by power, ever cooled the regard of his venerable instructor. Speaking of him in the letter in question, the ingenuous student says: "Though my sincerity and openness of heart towards you seem very perfect, I fairly acknowlege, without the fear of making you jealous, that I am still more open with M. *Tronson*; and that I can scarcely persuade myself to confide to you the intimacy which unites us. Assuredly, could you listen to our conversations, and see how I lay my whole heart open to him, and what divine instruction he imparts to me, you would no longer recognize your own work, but would see that God had signally aided the design of which you had laid the foundation."

In this school of genuine and elevated piety, the ardent mind of *Fenelon* formed and cherished a design which will surprize most of our readers, and strike them as extravagant. It was nothing less than that of joining the mission to Canada, for the instruction of the barbarous natives in the truths of the Gospel. Being opposed in this scheme by the authority of his uncle the Bishop of *Sarlat*, he soon afterward solicited to be sent on a similar errand to the Levant;

and the following singular letter to the same uncle shews how much he was enamoured of this scheme :

> "Various trifling accidents have till now hindered my return to Paris : but at length, my Lord, I go,—I had almost said fly. In contemplating this journey, I meditate another more extensive. The whole of Greece opens itself to my view : the terrified Sultan retreats ; already the Peloponnesus is free, the church of Corinth flourishes anew, and the voice of the Apostle is there again heard. I transport myself to these fairy scenes, and amid their precious ruins I seize the spirit of antiquity together with its most precious monuments. I seek for the Areopagus, where St. Paul announced to the sages of the world the unknown God ; the profane shall follow the sacred, and I shall not disdain to descend to the Piræus, where Socrates (qu. *Plato?*) digested the plan of his republic. I climb the double summit of Parnassus ; I crop the laurel of Delphos, and revel among the delights of Tempe.
>
> "When shall the blood of the Turks mix itself with that of the Persians in the plains of Marathon ; and leave Greece to religion, to philosophy, and to the fine arts, which demand it as their country !
>
> . . . . *Arva, beata*
> *Petamus arva, divites et insulæ.*"

While the inspired youth glows with evangelical zeal, his fine genius discovers the liveliest veneration for the great masters and models of classical times. The rest of the letter is in a strain wholly pious.—This design was never carried into execution : but an occupation somewhat analogous was found for him by M. *de Harlai*, Archbishop of Paris, whom his fame had reached, and who named him Superior of the New Catholics, and of the Sisters of Magdalen of Traisnel, while he was yet only twenty-seven years old : an employment, observes this author, which was usually intrusted to ecclesiastics who had been tried by long experience, and who had grown old in the most delicate functions of the ministry. The object of this institution, in which the sisters were bound by no vows, was to confirm the new converts, and to supply instruction to those who were desirous of becoming proselytes. The recent conversion of M. *de Turenne*, and the well-known disposition of Louis XIV., had given fresh celebrity to this establishment ; which induced *de Harlai* to look out for a distinguished person as its superior, and to fix on the Abbé *de Fenelon.* We are told that the affinity which his new office bore to his original plan made the Abbé enter on it with great satisfaction ; and it is remarked by his biographer, that if he had not the same dangers to encounter, nor the same sacrifices to make, he had a task not less arduous to perform : 'for it is,' he is pleased to say, 'often more difficult to triumph over error than idolatry, and to eradicate opinions which have been adopted as being more pure and correct, than to dispel superstitious extravagancies which neither seduce the mind nor gratify self love.'

About this time, in consequence of the recommendations of his uncle the Marquis, *Fenelon* formed those connections to which were owing his future high elevation, and the singular persecutions and reverses which it was his destiny to undergo. He was introduced among others to the Duke *de Beauvilliers*, to *de Harlai*, and to *Bossuet*. The instincts of genius led the young ecclesiastic to cultivate the latter of the two prelates; and it certainly was a fault in him almost wholly to neglect the other as he did, who could not conceal his chagrin on the occasion, but took an opportunity of thus addressing *Fenelon*: "M. *l'Abbé*, you are desirous of being forgotten, and you shall be forgotten."—*Bossuet*, it is said, was struck from the first moment with the merit of the young abbé; who in his turn venerated the great and powerful prelate as a person whose virtues, lessons, and examples, recalled to his mind the fathers of the first ages. He directed at this time the studies of *Fenelon*, and manifested every mark of regard and esteem for him.

It was also about this period that the Bishop of *Sarlat* resigned, in favour of his promising nephew, the canonry of Carenac, worth from 3 to 4000 livres a year; the only preferment that was enjoyed by *Fenelon* till he reached the age of forty-four.

Ten years of the abbé's life were occupied in superintending the community of female converts; an employment, it must be owned, somewhat hazardous for a man in the prime of his days: but it requires little of religion or of philosophy to discern that it presented no real danger to a person of the sublime views of *Fenelon*. Honour and ambition would have been sufficient to guarantee him against those propensities, which from his tenderest years he had been taught to check and mortify; and we find moreover that this humble, and as it were almost mechanical, occupation had not in any degree the effect of contracting his mind.

It is as a fine genius, as an exquisite moral writer, and as a character of consummate beneficence, that *Fenelon* is principally known out of France: of the intended missionary, and of the superior of female converts, few persons have ever heard; and many of our readers, we doubt not, are equally strangers to another similar office, which in consequence of his exalted piety and religious zeal he was invited to undertake, and which he seems to have assumed with ardour. He was living all this time in the closest intimacy with *Bossuet*; and he was usually one of the guests who were invited by the great

Prelate to share his retirement at Germigny: where the repasts, the walks, and the intervals of study were devoted to improving conversation. *Bossuet* was then justly regarded as the first theologian as well as first sacred orator in France; and by him was *Fenelon* recommended to Louis XIV., to be employed in converting the sectaries of Poitou and Saintonge. This mission formed part of those clumsy and odious measures, by which the vain and shallow monarch had been led to believe that he should annihilate protestantism in his dominions; and it is with concern that we see the venerated name of *Fenelon*, who belonged to mankind, implicated in such a business: but when we view his conduct in the execution of it, we find only new cause for admiration. If he were under the impulse of a zeal with which we cannot sympathize, he captivates us by his ingenuousness, benevolence, and charity.

How agreeably is the mind impressed, when it learns that the first petition which the young evangelist offered to his proselyting sovereign, on being introduced to him previously to his departure, was to remove the troops and all the trappings of war from the districts within his mission. The request was granted, and the missionaries proceeded to the scene of their labours. The associates of *Fenelon* belonged like himself to families of rank. The generous and magnanimous conduct which has just been stated, and the very idea of persons of such consideration quitting situations of ease and enjoyment in and about the Court, in order to discharge the humble and painful duties of missionaries, struck the people with surprize, and disposed them to listen favourably to their instructions. It is well known that these districts were the strong places of Protestantism. The inhabitants had expected to see in the new preachers, effeminate, pampered, haughty priests; 'such,' says this writer, 'as they had been described to be by the protestant ministers, in their eternal declamations against the *new Babylon*: but they found in them men who came to share in their poverty, who took an interest in their concerns, who relished their simplicity, who accommodated themselves to their manners, and who sought to ameliorate their condition by all the efforts of beneficence.'

We pass over the theological methods which were adopted to reclaim the heretics of Poitou; and we shall only observe that the point which the ingenious *Fenelon* selected for his attacks was the invalidity of the orders of the protestant ministry. Great success seemed to attend the labours of these meritorious missionaries: but the sagacious Abbé was not to be deceived by false appearances; nor would his ingenuousness allow him to countenance impósture. He candidly states that distrust, and considerations purely human, occasioned most of the conversions; and that in vain had he caused all the apparatus of war to be removed from the view of the terrified multitude, since the relations of violences committed in other provinces had filled them with alarm. "Were it proposed to them," he says in a letter to *Bossuet*, "to abjure Christianity, and follow the Koran, you have only to shew them the Dragoons." We would recommend the whole of this account to the consideration of those who would dragoon our fellow-subjects of the sister-island into right notions of religion.

Ardent as beyond all question was the piety of *Fenelon*, it seems to have been very remote from fanaticism; as appears from the pleasantries in which he indulges, on alluding in the same letter to the remonstrances of the minister *Seignelay*, against his dispensing with some deviations from catholic uniformity in the new converts. We find also that he had grown weary of his employment; and that he more than suspected that at least the immediate effects of his zeal and exertions were the reverse of beneficial. "Do not," he says, "forget our return, when you see M. *de Seignelay*. Speak as from yourself. If he keeps us much longer at so great a distance from you, *we may go so far as to dispense with the Ave Maria, and perhaps fall into some grievous heresy*, in order to obtain us a happy disgrace, which may lead us to Germigny: that would indeed be a squall which would cause us to experience a charming shipwreck." In the serious part of the same communication, he tells the Bishop that the attachment of the Huguenots to their opinions was inveterate: but that on the appearance of suffering, they lost all their firmness; that they were obstinate against the truth, and prone to hypocrisy. "The remains of this sect are falling into an indifference in regard to all the external forms of religion, which ought to make us tremble. They have so often violated their most solemn engagements, that scarcely any tests are left of a sincere conversion; we have nothing to do but to pray to God for them, and not to become weary of instructing them." Such are the dismal effects of persecution! It excites a disgust even for religion itself, creates a disposition in favour of indifference, and prepares the public mind for the labours of the sceptic and the infidel!

Fenelon was now very shortly recalled; and it is said that soon after his return he was even nominated to the bishopric of Poitiers, but, owing (as his biographer conjectures) to the enmity of the Archbishop *de Harlai*, the nomination was withdrawn before it was made public. The Bishop of *Rochelle*, who ho had witnessed his successful and meritorious labours in his iocese in reclaiming heretics, besought Louis XIV. to allow im to appoint *Fenelon* his coadjutor: but it was whispered to he King that he was a Jansenist, and the aged prelate's reuest was refused.

We now arrive at the period of the greatest interest in the fe of *Fenelon*. At this epoch, the Duke of Burgundy, eldest on of the Dauphin, had attained an age which required the are of a Governor. Louis XIV., it is remarked by the present uthor, was influenced by one sentiment only in the choice, is sole wish being to put the youth under the most virtuous nan in his court: but in searching for virtue alone, he had he good fortune to find a man who was also endowed with all he requisites for forming a great Prince. This was the Duke *le Beauvilliers*; of whom a very highly coloured picture is here lrawn. His intimacy with *Fenelon* would alone afford a strong resumption that the artist does not greatly flatter, but he is ndeed borne out by the testimonies of cotemporaries. To the Duke was left the nomination of all the persons who were required to concur in the young Prince's education; and on the lay immediately following his own appointment, he proposed o the King, and obtained his consent, that the Abbé *de Fenelon* hould be Preceptor. Amid the sounds of congratulation which now hailed his high fortune, the pious and salutary ccents of real friendship on the part of one individual accosted is ear, and rivetted his attention. Every man, whom unexpected exaltation surprizes, should peruse the honest and solemn etter which M. *Tronson*, the superior of St. Sulpice, addressed o his old pupil on his elevation.—The persons employed in the ducation of the young Prince entered on their functions in eptember 1689; when *Fenelon* was no more than thirty-eight ears old.—Never, it is said, was an instance of union like hat which reigned among the instructors of the Duke of Burgundy. They had but one heart and soul, and the soul was that of *Fenelon*

Often as the subject has been attempted, yet the following emark is so correct that we are induced to submit it to our eaders:

> 'Such,' says this writer, 'was the extraordinary charm of *Fenelon*, nd the irresistible ascendancy which he obtained over all who approached him, that no difference of age, no pre-eminence of rank nd dignity, nor even superiority of skill and attainments in matters which were not familiar to him, prevented his friends from becoming his disciples, and interrogating him as an oracle invested with the authority of guiding their views, and disposing of their affections. This s the idea which all his cotemporaries give of him; and they are the ess to be suspected, because many of them either entertained opinions

whi

which were dissimilar to his sentiments, or displayed undisguised enmity towards him.'

We are not, then, at a loss to divine the causes of the storm which drove him from court, and kept him from it during the remainder of his life.

The biographer observes that *Fenelon*'s high appointment would naturally call forth in his breast the most noble feelings, and the most beneficent purposes. 'His employment was that of educating the future head of a monarchy which had reached the highest splendour;—the absolute master of twenty millions of men, whose happiness or misery would depend on the personal character of the sovereign. How must this idea have affected such a mind as that of *Fenelon!* He saw that he was about to ensure the gratitude or to expose himself to the reproaches of many generations.' Extremely unpropitious, however, was the nature of the youth whom he was appointed to instruct; and it is said that imagination cannot figure to itself a subject which could afford greater scope for the ameliorating efforts of his genius and benevolent turn. History represents the Duke of Burgundy as displaying in infancy all the symptoms of a perverse nature;—invincible obstinacy, a revolting pride, irascible propensities, and the most violent passions, are described as its odious features: but they were joined with a great capacity for acquiring all kinds of knowlege. "He was born terrible," says *St. Simon*; "his behaviour made all who beheld him tremble."

'The preceptor soon perceived that his pupil would make rapid progress in every branch of attainment: but the difficulty, which engaged all his attention, was how to moderate that soul into the constitution of which so much violence was woven; to free it from this dominion, and yet to retain all its noble and generous qualities; to form as it were a new moral creation; to render his pupil such a Prince as his genius had conceived for the good of humanity, and to realize the fond notion of virtue on the throne.

'*Fenelon* was sensible that on the due execution of his arduous charge depended the happiness of many millions of people; and what method did he adopt to ensure it? He resolved to observe at every moment the character of the young Prince, to follow with calm and patient attention all the variations and changes of his violent temperament, and to make the lesson always grow out of the fault itself. His education thus became a series of acts rather than of instructions; and the pupil did not anticipate his lessons, because he did not foresee the faults into which his unbridled humour would hurry him. Thus admonitions and reproaches were always the necessary and natural results of the excesses to which he abandoned himself.'

The public are in possession of the elegant fables and dialogues which he composed for this purpose. It was also a part of the plan, for the governor, the preceptor, the instructors, officers, and domestics of his establishment, whenever he gave the rein to his outrageous passions, to observe the most profound silence towards him; to refrain from answering his questions; to turn their looks another way while they were waiting on him; and in order to make him sensible that they perceived how much he had degraded himself, he was treated as an unfortunate being whose reason had forsaken him. They took from him his books, and means of instruction, as being no longer useful to a person in his sad situation; and he was left to his own reflections, to regret and remorse. Thus abandoned, and solitary, becoming sensible of his excesses and of his ingratitude, he would throw himself at the feet of his preceptor, and beseech and obtain forgiveness. His promises were at first soon violated, and he was too quickly seen again giving way to those extravagancies which had cost him so much compunction and humiliation. It could not be the work of a short time to ameliorate a nature so inauspicious: but one favourable symptom appeared very early in the course of this discipline; viz. a clear conviction on the part of the pupil, of the heinous and degrading nature of his excesses, accompanied by an ardent desire to remedy them; and it became evident that with time they would disappear.

'In these violent combats of an impetuous nature with premature reason, the Prince distrusted himself, and called in honour to aid his resolutions. Two originals of engagements of this kind are yet preserved, which were deposited by him in the hands of *Fenelon:*

"*I promise, on the faith of a Prince, to the Abbé Fenelon, to do instantly whatever he shall order, and to obey him the moment he shall forbid me any thing; and if I fail herein, I shall submit myself to all sorts of punishment and dishonour. Given at Versailles the 29th of November,* 1689. (Signed) Louis."

"*Louis, who again promises better to keep my promise, this 25th September; I beseech M. de Fenelon still to preserve it.*"

'The Prince who formed these engagements of honour was no more than eight years of age, and already perceived the force of the magic words, *faith of a Prince*, and *Honour*.

'In these precious moments, when the royal youth poignantly felt his errors, *Fenelon* was accustomed in the most affectionate manner to soothe his troubled mind, and to inspire him with confidence in his own strength.'

In concluding his account of this part of the Prince's education, the writer observes:

'By means of this sort, happily combined, by a continued series of observations, by patience and care, the preceptor at length attained the object of gradually breaking the violent character of his pupil, and of calming his impetuous passions. *Beauvilliers* and *Fenelon* directed all their solicitude and exertions to realize this design; they succeeded, and were remunerated for it: for history shews that, of all the

Princes, he who was the least flattered by his instructors, and to whom the most harsh and cutting truths were told in his infancy and youth, retained the most tender regard for the virtuous persons who presided over his education.'

No reflecting reader will be surprised that *Fenelon*, formed as it would appear beyond most men to delight the social circle, yet entertaining such extensive views of the importance of his charge, should become a recluse in order to devote himself to its duties; nor did he decline any labour, however humble, which his situation required. He corrected the themes and translations of his pupil; and he constructed a Latin and French dictionary, in order to give him more correct ideas of the force of the terms of the former language, and drew his examples from the best Latin and French authors. 'This work was composed under the eye of the pupil, who engaged in it with the master. The latter frequently appeared to search for a word which he knew the former had recently learnt; who then suggested it to him, and who enjoyed a triumph on being able to supply his instructor with a more apt and happy word than any that had immediately occurred to him.'

If proofs were wanting of the solid learning of *Fenelon*, they are to be found in this work: but they are not needed by the classical readers of his compositions. The biographer says with truth that he wrote Latin not only with facility, grace, and elegance, but that it received from him 'the impression of his sensibility, and of the vividness and brilliancy of his imagination.'

The statements of the astonishing proficiency of the royal scholar would appear incredible, did not all the accounts of the time record his premature talents, and were not the judgment and good faith of *Fenelon* far beyond all suspicion.

'At the age of ten, the Prince wrote Latin with elegance, and translated the most difficult authors with an exactness and a felicity which surprized the best judges; he was perfectly master of Virgil, Horace, and the Metamorphoses of Ovid, and was sensible to the beauties of Cicero's Orations. At eleven, he read Livy throughout, and began a translation of Tacitus which he afterward finished. The Abbé *Fleury*, attesting these facts, says that his mind was of the first order, and that he was not contented with superficial knowlege, but sought to penetrate to the bottom of every thing: his curiosity was immense.'

The laudable pains taken with his religious education are here detailed. Closing the relation of them, the author asks,

'What must we think of instructors who were able to store the mind of a youth of fourteen with all that is essential in religion, whether we regard its doctrines or its history; with all that most enchants in mythology, and which supplies the principal subjects of literature and of the fine arts; and with all the leading facts of antient and modern history? He had been taught with precision the elements of several other sciences. It was not easy, said the estimable and correct Abbé *de Fleury*, to find in the whole kingdom not merely a gentleman, but any man, better informed than the Prince.—At eighteen, his letters were cited for the ease and good taste which they displayed. This testimony was borne to them by Madame *de Maintenon*.'

The victory which had crowned the labours of *Fenelon* in his high charge astonished the court, which could not comprehend how the short space of a few years could have subdued so unmanageable a character, and converted into virtues those dispositions which were so alarming. The accounts of the talents and attainments of the Prince, we are told, surprized even *Bossuet*, who had a great distrust of such premature geniuses. He was anxious to satisfy himself on the subject, and desired that it might be contrived that he should have an interview with the Prince. The prelate, having questioned him on the subjects connected with his education, could not help testifying his admiration; and he foretold that the reputation of the Duke of Burgundy would not, like those of so many others, vanish at his entrance into life.

In making some sensible and candid reflections on the different results which attended the respective educations of the Dauphin and the Duke of Burgundy, and on the parties engaged in each of those undertakings, the historian observes 'that the rigid and austere virtue of *Montausier* might intimidate, or at best might less attract a child than the even and unassuming behaviour of *Beauvilliers*, who was as indulgent to others as he was severe towards himself; whose whole conduct bespoke the purity of his soul; who had no passion but for virtue; and who did not covet glory.' In the same manner, he suggests that the lofty *Bossuet* could employ himself only on elevated objects, and was unable to descend from his heights, in order to place his instructions on a level with the capacity of an infant; while *Fenelon*, with an imagination less towering and more playful, of a soul of greater sensibility, and of a character more patient and flexible, was alive to one interest only, to one thought and one aim, that of giving a good King to France, and placed his glory in the happiness of a generation which he should never behold. The contrast is similar between the two divines, in the respective works which they composed for their pupils. Is it to be supposed, says the writer, that a Prince only fifteen years old, of a narrow capacity, and of extreme timidity, which was the character of the Dauphin, was capable of following the rapid march, or rather the bold flight of *Bossuet* in the *Histoire Universelle*, and of comprehending that vast picture, each trait of which is an expression of genius, and supposes attainments and habits of reflection which belong to few men? '*Fenelon*, in the plan, style, and composition of his Telemachus, has diffused a charm which after the lapse of a century is still fresh; it is the first book which is placed in the hands of youth; and we love to peruse it in advanced age. Singular destiny of a performance intended for the heir of a throne, to become the delight of men of all ages and of all conditions! It is obvious that *Bossuet* has addressed himself less to his pupil, than to the enlightened men of every period and country: he adorned his frontispiece with the name of the son of Louis XIV., but this vain homage has not deceived either cotemporaries or posterity. The discourse on Universal History was not adapted for its purpose, but it will descend to future times as the fairest monument of the genius of the writer.'

This comparison gives considerable insight into the characters of the two men; they were not unequal in powers of mind: but the one was an *ambitieux* who sacrificed every thing to his glory; while the other had his God, his country, and his duty foremost in his consideration. In another article, we shall be called to exhibit this contrast to an extent which will be most painful to all those, who have been thrown into raptures by the unexceptionable works of the Bishop of Méaux.

We now approach the close of the golden days of *Fenelon*'s life; and we are in future to behold him greatly and unjustly suffering,—the victim of the bad passions of hypocrites in high religious stations,—oppressed through the narrow views of shallow rulers and jealous courtiers,—humbled in the eyes of his generation,—but securing the brightest triumphs in the judgment of the discerning of his own and of future days, and fixing eternal infamy and disgrace on his unprincipled opponents.

[*To be continued.*]

Art. X. *La Princesse de Wolfenbuttel*, &c.; *i. e.* The Princess of Wolfenbuttel, by Isabella de Montolieu, Author of Caroline of Lichtfeld 2 vols. 12mo. London, Colburn. 1803.

Though Madame de Montolieu has neither stated the facts on which her story is founded, nor invested it with the fashionable title of *an historical romance*, it has more peculiar claims to that appellation than most works of the kind which have fallen under our examination. The page of Russian history,

tory, indeed, has confined itself to the plain recital that Alexey, the son of Peter the Great, married the Princess of Brunswick-Wolfenbuttel; who, failing to captivate his insensible heart by a lovely person and an accomplished mind, died of grief occasioned by his neglect and barbarity: but private anecdotes and whispered reports have given a different termination to her story. Like Jephtha's daughter, she is said to have escaped without the sacrifice of her life, and to have retired, during the evening of her days, to the secure solitude of far distant mountains. According to this statement, a fictitious death and a mock-funeral withdrew her from the observation of her ferocious husband; she found her way secretly to France; and at one of the ports in that country, she adventurously embarked for the rising colony of Louisiana. There she resided unknown and unsuspected, till a serjeant, named Maldac, recognized her person, which he had seen at St. Petersburgh, and threatened detection, unless she would consent to bestow her hand on him. The proposal was accepted, and they migrated to the isle of Bourbon, whence they were obliged to return to France in 1752, forty-one years after the marriage of the princess with the heir apparent to the throne of Russia, and thirty-seven after her elopement from him. Time, however, must have laid his hand gently on her, since she was recognized by Marshal *Saxe* in the gardens of the Thuilleries, who procured for her husband the government of the isle of Bourbon, and promised to keep her extraordinary secret. She lost her husband, and a child whom she had by him, and is supposed to have taken refuge with the Duke of Brunswick her nephew.

Some of our readers may have met with this very singular story, which is to be found in the Annual Register for 1776, into which it was copied from the Gentleman's Magazine of the same year. The only authority for it is that of a gentleman, who is said to have known her in the isle of Bourbon, and to have offered her pecuniary assistance in France: but his name is suppressed. It is added that the illustrious personage afterward resided at Huntingdon, and received much attention from the neighbouring gentry.

This report is the foundation of the novel before us, or rather it is the novel itself. The embellishments and alterations are very slight; the serjeant becomes a French chevalier; and the homely name of *Maldac* is changed into *d'Auban.* This gentleman had accidentally met the princess in a wood, where she had wandered with a single companion of the chace, before her unfortunate marriage; had been deeply affected by her beauty at that time; and had afterward found it necessary to leave St. Petersburgh,

tersburgh, where he had resided as an officer in the fleet of Peter the Great, on account of some indiscretion in defending her character from a calumny propagated by Alexey. By a fortunate concurrence of circumstances, he sees her at almost every resting-place on her journey, and directs his course to the same final point. The story is related, in a very unaffected and pleasing manner, in a series of letters addressed by him to his friend *Bellisle*, and another series clandestinely transmitted by her to a female friend at Brunswick; and it is diversified by the romantic attachment formed between *Agatha*, her confidant and companion, and *Jaminsky*, a Polish gentleman, on whose domain they happen to be intercepted. It will be read with great interest.—We observe something striking and almost humorous in the disappointment experienced by *d'Auban*, on his first approach to Louisiana, where he had expected every thing that was grand and beautiful; and a few extracts from this part of the letters shall close our sketch:

'When we left Pensacola, in following the shores of Western Florida, we all waited with impatience for the prospect of that Louisiana, of which we had formed so magnificent an idea; our imagination represented to us a picturesque coast, smiling banks, rich plains, immense forests; and we had proposed to choose, as we sailed, the place that should please us best, and would be most convenient for our establishment. But we found our expectation cruelly deceived. From Pensacola we sail along a coast from fifty to sixty leagues in length, low, dry, and formed of barren sand, on which we now and then perceive a stunted pine, and a few meagre thorns.

'The captain cast anchor on the most barren and dismal part of the coast: we there found a small number of miserable cabins, where lived some men half naked and half starved, the miserable wrecks of a former colony. This view nearly made us all lose our courage; it was a presage of a sad futurity; and our hopes vanished before the afflicting reality. Many of the emigrants had almost determined to embark in a vessel which was sailing from Bilaxi back to Europe.

'The captain revived our courage—" Stop," cried he, " till you have seen New Orleans; this horrible Bilaxi is not our destination." We suffered ourselves to be persuaded, and remained.——

'At last, we reached the mouth of the famous Mississippi, which is divided into several branches; the bank is generally flat and low, and appears, as well as the greater part of the coast, to be recently formed from deposits of the sea and the rivers: hardly any stones are to be seen there; the soil is composed of sand, rushes, and rotten wood, such as the Mississippi collects in its course from its unknown sources, and casts into the ocean, after having run over an immense extent of country. All that marshy soil produces only a prodigious quantity of rushes, which increase from year to year, and become impenetrable; the wood floated by the river stops in this heap of reeds; the sea-scum and sand fill up the interstices; and thus that new and moist earth is extended to a great distance, which forms, opposite to the mouth of the river, large islands peopled by a thousand species of insects and reptiles, which in the hot season infect the air by their poisonous exhalations.'

The travellers had still the hope of New Orleans to animate them, but

'When the captain announced to us that we had reached our destination, we rubbed our eyes with astonishment, seeking to discover where this much-talked-of New Orleans was. On the eastern bank of the river, and in one of the turns which offers an easy anchorage to vessels, we espied a number of scattered cabins, constructed of branches and rushes; a few among them appeared to be made of brick and wood, and had something of an European physiognomy; the loose soil of that country, as they told us, does not allow of any other style of building. Such was the capital of Louisiana.'

This lively and sensible passage is an excellent lesson for the expectations and hopes of emigrants.

Art. XI. *Les Amours Épiques,* &c.; *i.e.* Epic Loves, a Poem in Six Cantos, containing a Translation of the Episodes on Love which have been composed by the best Epic Poets: by F. A. Parceval Grandmaison. The Second Edition, revised and corrected, augmented by two thousand Verses, with a preliminary Discourse, and followed by several Pieces translated from Homer, Milton, and Ariosto. 8vo. pp. 370. Paris. 1806. Imported by De Boffe. Price 8s.

It is not often that we have seen a book composed on a more singular plan than this compilation. M. Grandmaison has formed the bold project of placing the six great masters of epic song in competition with each other; not as the historians of hostile nations and rival heroes, not as the sympathising minstrels of sanguinary combats and hardy adventures, but in the soft character of pastoral poets, dwelling with delight on the description of rich and lovely scenery, and exhausting their imagination in reflecting the torments and the extasies of love. He has also conceived a device for combining into a single poem all that they have sung on this captivating subject; and he really appears to think that he has succeeded in producing a perfect unity of action, when in fact he has only preserved the unity of place. He certainly is of opinion, also, that his personages are brought together with considerable ingenuity, and that the parts of his poem are connected by an easy and natural association: but of this point the reader shall judge from a statement of the manner in which his *dramatis personæ,* the poets, are introduced and retained on the scene.

In the Elysian fields, as described by Virgil, (of which the poem opens with a most beautiful picture,) where the good are happy, and the *manes* still remember with pleasure their pursuits on earth, '*one day* all the people of the shades assembled to hear the most affecting verses ever inspired by heaven.' This is the sole preparation for what follows; and in consequence of the expectation thus formed, without any conversation on the subject, or any time wasted in idle compliments, or disputes about precedency,

> '*Six poëtes prenant leurs lyres magnifiques,*
> *S'apprêtaient à chanter les amours héroïques,*'

like active men of business, and complaisant men of the world. Homer and Virgil, Tasso and Ariosto, Milton and Camöens, are the performers. Among the listeners, are all the heroes and all the damsels whose fame is recorded, and all the brother poets and critics, *quos Libitina sacravit.* They are excellent listeners indeed; the former never once interrupt the narrative, in order to correct it in the most minute particular, nor give vent in words to the warm feelings that must be renewed by the song; and the latter have too much politeness to quarrel with their entertainment. On a sudden,

> '*Le calme règne au sein de l'assemblée immense,*
> On se tait, on écoute, *Homère ainsi commence.*'

When he has finished,

> '*d'un accord unanime*
> *La foule applaudissait à son talent sublime,*
> *On admirait Achille, on admirait Hector;*' &c.

and Tasso immediately began. He was also fortunate enough to succeed in his endeavour to please, and

> '*de ses vers élégans et flatteurs,*
> *Fit admirer à tous les charmes seducteurs.*'

Then M. Grandmaison addresses Ariosto, and thus directs him:

> '*Tu parles en ces mots.*'

Again the audience are as much in raptures as any company that ever attended an amateur concert. Then "Milton prepares to sing, the first of men," and meets with a most flattering reception:

> '*Des accens de Milton les mânes enchantés*
> *Applaudirent ses vers par les muses dictés.*"

No time is lost between the acts, for Virgil instantly steps forwards—

'I

' *Il prélude,* on l'écoute *; il commence en ses mots.*
" *Oh! comment exprimer les transports, le délire,*
Que Virgile inspirait en maniant sa lyre!'

Last comes the Lusitanian bard:—

' *Il commence,* on l'écoute.'

At the conclusion of his song, the *manes* do not seem quite so much lost in admiration as on the former occasions, for they immediately begin to consider which of the six poets is intitled to the greatest share of applause, and, like well-bred critics, come to no decision.

Can any thing be imagined more clumsy and inartificial? Would it not have been easy to avoid the tiresome repetitions above copied? Might not the slighted lovers have consoled their wounded feelings, by pouring out their sorrows in some secluded spot, under the shade of a willow-bower, while the happy were renewing their terrestrial enjoyments? Might not Dido and Armida have found pleasure in becoming the mutual confidants of their disappointment, while the young Medoro boasted of his glorious conquest, as he does in Ariosto, and Rinaldo proudly recounted his heroic firmness in subduing the emotions of love and fear, displayed in the perilous enchanted wood?

Then what a motley groupe is invited to the concert! In a Pagan elysium, we encounter whole troops of Christian heroes, with the Mohammedan sorceress Armida, and the puritan of Cromwell's time, accompanied by Adam and Eve. The list of epic beauties is less extended than it might have been;

' *C'est Hélène, Circé, Calypso, Penelope,*
C'est toi, tendre Didon.' —

Here we cannot avoid feeling the embarassing difficulty proposed by the Jewish lawyer; for whether Helen belonged to Paris or Menelaus, whether Circe, Calypso, or Penelope established the preferable claim to the hand of Ulysses, and whether Dido would choose to abide by her first husband, or to contest with Lavinia the affection of Æneas, who would himself be involved in a triple plerplexity,—a *triformis chimæra* —are questions of too much importance to be overlooked in a poem on epic amours. The voluptuous Armida and the inconstant Angelica would probably occasion still fiercer heart-burnings, and more widely-extended feuds.

Another circumstance may perhaps strike our readers, as likely to disturb the harmony of the meeting. Poets have never obtained credit for living together on the best terms; and we can hardly admit it to be possible that even the magnanimity of Homer should prevent him from claiming his own property, from those who were employing it for the very purpose of eclipsing him in splendor. He had not indeed much to strip off from Virgil's history of Dido: but the Mantuan ought to have been ashamed to produce that history as his own, while Apollonius Rhodius stood among the hearers. It is, however, astonishing that Homer did not call on Tasso to refund at least one half of his characters, and one half of his fable; while Virgil and Ariosto could certainly have substantiated some considerable demands on the rest. The blind old bard would not have failed to recognize his Achilles, his Agamemnon, his Ulysses, his Nestor, and his Diomed, though re-baptized (like children purloined by gypsies from their parents) by the names of Rinaldo, Goffredo, Alete, Raimondo, and Tancredi. We are told, too, that Horace, Ovid, and Catullus were among the auditors; and in that case they must have heard their images, sentiments, and figures of speech, at every turn of his song. Tasso unquestionably had a fortunate escape from a situation even worse than that of the poor Jay in the fable, and which we can only compare to the appearance of an insolvent at a meeting of his creditors.

We have pointed out the faults of M. GRANDMAISON's plan with the more particularity, because they are such faults against taste and propriety as French writers pursue with the most unrelenting acrimony in foreign works: it is besides miserably meagre, and in our opinion, instead of having any tendency to connect the six cantos, it keeps them entirely distinct. They should be called poems, and not cantos: the description of the elysian auditory should be struck out; and we should be fairly told in a preface, (a poetical preface, if Mr. G. prefers it, of which his characters of the immortal bards ought undoubtedly to form a part,) what his motives and wishes have been in publishing these several translations.

Examined in a different point of view, then, they will be found to possess merit of the highest order. As *free* translations, they are generally faithful; and, as *morceaux* of poetry, they maintain a high rank for laboured elegance and polish of style. The chant of Homer describes the loves of Jupiter and Juno on Mount Ida, the fruit of the zone borrowed from Venus. It then takes a rapid survey of the Trojan war, after the death of Patroclus, transposes to that period the parting of Hector and Andromache, relates the combat between him and Achilles, and concludes with the lamentation of his widow on seeing his dead body. We are not very fond of transpositions in the Homeric story, so familiar and so interesting to all classical readers: every variation of it appears to be a departure from historic truth; and we do not like to be told that Hector was conversing with his wife at the Scæan gate, at a time when we *know* that he had not entered the walls, but was still balancing whether he should encounter his great enemy; from which his parents dissuaded him with a degree of pathos hardly inferior to that which marks the passionate entreaties of Andromache. This is like Tate's unwarrantable change in the catastrophe of King Lear. The translation itself, however, is really excellent; and the interview of the two sovereigns of the gods has all the force and majesty that such an august moment requires.—In the parting of Hector and Andromache, the French translator comes into competition with Pope in the finest passage of his work; and in the first two speeches, we think, he must resign the palm to our countryman: but from the description of the child's alarm to the separation, more equality appears to be maintained. The lines are so beautiful, that we shall call on our English readers (who in course know Pope's correspondent couplets by heart) to make an honest comparison, on inspection of both:

‘ *Ayant ainsi parlé, le héros du Scamandre*
S'approche, et vers son fils tend son bras caressant;
Mais son fils, à l'aspect du casque menaçant,
Et des longs crins dressés dont l'airain se hérisse,
Se rejette en criant au sein de sa nourrice;
De son père chéri l'aspect lui fait horreur.
Hector et son épouse ont ri de sa terreur.
Mais du casque effrayant Hector se débarrasse,
Prend son fils rassuré, le caresse, l'embrasse,
Le couvre de baisers; puis: “*O grand Jupiter!*
Permets, s'écria-t-il, que cet enfant si cher
Egale ma valeur, et par sa noble audace
Soit l'appui des Troyens, soit l'honneur de ma race!
Qu'on dise, en le voyant fier et victorieux
Rapporter des vaincus la dépouille en ces lieux,
Il vaut mieux que son pére, il a mieux servi Troie,
Et qu'une heureuse mère en tressaille de joie!”
‘ *Il lui rend à ces mots l'enfant qu'elle chérit;*
Andromaque en ses bras le prend et lui sourit,
Lui sourit en pleurant: Hector à cette vue,
D'amour et de pitié sentit son ame émue;
Et pour la consoler, la flattant de sa main;
“ *O ne te livre pas à ce sombre chagrin,*
Tendre amie, on ne peut me plonger dans la tombe
Avant l'heure où le sort voudra que je succombe;
Egalement soumis au hasard des combats,
Le lâche et le héros sont livrés au trépas.
Mais rentre en ton palais, et rejoins tes esclaves,
La guerre à ses périls appelle tous les braves;

Hector doit les guider." Il dit et dans l'instant
Il resaisit le casque au panache éclatant :
Andromaque à regret retourne en sa demeure,
Regarde encore Hector, poursuit sa route, et pleure ;
Mais de sa porte à peine elle a franchi le seuil,
Sa vue a fait gémir ses esclaves en deuil ;
Tant leur ame abattue, à la terreur ouverte,
D'Hector encor vivant pleurait déjà la perte.'

Perhaps the child's sudden fright is more correctly imitated here from the verse in Homer,

Αψ δ' ὁ πάϊς πρὸς κόλπον εϋζώνοιο τιθήνης
Εκλίνθη ἰάχων,

than by Pope, who loses the effect of instantaneous fear, by the expression "the boy *clung*."—In the same way, he seems to have been rather too delicate in suppressing the hearty laugh to which the parents were betrayed ;

Εκ δ' ἐγέλασσε πατήρ τε φίλος, καὶ πότνια μήτηρ.

They laughed out, as persons in distress are very apt to do, at the unexpected sight of something ludicrous. Pope does not represent this by his expression,

" With *secret pleasure* each fond parent *smiled*,"

and we prefer the French in this instance—

' *Hector et son épouse* ont ri *de sa terreur*.'

In the prayer to Jove *and the rest of the Gods*, (who are omitted by the present translator,) Pope excels not only GRANDMAISON, but HOMER. Yet the exquisite expression of the bard,

—ἡ δ' ἄρα μιν κηώδεϊ δέξατο κόλπῳ,
Δακρυόεν γελάσασα,—

has betrayed the English poet into excessive diffusion, and unauthorized additions:

" on her fragrant bosom laid,
Hushed him to sleep, and with a smile *surveyed*,
The troubled pleasure yet chastised by fear,
She mingled with the smile a tender tear ;"

though the extreme beauty of the lines forms an excuse which cannot be pleaded for the vulgar antithesis of epithets interpolated by Cowper:

" *bitter* tears
With *sweet* smiles mingling."—

Still we think that the simplicity of Homer is more affecting, and it is finely imitated in the French,

'*Andromaque en ses* bras *le prend et lui sourit,*
Lui sourit en pleurant.'

Yet we cannot agree to barter *a fragrant bosom* for *a pair of arms.*—The remaining verses do not exhibit any decided superiority on either side, unless it should be thought that the invaluable phrase *εντροπαλιζομένη* has received a closer interpretation from M. GRANDMAISON; to which opinion we rather incline. — We are conscious of standing on slippery ground, while we make this comparison, and shall pursue it no farther.

Tasso describes the palace and garden of Armida; repeats the seductive song chanted by the lady of the lake, as well as that which proceeds from the wonderful bird; and relates the passage of the two knights to the spot on which Rinaldo lies entranced in the arms of his mistress, the sudden destruction of the magical spell, and the hero's return to duty. He also recounts Rinaldo's achievement in the haunted wood.—Tasso displays a voluptuous tranquillity, and a brilliant profusion of ornament, which are peculiarly well adapted to French poetry. We shall extract first the general description of the site and climate, and afterward that of the enchanted garden.

"*Un bel tepido ciel di dolce state*
Trovaro, e'l pian sul monte ampio e aperto," &c.
La Gerus. c. xv. v. 53. &c.

"*A peine ils ont gravi ce pénible chemin,*
Un beau ciel, un air pur, un tems doux et serein
Au sommet du coteau vient récréer leur vue,
Qui d'une verte plaine embrasse l'étendue;
Mille zéphyrs légers, dans le bocage errans,
Y recueillent des fleurs les tributs odorans;
Et leur souffle embaumé parfume cet asile,
D'où l'ordre des saisons jamais ne les exile;
Là, jamais on ne voit, ainsi qu'en d'autres lieux,
Le ciel tantôt aride, et tantôt pluvieux;
Nul hiver, nul été, nulle vapeur obscure;
Le ciel revêt toujours sa clarté la plus pure;
Là le pré, que jamais n'insulte la chaleur,
Nourrit l'herbe des champs, l'herbe nourrit la fleur,
La fleur nourrit l'odeur que la plante recèle,
Et l'ombre de la plante est une ombre éternelle:
Un palais qui s'élève en ce riant séjour,
Règne sur les coteaux et les bois d'alentour.'

We proceed with the self-denying warriors on their dangerous way:

"*Poichè lasciar gli aviluppati calli,*
In lieto aspetto il bel giardin s'aperse,
Acque stagnanti, mobili cristalli,
Fior varii, et varie plante, erbe diverse,

Apriche collinette, ombrose valli,
Selve e spelonche in una vista offerse,
E, (quel che'l bello e il charo accresce all'opre)
L'arte, che tutto fa. nulla si scopre." C. xvi. v. 9. &c.

The translation rivals the beautiful original:

‘ *Enfin du labyrinthe ayant trouvé l'issue,*
Un superbe jardin se présente à leur vue.
Lá, des vallons obscurs, de lumineux coteaux,
De beaux lacs étalant leurs liquides plateaux,
Des sources jaillissant en gerbes diaphanes,
Des cèdres, des palmiers, des myrtes, des platanes,
Des bocages fleuris, des plantes, des gazons,
Nés dans tous les climats, dans toutes les saisons,
Et des sites riants, et des cavernes sombres,
Prodiguent à l'envi leur fraîcheur et leurs ombres;
Mais ce qui donne encor plus de charme à ces lieux,
C'est que l'art y fait tout, et s'y dérobe aux yeux;
Un air de négligence y cache la culture,
Et par-tout l'ornement est pris pour la nature,
Qui, rivale de l'art, par un charmant retour,
Paraît en se jouant l'imiter à son tour.
L'air anime les fleurs, l'air, à la voix d'Armide,
Dans l'arbre fecondé conduit la sève humide;
L'arbre de qui le front toujours se refleurit,
Près du fruit qui va naître en offre un qui mûrit;
Dans la même saison, la même tige enfante
Près d'une figue mûre une figue naissante;
Le pommier voit ses fruits richement colorés,
Les uns sont verds encor, d'autres déjà dorés;
La vigne aux mille bras serpente sur la treille;
Près de sa grappe en fleurs pend sa grappe vermeille;
Là, fleurit son bouton, plus loin, tout brillant d'or,
De son grain parfumé se gonfle le trésor;
L'olivier réunit le printems á l'automne,
Et ce que l'un promet déjà l'autre le donne.
Là, par-tout les oiseaux célèbrent leurs plaisirs;
Zéphyre en soupirant répond à leurs soupirs;
L'arbre dont un vent doux fait frissonner l'ombrage,
Et le flot qui frémit fuyant sous son feuillage,
S'accordent à leur voix, et forment nuit et jour
Un murmure flatteur, un doux concert d'amour.’

Some few faults might certainly be detected in M. GRANDMAISON's translation from Tasso: he is too minutely voluptuous, and too theatrical: but, considering that he fairly and constantly professes to paraphrase with freedom, and considering the uncommon success which he has attained, it would be unjust to dwell invidiously on his defects.

The Ariosto of this work shews great judgment in selecting, from among the hundred amours of the *Orlando Furioso*, the mutual passion of Angelica and Medoro. He preserves consistency of character, however, at the expence of propriety and effect, by the complication of his story; which he interrupts in its most interesting moment, to relate the liberation of Angelica by Ruggiero, her escape by means of the invisible ring, and how she came to be on the spot, at the very moment when Medoro was brought thither wounded. He afterward proceeds to describe the madness of Orlando produced by discovering the infidelity of his mistress;—a situation so tragical, so affecting, and so finely wrought up to the excess of passion, that it almost places Ariosto on a higher eminence than any poet antient or modern.—The fresh beauty of Medoro is by him nobly portrayed:

> " *Medoro avea la guancia colorita*
> *E bianca, e grata nell' età novella;*
> *E fra la gente a quell' impresa uscita*
> *Non era faccia più gioconda e bella.*
> *Occhi avea neri, e chioma crespa d'oro,*
> *Angel parea di quei del sommo coro.*"

Let us see how this sweet picture is copied by the French artist:

> ' *Medor est une fleur nouvellement éclose,*
> *Il a l'éclat du lis, le fraîcheur de la rose;*
> *Parmi les Sarrazins, nul autre combattant*
> *N'offre de tant de traits l'assemblage éclatant;*
> *Son œil lance les feux d'une prunelle noire,*
> *L'or de sa chevelure ombrage un cou d'ivoire;*
> *Il semble à sa beauté, que l'un des séraphins*
> *Soit venu se confondre aux vulgaires humains.*'

We decidedly prefer the broad style of the Italian school to this elegant adjustment of particulars. The simile of the lily and the rose is unpardonably common; and how much less interesting is the summing up of—*tant de traits l'assemblage éclatant*,—than the general yet distinct image, *faccia gioconda e bella.* Here, too, we lose the character of superior moral beauty conveyed by Ariosto, who is not satisfied with calling the youth an angel, but adds that he looked like an angel of the highest order—*di quei del sommo coro.*—M. GRANDMAISON has certainly contrived, (according to his own added phrase) to 'confound him with vulgar mortals:' but we think that Ariosto, though he leaves his translator thus far behind, is himself outdone by Lope de Vega, whose description is exquisite indeed:

> " *Era Medoro un mozo de veinte años,*
> *Ensortijado el pelo, y rubio el bozo,*
> *De mediana estatura, y* de ojos graves,
> Graves mirados, y en mirar soaves.

> "*Tierno en estremo, y algo efeminado,*
> *Mas de lo que merece un caballero,*
> *Gran Clorados, y musico extremado,*
> *Humilde en obras, y en palabras fiero:*
> *Guardado en ambar, siempre regalado,*
> *Sutil, discreto, vario, lisongero,*
> *Noble, apacible, alegre, generoso,*
> *A pie gallardo, y a caballo ayroso.*"

Lope's recent noble biographer has, on the whole, done much justice to the original: but we could have desired a more literal imitation of many parts of the character, and more especially of the lines not printed in Italics, relating to the eyes of Medoro—"Serious when looked at, and in looking sweet"—a beautiful trait, and we think perfectly original.—We subjoin Lord Holland's version:

> "Scarce twenty years had seen the lovely boy,
> As ringlet locks and yellow down proclaim;
> Fair was his height, and grave to gazers seemed
> Those eyes which, where they turned, with love and softness
> beamed.
>
> "Tender was he, and of a gentle kind,
> A softer frame, than haply knighthood needs;
> To pity apt, to music much inclined,
> In language haughty, somewhat meek in deeds;
> Dainty in dress, and of accomplished mind,
> A wit that kindles, and a tongue that leads;
> Gay, noble, kind, and generous to the sight,
> On foot a gallant youth, on horse an airy knight."

We must now return to Ariosto, whom our other avocations will not permit us to accompany very far: but we shall transcribe from the work before us the sombre and dreadful verses which mark the commencement of Orlando's despair:

> '*Il erra jusqu'au jour dans la forêt profonde;*
> *Et lorsque le soleil rendit le jour au monde,*
> *Son sort le ramena vers cet antre odieux*
> *Ou l'écrit de Médor avait frappé ses yeux:*
> *A l'aspect imprévu de l'objet qui l'outrage,*
> *Il n'est plus que fureur, que vengeance, que rage;*
> *Il s'élance, et le fer arme aussitôt sa main,*
> *En cercles foudroyans tourne, frappe, et soudain*
> *Fait voler en éclats les roches fracassées;*
> *Par-tout où de Médor les amours sont tracées,*
> *Tombe de tout son bras le courroux destructeur;*
> *C'en est fait, plus de grotte et d'asile au pasteur;*
> *La fontaine elle-même et si claire et si pure,*
> *De l'implacable fer n'évite pas l'injure;*

R

Il précipite entasse en ses limpides eaux
Les racines, les troncs, les pierres, les rameaux ;
Enfin sous tant d'efforts, las, haletant, débile,
Tombe, et fixe les cieux d'un regard immobile.
'Là, sans pleurs, sans sommeil, et sans soif et sans faim,
Soit que le jour se lève ou penche vers sa fin,
Ce guerrier, triste object d'horreur et d'épouvante,
Dans tous ses traits hideux offrant la mort vivante,
Trois fois a vu l'aurore éclairer l'horizon,
Et le jour qui la suit lui ravit sa raison.'

The subject of Milton's chant will be easily anticipated:—the innocent pleasures of Paradise, the pure loves of our first parents, the seduction of Eve by the serpent's pernicious flattery, and the generous guilt incurred by Adam, that he might share the fate of his adored wife. It is generally executed with great beauty: but, as our readers are perfectly acquainted with the original, we are more disposed to remark on the candor and justice of this author's criticisms than to copy extracts which must fall short of the prototype.—M. GRANDMAISON ranks Milton next to Homer, and defends him from the attacks of *Voltaire* with unexpected earnestness and spirit:

'The criticism, (says he,) which has attempted to blacken the sublime beauties of the Paradise Lost, has yet respected the admirable picture of the garden of Eden, and the happiness of our first parents in their state of innocence. Every poet who is versed in the English language must feel that these beauties are of a superior order, that they had no model, and have left all imitation far behind. For the fourth book of that sublime poem, antiquity offers no prototype: every thing breathes the alliance between heaven and earth; we see man in all his majesty, all his innocence, all his virtue; and woman in all the charms of pure beauty, not yet degraded by vice. The moral and physical perfection of these two creatures is at its height; and they seem in their state of innocence to offer us a type of all human perfections. It must be perceived how difficult it is to treat such a subject, and how much an author risks in presenting a picture composed of two persons, who must be in poetry what the Venus de Medici and the Apollo Belvidere are in sculpture. The translation, or rather the poetical imitation, of such a book opposed to me prodigious difficulties; and I must even acknowlege that the fear of failing in my enterprize made me often abandon it. What would have been my apprehensions, had I foreseen, in undertaking this labour, that a poet of the first order would complete an entire translation of Milton!'

This language from one of the literati of Paris, joined to the fact that two of the best French poets of the day have regarded it as an honour to attempt translations of Milton, authorize us to hope every thing from the progress of truth, and the gradual triumph of genius. In half a century more, it is probable that *all* the varied and consummate excellence of Shakspeare * himself may be felt in the country of *Voltaire.*

The translator has, however, chosen to make two or three alterations, which we do not consider as improvements. In the first place, where the figure of the two human beings is first described, he is not satisfied with the fine *head* of Adam chisselled out by Milton, but has added his legs, arms, &c. in the following lines:

> ‘ *De ses membres nerveux le buste s'environne,*
> Il s'elévе porté sur sa double colonne ;
> *Ses bras, ses mains, du corps ministres assidus,*
> *Quelquefois repliés, quelquefois étendus,*
> *Dans l'air à ses côtés librement se balancent,*
> Sous leurs jambes ses piés légèrement s'elancent,
> *Et tout* prêts à marcher, *agir, parler, ou voir,*
> *Dès que l'ame a voulu, remplissent leur devoir.*’

This appears to us marvellously deficient in taste and judgment. The only reason, which induced Milton to prefix a general description of the appearance of Adam and Eve, is that he is speaking of the observations made by Satan, who then saw human beings for the first time: but to enter into all this at large, when relating their history to an audience of men and women, who may be supposed tolerably conversant with their own faculties, is not less absurd than if, in introducing two strangers to one another, we should postpone the annunciation of their names, till we had assured each of them that the other was supported by food, that he enjoyed five senses, and that the blood circulated in his veins. The very minute particulars of the beauty which glowed in Eve, “ the velvet tissue of a tender and fine skin, where an azure vein is sketched in branches,” &c. &c. are still less to be excused. Again, Adam is injudiciously made to specify the manner in which every one of his senses was gratified in Paradise: we could have dispensed with this; and we do not see much dignity in his filling his hands with honey, and licking his fingers.—Afterward, Milton is censured for ascribing to Adam a half-persuasion that, by eating the fruit, he shall raise himself to the rank of a divinity: ‘ This is a defect of taste in the English author, who has not perceived that Adam, in order to interest the reader, ought to be led to disobedience solely by his affection for Eve.’ Would not this affection impel him at once to seek for motives for following her example, and lead him to yield implicit faith to her assurances that the fruit would transform them into Gods?

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* Yet we remark an incidental passage, in which the present writer falls into the usual French irreverence of our great Dramatist.

We cannot quit the remarks on Milton without protesting against a supposed allegory, of which he is here accused, though not without hesitation. 'If we observe, (says the writer,) the passionate speeches of Satan, we may easily believe that Milton, under *the emblem* of this alluring fruit, which is tasted by the mother of the human race, has wished to paint the intoxication of criminal pleasure.—He represents Satan under the colours of the most passionate and dexterous *lover.*'—&c. We really cannot consent to sacrifice the fable of the poem to so cold an imagination, nor to degrade the Miltonic serpent to the vulgar notion of a *snake in the grass.*

It is with sincere regret that we shut our ears to the song of Virgil, who here repeats his fourth book in beautiful verses; particularly since the translator considers it as the most finished portion of his work: but the length, to which our observations have already extended, obliges us positively to choose between the well-known poet of Latium and that wild but noble work which, though adopted into our language by an admirable version, has been most unaccountably neglected by the English public. The Lusiad of Mickle is scarcely to be excelled in harmony of numbers and brilliancy of style,—qualities peculiarly adapted to that part of his subject which is selected by M. GRANDMAISON. He had indeed no choice; because the only amours related by Camoens are those of the Portuguese mariners and the sea nymphs, in the isle of Venus. At the feast, the invisible musician relates from his third book the miserable fate of Inez, and Vasco describes to Tethys the tremendous spectre of the Cape. In the first, the liberty of omission has given the present writer a great advantage over our English translator, who was obliged to follow all the details of a picture overcharged with colours: but he has omitted too much in the beautiful though unequal suit of Leonardo to Ephyre. From the following passage, though he has certainly retained all its essential beauties, it will be seen by a comparison that he has also struck out some introductory verses of extraordinary elegance:

"Give way, ye lofty billows, low subside,
Smooth as the level plain your swelling pride.
Lo, Venus comes! Oh soft, ye surges, sleep,
Smooth be the bosom of the azure deep,
Lo, Venus comès! and in her vigorous train
She brings the healing balm of lovesick pain.
White as her swans, and stately as they rear
Their snowy crests, when o'er the lake they steer,
Slow moving on, behold, the fleet appears,
And o'er the distant billow onward steers.

The beauteous Nereids flushed in all their charms
Surround the Goddess of the soft alarms:
Right to the isle she leads the smiling train,
And all her arts her balmy lips explain;
The fearful languor of the asking eye,
The lovely blush of yielding modesty;
The grieving look, the sigh, the favouring smile,
And all the endearments of the open wile,
She taught the nymphs—in willing breasts, that heaved
To hear her lore, her lore the nymphs received."
Mickle, Book 9.

' *Ils ont à peine atteint la rive désiré,*
Qui borne le séjour des filles de Nerée,
Cupidon tend son arc, un trait part à l'instant,
Et sous l'eau frappe un cœur de desir palpitant.
Cent autres l'ont suivi, dont les pointes cruelles
Vont s'adresser un sein des jeunes immortelles:
On les entend passer mille tendres soupirs;
Leur esprit enflammé de cent vagues desirs
Se peint des Luzitains les brillantes conquêtes,
Leur courage vainqueur du géant des tempêtes,
Du vieux cap Africain, qui s'élevant contre eux
De ses rochers vivans épouvanta leurs yeux,
Et qui sous leurs vaisseaux, explorateurs des mondes,
Vit expirer sa rage et se courber ses ondes.'

The preparatory verses, which serve as preludes to the festal song, are very different in the two translators. **Mickle**, faithful to his master, has connected it with the love of eternal glory, and a purity of conscious honour; **Grandmaison**, in still more harmonious measures, has been contented with imitating the effect of a voluptuous melody:

" Hence ye profane—the song melodious rose,
By mildest zephyrs wafted through the boughs,
Unseen the warblers of the holy strain—
Far from these sacred bowers, ye lewd profane!
Hence each unhallowed eye, each vulgar ear;
Chaste and divine are all the raptures here."

' *Une aimable* Syrène *à ces accens* flatteurs,
Joint les sons de sa voix encor plus enchanteurs;
Des convives soudain les cris joyeux s'appaisent,
Les oiseaux, les zephyrs, les bocages, se taisent,
Les échos attentifs n'osent plus soupirer,
Et la source en fuyant craindrait de murmurer.'

The dreadful vision of Adamastor is much too long to be inserted: but, as the privilege of compression has, in our estimation, considerably improved the original, we shall lay before our readers the French description of his appearance, and his speech after he has been defied by Gama. He had just before denounced the horrible fate of Don Emanuel de Souza, is family and companion, in the deserts of Africa, when the hief exclaims :

> " *Crois-tu par ces discours ébranler mon courage ?*
> *Quel es-tu ?" m'écriai-je A ces mots, sur la mer,*
> *Le monstre se dressant, s'élève encor plus fier,*
> *A ses traits courroucés donne un air plus farouche,*
> *Roule d'horribles yeux, tord une horrible bouche,*
> *Et lançant contre moi des regards furieux ;*
>
> " *Je suis Adamastor, le géant de ces lieux ;*
> *Je suis ce promontoire où grondent les tempêtes ;*
> *Jamais aucun mortel n a connu mes retraites ;*
> *Les plus hardis vaisseaux m'ont toujours ignoré ;*
> *Je touche de ma tête à l'empire azuré,*
> *Mes pieds plongent au fond de l'Océan qui gronde,*
> *Et je repose assis sur la borne du monde.*
> *Je fus l'un des Titans ; mes frères orgueilleux*
> *Voulurent autrefois escalader les cieux,*
> *Et des monts sur les monts entassèrent les cîmes ;*
> *Mais bientôt, replongés dans les profonds abîmes,*
> *Sous l'effroyable poids de ces monts embrâsés,*
> *L'un sur l'autre tombant roulèrent écrasés.*
> *Je partageai leur crime et je subis leur peine.*
> *Hélas ! contre le ciel que peut la force humaine ?*
> *J'avais fui son courroux au bout de l'univers ;*
> *Son courroux m atteignit dans mes profonds déserts.*
> *A ma punition ma rage en vain s'oppose ;*
> *Tout mon être soudain change et se décompose ;*
> *Mon visage devient horrible et ténébreux ;*
> *Tous mes membres durcis n ont plus rien que d'affreux ;*
> *Mes pieds sont des écueils, ma tête offre une cime*
> *Qui monte vers le ciel, et qui pend sur l abîme ;*
> *Mon sang roule en torrens ; mes cheveux hérissés,*
> *Sur ma tête en forêts sont roidis et dressés ;*
> *Enfin je suis ce cap où sans cesse Amphytrite*
> *Vient briser la fureur d une onde qui m irrite."*
>
> ' *Il dit ; et replongé dans un sombre chaos,*
> *Devient ce pic immense où mugissent les flots.*
> *La foudre avec fureur soudain perce la nue ;*
> *Trois fois du mont Géant bat la tête chenue,*
> *Tonne, éclate en fureur, et les gouffres profonds*
> *Trois fois ont prolongé ses formidables sons.*'

A prodigious advantage is here obtained by the omission of the Titan war, and more especially of Adamastor's puerile declarations of love for Thetis : but the English conclusion is not less forcible than the lines which we have just quoted :

> " My brothers now by Jove's red arm o'erthrown
> Beneath huge mountains piled on mountains groan ;

And I, who taught each echo to deplore,
And tell my sorrows to the desert shore,
I felt the hand of Jove my crimes pursue,
My stiffening flesh to earthy ridges grew,
And my huge bones, no more by marrow warmed,
To horrid piles and ribs of rock transformed,
Yon dark brow'd cape of monstrous size became;
Where round me still, in triumph o'er my shame,
The silvery Thetis bids her surges roar,
And waft my groans along that dreary shore.

"He spoke, and deep a lengthened sigh he drew,
A doleful sound, and vanished from the view;
The frightened billows gave a rolling swell,
And distant far prolonged the dismall yell;
Faint and more faint the howling echoes die,
And the black cloud dispersing leaves the sky."

Our ample notice of these translations will preclude us from examining the preliminary discourse, and the critical essays scattered through the notes, though they are deserving of much consideration. M. GRANDMAISON, undaunted by the influence of great names, has ventured to animadvert strongly on some of the opinions advanced by *Voltaire*, and even to dispute some docrines of the infallible *Boileau*. We should have had much pleasure in enriching our pages with the sound and excellent passage in which he renders complete justice to Tasso, particularly as we have spoken rather irreverently of that great poet. He certainly was the prince of plagiarists: but the correctness of his taste, his great skill in conducting his fable, the beauty of his style, and the harmony of his verse, have justified his appropriations.—If *Boileau* had read these observations, he would have blotted out his unjust expression,—*le clinquant du Tasse*,—so hastily translated by Addison in one of his Spectators.

We have been much pleased with these disquisitions on the judgments advanced by the legislators of criticism; and with all our respect for established rules and established reputations, we must profess our preference of free discussion to either system or authority.

Art. XII. *Pomponius Mela traduit en Français*, &c.; *i. e.* Pomponius Mela, translated into French, after the Edition of Abraham Gronovius, the Text being placed opposite to the Translation: with Notes critical, geographical, and historical, the Object of which is to facilitate the Comprehension of the Text and to justify the Translation; to bring into a parallel View the Opinions of the Antients on the principal Points of Geography, Chronology, and History, and to furnish a complete System of comparative Geography. By C. P. Fradin, Professor of Geography and History in the Central School of the Department of Vienne, Member of the Athenæum and of the Society of Emulation at Poitiers. 3 Vols. 8vo. Paris and Poitiers. Imported by De Boffe. Price 1l. 4s.

Though Pomponius Mela has been highly and justly celebrated for the clearness of his descriptions and the charms of his style, insomuch that Schottus has even supposed that Cicero himself, had he executed his projected work on geography, could not have written it with greater elegance, and Vossius has not scrupled to place him on a level with Strabo and Pliny; yet we confess that a translation of his work into French excited some surprize in us. That the original author was much studied formerly, in France, is demonstrated by the numerous copies of him which are found in the old colleges and the monastic libraries; and the pains that were bestowed in elucidating his text by Pintian, the rhetorical professor of Salamanca, prove the value attached to him as contributing to the instruction of youth, by a learned man who was versed in the labours of academical education. In our own great schools, we believe, he is generally read:—but he has not been often translated*, probably because it has been always supposed that those who could require, or could profit by, his information, must be capable of understanding him in his own tongue. It is singular that M. Fradin should have deemed it necessary to interpret this easy author for the benefit of his countrymen, at the same time that he mentions the antient languages as the fundamental basis of education established by the government of France, and deplores the arrival of 'that epoch so fatal to knowlege, in which, by an inconceivable kind of vertigo, the teaching of the Latin language, exclusively adopted, almost universally replaced the study of the physical and moral sciences.'

When, however, our readers are informed that this work is expanded into three octavo volumes, containing more than sixteen hundred pages, and that the text is printed on a

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* In 1590, a translation of P. Mela appeared in England by A. Gording, 4to.

large loose type, while the notes are closely concentrated, they will readily conceive that the original of Mela and the translation of M. Fradin together scarcely form a tenth part of the publication. The commentaries consist partly of observations on the Latin descriptions, partly of corrections proposed in doubtful passages, and exposures of manifest error, but principally of miscellaneous and diversified learning, drawn from the stores of all ages, and following no other arrangement than the order in which the proper names of places succeed one another in the pages of the Roman geographer. Under these heads, as they occur, the translator has poured forth all his information, moral, physical, and political: sometimes inquiring, with *Montesquieu*, into the causes that have influenced the prosperity and the decline of nations; then reporting, after Herodotus and the travellers of modern times, the curious customs and strange opinions that have distinguished the various nations of the earth; afterward describing with Pausanias and *Barthélémy* the monuments of art; and detailing, in the language of the great historians of Greece and Rome, the remarkable achievements that have imparted immortality to people, cities, and states. The philosophical doctrines of the several sects of antiquity are occasionally introduced, as well as the various systems which have prevailed in regard to natural history. Among other subjects of this sort, the causes of the tides are explained with clearness, and are accompanied by a slight view of the true solution of that phænomenon by the grand discovery of Newton; though we did not immediately recognize our illustrious countryman under the title of '*le philosophe de Lincoln*.'

A considerable disadvantage to this publication arises from the author not being acquainted (as we may confidently infer from his never quoting them) with the valuable and ingenious works of Major Rennell; and it is marked by one deficiency which must be fatal to its utility as 'a complete system of comparative geography,'—we mean the total want of maps. To young scholars, however, it will be found equally instructive and entertaining: it is in some sort a topographical and even a statistical account of all the countries which can interest a reader of classical history; and it may at the same time be compared to those "Illustrations of the Scenery" of particular works, which have become fashionable among us, though the books illustrated have been lamentably inferior to those which are included in M. Fradin's extensive survey.

It is obviously difficult to make any selection, which shall serve as a specimen of materials so multifarious, so slightly connected, and possessing, from their very nature, so little of originality: but it seems due to so considerable a work, that we should not dismiss it without extracting at least some portion of the notes; and the description of antient Spain will not be read with indifference:

'Notwithstanding Strabo wrote that it was pretended in his time that Spain contained a thousand cities, and though Cicero bears witness that the population of that country was more numerous than that of the Roman people and of Italy, yet Pliny, who lived after them, and at a time when Spain must have received an increase in this particular, reckons only 175 cities in Bœtica, and 179 in Hither Spain. He gives a catalogue of them, and leads us to understand that, if Pompey spoke truth in raising to 876 the number of cities reduced by him to the laws of the Roman empire, affairs must have been entirely changed. Every thing, however, induces us to believe that Spain must have been extremely populous:—the number of its cities, the advantages of its situation for maritime commerce, the abundance of its productions, the interior wealth of its territory, the charms of its climate in most parts, and lastly the vigorous attitude which it so long maintained against the Romans.

'It has been said with much truth, that every great state, or maritime power, began with the huts of shepherds or the cabins of fishermen. This was undoubtedly the case in the earliest times of Spain. Diodorus Siculus, who speaks of the passage of the Celts in that country, supposes that it was already peopled; and that, after many wars, peace was established between the two nations, on condition, 1. that they should possess Spain in common; 2. that they should join in the strictest alliances; and 3. that they should bear the same denomination, composed of the separate names of each people. Hence the name of Celtiberi, which occasioned that of Celtiberia to be given to a large part of the province.

'The Phœnicians were probably the first who came by sea to Spain. This active trading nation formed many establishments there, the most considerable of which was that of the little isle of Erythia, close to the place called Gadeyra, or Gades. The Carthaginians, in their turn, transported numerous colonies thither, and at length rendered themselves masters of nearly the whole country:—at least this nation exercised a very considerable authority there, when the Romans made war against it about the middle of the sixth century of the republic. Here they found enemies, whose bodies, says Justin, were made to bear hunger and fatigue, and whose hearts were formed to brave death; loving war better than repose, seeking for enemies within when they had none without, active and restless, more attached to their war-horses and their arms than to their lives. Accordingly, the Romans were unable to subdue Spain but by piecemeal, to use an expression of the President *de Brosses*; and it was not till after two centuries of hostilities, that they were permitted to call themselves its masters. The Cantabri, one of the most courageous nations in the country, still resisted, even in the time of Augustus, against the yoke attempted to be imposed on them.' (vol. ii. p. 507.)

'*Saguntum.*—Its inhabitants will be ever famous in the Roman history, for their inviolable attachment to the republic, and the firmness with which they buried themselves under the ruins of their town, when besieged by Hannibal contrary to the faith of treaties. It is well known that, tired of uselessly waiting for succour from the Romans, and reduced to the last extremities by the length of the siege, the unfortunate Saguntines, on the point of being subdued, and resolved not to fall alive into the hands of the conqueror, precipitated themselves into the flames with their most valuable effects. "Oh that it were possible (exclaims Sallust), for the honour of the Roman name, to forget that the Saguntines, so glorious for their fidelity and their misfortunes, were less deserving of praise for their vigor, than for the constancy of their faith! Walls half ruined, houses overwhelmed, and temples reduced to ashes, exhibited there the fatal marks of Carthaginian fury, and left it doubtful whether that people had most cause to complain of the ferocity of their enemies, or of the shameful neglect of their allies!" (Vol. ii. 520-1.)

May the great cause of national independence, and resistance to universal empire, in which Spain is now engaged, be maintained with the same spirit, and crowned with far different success; and may England make it her proudest boast, and her most anxious care, that at any rate the difficulties of the dreadful struggle are not augmented by the neglect or the misconduct of the allies of Spain!

We are sorry that this work has not been long enough in our possession, to allow of our taking a more copious view of its contents.

Art. XIII. *Récit Historique de la Campagne de Bonaparte,* &c.; *i. e.* An Historical Account of the Campaign of *Bonaparte* in Italy, in the Years 1796 and 1797. By an Eye Witness. 8vo. pp. 286. 7s. Boards. Deconchy, London. 1808.

It will not be conceding much to this author, to admit that implicit credit is not due to the dispatches of *Bonaparte*, nor to the relations of the encomiastic narrator of his *Campaigns in Italy* during the years IV. and V.: but though we regard these accounts with suspicion, it may be asked why we are to place greater faith in the story which is here told by one who conceals from us his name, his rank, and his situation? He relies, however, on the intrinsic evidence of his tale, and promises to furnish proofs, if any of the partisans of *Bonaparte* shall dare to gainsay him. His manner, we admit, bespeaks fairness and honesty; his pages, in our opinion, indicate no traits of a wilful falsifier; and though he often errs in his conclusions, he is, we conceive, generally correct in his facts. His object seems to be to strip the conquerors of their laurels, and to place them on the brows of the vanquished:

"*Victrix causa Diis placuit, sed victa Catoni.*"

In the account before us, battles are reduced into skirmishes, and victories into slight advantages. It is contended that, if the narratives of the enemy are divested of all direct falsehood and gross exaggeration, and confined to the simple facts as they really arose, nothing will be found extraordinary in the conduct of the General, nor in the prowess of the troops, since the former owed his success to the imposture and corruption which he practised. That he did much in this way is well known: but to make armies successively disappear, to subdue countries, to take thousands and thousands of prisoners, and finally to constrain a powerful and lofty enemy to accept of humiliating terms of peace, is—with all due submission to this *soi-disant* eye-witness—to us a little incredible; and the hypothesis, (forced as it seems to be,) while it detracts from the hero, ascribes powers to the man which render him at least as formidable to his enemies as he stands on the common theory.

While, however, the inferences, which this writer seems solicitous that we should draw, appear to us in most instances to be unwarranted, we have been interested and instructed by having many of the transactions, which *Bonaparte* had dressed up for effect, presented in a more simple and probably more correct form; we have dwelt with satisfaction on some traits of loyalty and bravery which shine forth in the midst of defeat, and which displayed the chevalresque honour of the old war-school of Europe; and the artless relations of the author occasion us to feel a strong interest in *Roccavina*. Had this officer not been wounded in the attempt on Montenotte, would *Bonaparte* have been stopped in his outset; and would the former, at the head of the Austrians, have been more than a match for the French commander? It is so intimated in these pages. Fortune, however, did not suffer this difficulty to come in the way of the modern conqueror. At the critical moment in *Bonaparte's* career, *Roccavina* was wounded; and subsequently, having nothing but his merit to recommend him, (which availed little at Vienna,) he never rose to higher rank than that of Major General: while the courtier-commanders were in succession chased out of the field by the *inexperienced and blundering leader* who is depicted in the present volume.

As we have observed, this author professes to refute the accounts contained in the well-known work, intitled the *Campaigns of Bonaparte in Italy during the Years IV. and V. of the French*

French Republic, by a General Officer *; which is here said to disguise and misrepresent facts, and to be a monument of adulation and baseness. In opposing to it, as is here stated, the language of truth, the author's wish is to rescue from obscurity names which deserve to be held in remembrance, and to dissipate pretensions which had no foundation but in illusion. The historian of the campaigns had made the armies opposed to France in Italy in 1796 amount to 280,000 men: but this force, we are here informed, exceeds the real number by 200,000 men; the Sardinians not being more than 30,000, and the Austrians being fewer than in the preceding year when commanded by the Baron *de Vins*, when the army consisted of not more than 31,000 men: the Emperor having neglected to reinforce his corps in Italy, though much urged to that measure by the King of Sardinia. This grievous omission is laid to the charge of the Baron *de Thugut*.—The 280,000 men are thus, says the author, reduced to 58,000. *Bonaparte* had 56,000, and was continually receiving reinforcements from France, to which the inhabitants of the country lying between the Varr and Savona can bear witness. Scarcely a day passed, we are told, in which large detachments did not arrive to swell the army of the new General; and this, remarks the author, is no cause for surprize: since 'he was the favourite of the Directory, which he had saved from being overturned in the preceding year, when, during the whole night of the 5th of October, he fired grape shot on the inhabitants of Paris, whose blood ran in torrents along the streets.'

The battle of Montenotte, with which commences the career of *Bonaparte*, appears in these pages a very partial action, by no means in itself worthy of notice. The historian of the French General asserts it to be a victory over *Beaulieu*: but that commander, we are here assured, was at the time in Lombardy, employed in surprizing *Cervoni*, who at the head of 10,000 men had seized Voltri; which the Austrian General effected completely with 6000 men, taking 2000 French prisoners. 'Let us,' says this writer, 'see what account was given of this affair by *Bonaparte*. He assigns to *Beaulieu* 10,000 men, reduces the force of *Cervoni* to 3000, and represents him as defending himself with the intrepidity which was habitual to the soldiers of liberty;'—while it is well known that *Cervoni* fled before an inferior force in the utmost disorder, with a great loss of men and of ammunition.

Bonaparte's account of the affair of Montenotte, the author asserts, is not less in violation of truth than that which he has given with respect to Voltri. He stated that the post of Montenotte was attacked by *Beaulieu* at the head of fifteen thousand men on the 11th of April: 'but here are as many falsehoods as words.' *Beaulieu* did not attack Montenotte; it was by the Generals *d'Argenteau* and *Roccavina* that this attempt was made, at the head of only nine thousand men; and the attack took place not on the 11th but on the 10th. 'The only truth in the account is that the French were driven from all their positions, except the last, where *Rampon* courageously defended himself: but to make a hero of him, as *Bonaparte* did, and to say that with 1500 men he kept an army for a whole night at bay, at the distance of pistol shot, is far to exceed the truth.'—According to these counter-representations, the reader will perceive the consummate art of the French General; who, by giving an heroic cast to the ordinary deeds of his troops, sought to persuade them that they were heroes, in which he at length succeeded.—The commencing disasters of the campaign are here laid at the door of General *d'Argenteau*, who is charged with cowardice and treachery.

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* See Rev. Vols. xxiii. N S. p. 378. and xxxv. pp. 246. and 365.

This author represents it as discreditable to *Bonaparte*, that he should be solicitous to ascertain whether *Roccavina*, who is here asserted to be a very brave and able officer, was in a situation to act in the defence of the Fort of Dego: but we view the matter in a totally different light. The writer himself appears to have been unintentionally the means of giving the French General the information. 'A peasant,' says he, 'whom I took to be an inhabitant of Dego, with an afflicted air thus accosted me; "Is it true that the good General *Roccavina* is confined to his bed by his wounds?" Knowing how dear *Roccavina* was to all classes, and suspecting nothing, I answered that he was confined to his bed. In a moment the inquirer was missed; and it was afterward found that without delay he carried the intelligence to his employer, who listened to it with great satisfaction.'—Some facts are here related which, if correct, shew that the young General was sometimes off his guard; and that his troops, through his want of due vigilance, suffered very considerably.

As a fair specimen of this performance, we subjoin the author's criticisms on *Bonaparte*'s account of the famous battle of Lodi, which was as follows:

> " My advanced guard (said *Bonaparte*, writing to the Directory,) overthrew all the enemy's posts; and we entered Lodi, pursuing the foe, who had already passed the bridge of the Adda. *Beaulieu*, with all his army, was ranged in order of battle; and thirty pieces of cannon defended the passage of the bridge. I placed all my artillery as a battery; and the canonade was very brisk for several hours.

As soon as the army arrived, it formed a close column, the second battallion of carabineers being at its head, which was followed by all the grenadiers. It advanced to the bridge, the enemy maintaining a terrible fire all the time; and the head of the column appeared to hesitate. A moment would have lost us every thing. The Generals *Berthier*, *Massena*, *Cervoni*, *d'Allemage*, the chief of brigade *Lannes*, and the chief of battalion *Dupat*, sensible of this crisis, rushed forwards, and decided the fate of the day, which was balancing.

“ This formidable column now overturned whatever came within its course; all the artillery was immediately taken; *Beaulieu's* order of battle was broken; and in an instant the enemy's army was dispersed in all directions.”

‘ It is impossible,’ says the present author, ‘ to call in question the victory of Lodi; or to dispute that the passage of the Adda, which was vigorously defended by numberless batteries, and by brave battallions, commanded by a General of note, was made good;—an enterprize which presented the most frightful dangers: —but still *Bonaparte's* official report contains many inaccuracies and falsehoods. *Beaulieu* had not his whole army there. He had not on that day more than 10,000 men, nor more than 20,000 in all under his command. Sardinia having become a hostile country, it was necessary for the Austrian General to retire to the Tyrol, in order to await orders and succours. He defended the Adda solely in order to save the stores and the ammunition, in which he succeeded; and he sent troops to reinforce the garrison of Mantua, which very opportunely arrived, and which did good service afterward. *Bonaparte* says that his *column appeared to hesitate*: but it was *no appearance of hesitation*: it was actually so terrified that it refused to advance, and began to retire. This is notorious. A flag was then hoisted on the middle of the bridge, to rouse the zeal of the troops, and to induce them to advance; they were excited by this daring device, and rushed forwards to prevent their colours from falling into the hands of the Austrians. To *Augereau* has usually been ascribed this hardy deed of bearing the flag *: but a circumstance of considerable importance which attended it has never been mentioned in French accounts. It was regarded by *Beaulieu* as introductory to a parley, and on seeing it he ceased firing till the French officer who planted it had returned to his own troops.—The Austrian army remained in its entrenchments during the whole of the day, kept up a galling fire on the French, and retreated in good order in the night.—*Bonaparte* says that he lost only a small number of his troops: but the probability of the case, the reports of French prisoners taken afterward, and his suffering *Beaulieu* to retreat undisturbed, prove the falsehood of this statement.’

This warrior-critic then comments on the boastful reports of *Bonaparte*, and contrasts them with the modest statements of their own achievements which were made by Suwarroff and Nelson: but be it remembered that, if the French General had cultivated the delicacy and candour, for the want of which he is here reproached, he never would have reached the elevation which he now occupies.

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* See also p. 528. of this Appendix.

It is here also stated that, when Pavia rose on *Bonaparte's* garrison, and expelled it, he only prevented the rising from becoming general, and obtained the re-admission of his troops into that city, through the intercession of the Archbishop of Milan, on terms proposed to the people by that prelate, adopted by them in consequence of his exhortations, and ratified by *Bonaparte*: but, immediately on getting possession of the place, the latter stripped the citizens of their arms, gave up the town to pillage for 24 hours, burned the neighbouring villages, ravaged the surrounding country, and slaughtered the inhabitants.—All accounts agree in charging the conqueror of Italy with these enormities at Pavia.

Art. XIV. *Histoire des Campagnes*, &c.; *i. e.* A History of the Campaigns of the French Armies in Prussia, Saxony, and Poland, during the Years 1806 and 1807; preceded by a History of the Late War with Austria; and followed by short Accounts of the Marshals of the Empire. 3 Vols. 12mo. Paris. 1807. London, Colburn.

These volumes principally consist of a series of the French official accounts of the late visitations of Europe by the great enemy of its repose. His progresses through the continent, to subdue empires, to depose kings and potentates, and to raise up others, can scarcely be called wars; since the mind is not kept in suspence, but all yields to the fortunes of the hero of the day. Effects which formerly were created by political fanaticism and revolutionary energies, aided by treachery and delusion, are now accomplished by the superior skill of the commanders, and the superior discipline and experience of the troops. The perverse and besotted adherence to abuses, and the imbecility, which marked the early struggles of the old governments with French ambition, increase rather than diminish; and gladly would we regard the case of Spain as an exception, which, while we write, seems at best to authorize our doubts. Could it have been believed that the persons, who filled Europe with their fine proclamations, should lay an interdict on the press, and take no step to abolish or mitigate the feudal oppressions under which the people groaned; while they left it to their artful invader to hold out that indispensible measure as a lure to the people, and to obtain the *éclat* of suppressing the detestable tribunal of the Inquisition? It has frequently been observed, and certainly with great truth, that *Bonaparte* is even more indebted to the weakness and mistakes of his enemies, than to his own counsels and prowess. A perusal of these volumes strongly corroborates that opinion; and much do we fear that the fate of Spain will add another instance to the catalogue.

The style of the official dispatches which form the greater part of these volumes, and which is the style of *Bonaparte*, although very faulty as considered in itself, is well adapted to impress the multitude; since it is bold, glowing, and pointed, inspiring to partisans, and contemptuous as to adversaries. The accounts furnish general results with tolerable correctness, but are not intitled to dependence in respect to detail; and while the reflecting and dispassionate reader finds them deficient in interest, the politician and the soldier will perceive them to be barren of that instruction which is never to be obtained from systematic imposition, but can be derived only from statements which are authentic.

The French chief having made his marvellous progress through the Bavarian and Austrian dominions, and reached the scene of his grand and decisive victory, one of his first measures was that of sending General *Savary*, ostensibly to compliment the Emperor of Russia on his arrival in camp, but really to sound his disposition, to penetrate his designs, and to observe his situation. That Potentate completely seconded *Bonaparte's* views by preposterously permitting the French officer to remain with him three days; and the honourable spy, on his return, reported that, from his conversation with about thirty young men who in various capacities formed the suite of the Russian Emperor, he collected that his advisers were in the highest degree presumptuous, and utterly destitute of judgment and foresight. 'An army thus conducted,' says the author, 'was sure of committing faults.—From this instant, it became the plan of the Emperor to expect them, and to seize the moment of profiting by the enemy's advances.'

When Napoleon reconnoitered the position of the Russian army, he pronounced it to be admirable, and resolved not to attack it: but his object then was to increase the presumption of the Russians, by exhibiting symptoms of fear. On his return to camp, he ordered a retreat as if he had experienced a repulse, took a strong position at the distance of three leagues in the rear of his former post, and made a great show of fortifying it by erecting batteries. He next proposed an interview to the Emperor of Russia, who sent to him his aid-de camp the Prince *Dolgorouki*. Care was taken that the Russian General should perceive marks of apprehension in the French army; the strong guard was mounted; the men worked with all haste at the fortifications; and Napoleon, instead of receiving the bearer of the message at his head-quarters, (according to his usual practice,) met him at the out-posts. The Russian officer is accused of behaving with extreme insolence, of betraying proportionate ignorance, and is called a young trumpet of England: but it is said that he had great influence over the Emperor of Russia, to whom he returned with a persuasion that the French army was on the eve of destruction. The temerity of Alexander's courtiers was thus still farther increased, and the general voice was now for nothing less than turning and taking the French army. Austrian officers, who had fought against *Bonaparte*, endeavoured in vain to check this extravagance by observing, that this was not the proper mode of calculating when they had to oppose a veteran army, commanded by officers of the first merit. They said that they had seen that General, when reduced to a handful of men, and when placed in circumstances the most difficult, recall victory by rapid and unforeseen operations, and destroy armies the most numerous; that at present no advantage had been gained, but that on the contrary all the affairs, in which the rear guard of the first Russian army had been engaged with the French, had ended in favour of the latter. These weighty observations were made in vain to Alexander's young advisers; and the French Emperor, (says this author,) very shortly afterward, to his inexpressible joy, saw the movement begun for turning his right wing, on which he exclaimed, "before to-morrow night, that army will be mine:"—a prediction which was but too literally verified. Other manœuvres were played off, to fan and inflame still farther the presumption of the Russians. The painful particulars which ensued, though detailed here with great clearness, are too well known to require that we should minutely follow them. We are told, however, that

> 'The battle commenced at seven in the morning, and was completely gained at one in the afternoon; and the event of it was never for a moment a matter of doubt. So certain was the plan laid by the Emperor, so rapid and precise its execution, that there was not an anxious instant in the army during the whole of the engagement. Not a man of the reserve was wanted, nor ever called into action.—It was to the profound combinations, to the infallible glance of Napoleon, and to the rapidity of his manœuvres, that we must attribute the success of this day, which the soldiers persevere in calling the battle of the three Emperors, but which the conqueror has named the battle of Austerlitz.'

Nothing more strongly evidences the great generalship of the French leader, nor more strikingly contrasts him with his devoted adversary, than the precautions taken by him in his expedition against Prussia to render a defeat of his army, should that event happen, productive of little or no benefit to his enemy. Observing on the comparison instituted between the battles of Rosbach and Jena, the present author maintains that

'The results of the latter were more pernicious than the former were advantageous to Prussia. Frederic, in the former, had only to grapple with officers without merit, who owed their elevation to their birth, or the protection of a favourite female; and who, by their stupidity and treachery, were endeavouring to bring into question the skill and reputation of the Marshal *Soubise*, then at the head of auxiliaries only, and subject to the orders of the Prince of *Saxe-Helburghausen*, who commanded the army of the Circles. The French Marshal was disregarded: the Austrian army retired; and a handful of French grenadiers sustained the attacks of the Prussians commanded by Frederic, and protected the retreat of a considerable part of the French troops. The want of concert, or a caballing spirit, secured Frederic's victory. His rapid attacks and correct manœuvres struck a panic into the army of the Circles, of which the royal commander availed himself with address: but after all, this victory, so celebrated, had no other effect than that of putting him again in possession of the strong places which had been before taken from him in Silesia.

'Napoleon appeared in the plains of Jena subject to no controul, commanding his allies as sovereign, and in full possession of the confidence of his troops: but he had to contend with Generals, most of whom had been the companions of Frederic, proud on account of the impression which they had made on France herself in the plains of Champagne, animated by the recollection of their antient reputation, acting in a country chosen by their chiefs, and animated by the presence of their King and the exhortations of their young Queen, who made the most captivating promises to officers and soldiers. She assured them of the speedy arrival of the Russian armies, and of the powerful co-operation of England; foretold as certain the discomfiture of the French; and held out to their cupidity the spoils of the French provinces, and the pillage of French towns.

'The two armies afforded nearly equal grounds for hope; and if the balance inclined, it was in favour of Prussia: but the circumstance which decided it, in the shock of the mighty bodies, was the genius which directed and controuled their movements: the mind of Frederic had not put forth its germ in the breast of his successor, while Napoleon had long before surprized the secrets of victory.

'A battle took place; and in one day the King of Prussia lost his armed force, his Generals, his states, and was reduced to wander as an adventurer at the mercy of an ally, whose succours have been more fatal to him than the misfortunes of war, and whose successes have served him less than the generosity of the conqueror.'

All this is too true as it respects the degraded ally of Prussia: but as to her obligations to the generosity of the conqueror, we have yet to learn what they are.

In the very short notices which are added, at the close of this work, concerning the Marshals of France, *Alexander Berthier* is placed at their head. 'He,' says the writer, 'was born at Versailles, and served in the artillery; his first essays in war were made in America under *Lafayette*, where he distinguished himself. In Italy he was the companion in arms of the Emperor. He has been by turns a statesman and a warrior, and has never been absent from the Emperor in any of his battles.'

Next stands *Moncey*, whose native place was Besançon, in 1754. He was at first in the army, and quitted it for the bar, only to return to the field. He commanded in the Eastern Pyrennees, conducted the French forces which passed Mont St. Gothard, and served in Italy.

Massena was born at Nice. The affair of Arcola procured for him the designation of *the beloved child of victory*. The resistance which he then made, and its vast importance to *Bonaparte*, are well known. He was opposed in Italy to Prince Charles, and served in Poland.

'*Bernadotte* was born at Berne in 1764. He was at first a common soldier, but has since risen to the highest rank in the army. He signalized himself in Italy, at Lodi, at Arcola, on the Rhine, and at Quiberon against the English. He contributed as much by his moderation as by his firmness, to pacify La Vendée. He has been ambassador at Vienna and the Hague.

'The birth-place of *Lannes* was in the department of Gers, and he served as serjeant in the battalion of that district. He was the first to pass the Po at the head of the grenadiers: but his most signal service was at Marengo, as commander of the consular guards. He was in Egypt, and distinguished himself at Austerlitz.

'*Ney* was born at Sarre Louis in 1769. His intrepidity in the combats of the advanced guard of the army of the North procured for him the name of the *indefatigable*. In the battle of the 20th Thermidor of the year 3, he was made a general on the field by *Kleber*. On the 12th Brumaire of the year 7, he fought, at the head of the advanced guard, a considerable body which Prince Charles was conducting to the siege of Phillipsburg, broke and penetrated it, and returned in safety to the army, which was at a great distance from him. He equally signalized himself at the passage of the Sieg. On the 6th of Thermidor of the year 3, at the head of only 300 men, he presented himself before Wurtzburg, which had a garrison of 2000 men and 300 horse. By the help of dextrous manœvures, he made it appear that he had a large army; and when the governor, on being summoned, demanded a capitulation; "surrender, that is all which is required," said *Ney*, and the astonished governor opened the gates.

'Being wounded in the battle of [illegible], they were going to take him off the field. "*Let us break that line*," he said, pointing to the enemy, '*and we will then talk of my scratch.*" He rushed on the enemy, and was again wounded, but was cheered by the cry of victory. He has latterly fought with the greatest glory, and has had an honourable share in all the recent engagements under the Emperor's eye.

'*Bessieres*, to whom Brissac gave birth in 1769, displayed his activity, skill, and courage at Revoli, and in Egypt. Marengo particularly witnessed his valour. In the midst of a frightful din of arms, he rushed on the enemy's cavalry, and carried terror and confusion into their ranks. Napoleon, in order to reward him, gave him the command of the guard which he had so gallantly led in the field of honour; and he shortly afterward received the staff of Marshal of the Empire.

'*Davoust* first saw the light at Anneau in the department of the Yonne, in the year 1770; and the military school at Paris united him to *Bonaparte*. In 1785 he was Sub-Lieutenant of the Royal Champagne cavalry; and in 1790 he was appointed chief of the third battallion of the Yonne. By his attacks before Condé, he prepared the way for the victory of Jemmapes; and after having been long inactive, he was restored to glory beneath the walls of Luxemburgh.—He distinguished himself in Egypt, in Italy, in Germany, in Prussia, and in Poland. He enjoyed the confidence of *Dessaix*, and his skill and coolness are highly esteemed by Napoleon.

'*Mortier* was born at Cambrai, and made his first campaign in the battallion of the volunteers of the Department of the North. He distinguished himself at Jemmapes and Norwinden, and was named Adjutant-General at the battle of Hondscoot. "With such chiefs," wrote General *Kleber* after the battle of Hirsheid, "it is unnecessary to count the numbers of the enemy." He displayed prodigies of valour at Fleurus, Alten Kirken, and at the passage of the Nidda. He seconded *Massena* in Swisserland, in his battles with the Russians. He was sent to take possession of Hanover, and since of Swedish Pomerania.'

Augereau, who was born at Paris in 1757, served for a long time in the ranks. His valour shone at Figueras, and Montroing, in the war with Spain. He fought in Piedmont under Napoleon. He beat *Provera*, and is here stated to have been the first who crossed the bridge of Lodi. He defeated the Austrian army, but consummated his glory at Arcola. While the example of other Generals failed to excite the soldiers to follow them over the bridge, *Augereau* flew along the line, crying out, 'the Generals, then, will have all the honour of this day.' He then seized one of the colours, rushed to the bridge, and by his voice and gestures drew the troops after him, and victory ensued. He gained additional reputation in Poland under the eye of Napoleon.

Soult was commander in chief in Piedmont. His army often struggled with wants of every kind: but, setting in himself the example of rigid self-denial, he kept up strict discipline. He ably seconded *Massena* in defending Genoa: but his leg was broken during the siege, and he was taken prisoner. With 3000 men he made head on the bridge of Savona against 20,000 under General *Melas*; and 'the day of Austerlitz reckons Marshal *Soult* among the heroes who conducted the French eagles to victory.'

Jourdan, born in 1762 at Limoges, served in the ranks in the batallion of Upper-Vienne. As Hondscoot, Wartignies, and Arlon, he shewed his intrepidity both as a soldier and a General. He took Charleroi; beat the Prince of *Coburg* at Fleurus; and his retreat before Prince Charles is here said to have merited the praise of that royal and accomplished General. He is now governor of Piedmont, and 'shews himself as able a magistrate as he had before proved an intrepid warrior.'

Kellerman was born at Strasbourg in 1735. He served in 1752, and distinguished himself as early as 1758 in the war in Germany. He fought also with distinction in Poland on the side of the confederates. In 1792 he came to the relief of *Dumouriez*, and put the King of Prussia to flight at Valmi. He is at present intrusted by the Emperor in organizing the departmental legions. His son, who is so well known in this country by a recent *Convention*, distinguished himself at Austerlitz.

Of *Serrurier*, the city of Laon was the cradle, in 1742. He entered the service at 13 years of age, has passed through all the degrees of the army to the highest post, and fought in the seven years' war, and in Portugal in 1762. He gained great renown in Napoleon's campaigns in Italy, and conducted the intrigue by which Venice was betrayed into the hands of the French. He is now governor of the Invalids.

As these volumes record the atchievements of *Bonaparte*, they exhibit also the degrading gasconnade which accompanies them; and while they publish the fair professions which he is ever making, they give in detail those actions and measures which are in direct opposition to them.

In the course of these narratives, our gallant countryman, Sir William Sidney Smith, meets with a portion of that abuse which the French so often bestow on him. When the Siege of Acre is brought to mind, no person can wonder at the spleen which Napoleon and his satellites betray: but English naval officers will hear with surprize, from this work, the *novel* information that they are not disposed to 'disavow the title of *infamous*' which is here assigned to this enterprizing officer.—In such practices, *Bonaparte* follows the absurd conduct which we too often see adopted, of depreciating the character and talents of an adversary: surely, if we are beaten by a contemptible opponent, our disgrace is augmented: if we conquer only such an one, our glory is diminished.

Art. XV. *Analyse et Tableaux*, &c.; *i. e* Analysis and Tables of the Influence of the Small-pox on Mortality at all Ages; and of that which a Preservative, such as Vaccination, may have on Population and on Longevity. By E. E. Duvillard 4to. pp. 210. Paris. From the Imperial Press. 1806. Imported by De Boffe.

In the volume of the French Academy of Sciences for the year 1760, printed in 1766, at page 213, is contained a memoir of *Daniel Bernoulli*, "on the mortality caused by the small-pox, and on the advantages of inoculation in preventing it." That paper, we believe, was the first application of analysis to this interesting subject: but *Dalembert*, in the subsequent year, controverting the hypotheses of *Bernoulli*, followed in the same tract. *Bernoulli's* memoir is not very much extended, occupying only 45 pages, but is well worthy of attention for its clear and just statements; though the results obtained are not perhaps to be implicitly received, because the facts on which his calculation was constructed are not sufficiently numerous, nor attested with the requisite exactness. This defect must be imputed to the want of ample and exact registers of deaths and diseases, at the time when the paper was composed. It was, however, in some sort supplied by two hypotheses which *Bernoulli* formed, and which, if they are not completely confirmed by subsequent observation of facts, yet in most cases afford results not far removed from the truth. Of these hypotheses, *Bernoulli* speaks at pages 9 and 10 of his memoir: — they relate to the annual risque of catching the infection of the small pox, and to the risque of dying of the disorder at different ages. He supposes, first, that the hazard of catching the infection is the same at all ages; and secondly, that, whatever be the age at which the infection is caught, the danger of dying from its effects is always the same.

Facts more ample and more carefully attested, and an improved analysis, have enabled the author of the present treatise to consider and discuss the subject with greater exactness. He conducts skilfully his process of symbols; and in order that the results obtained by it may not be mere mathematical conclusions, his data, which are the facts furnished by registers and observation, are stated with great scrupulousness and precision.

'It is not sufficient, (he observes) in order to ascertain the in-nce of the small-pox on the mortality of each age, to know the proportion of deaths caused by it, to deaths caused by other diseases, but these principal questions also must be resolved viz. what are, in a country, the law of the mortality and the number of persons living at each age, in the natural state? What is the number of those who have not had the small-pox? Of these, how many, at each age, catch it in the year? Of these last, how many will die at each age? Among those who have died of other diseases than the small pox, how many, at each age, had not undergone that malady? What is the law of the mortality of those who have had the small-pox, or who have been exempted from it?

'Supposing, as it seems to be well established, that vaccination is an absolute preservative against the small-pox, without introducing any germ of mortal maladies, what would be the number of survivors at each age, if, henceforwards, all the infants born were vaccinated? If all the persons not having had the small-pox were vaccinated, what would be the number of deaths at each age in a year? Among the number of individuals of each age, who would be preserved from the small-pox by vaccination, how many would there be, who during the same current year would not be carried off by other diseases? What is the mean term of life in the natural state: in the *variolous* state, or of those who remain exposed to the infection of the small-pox; and in the state not *variolous*, or of those who are exempt from it? What is the probability that he who has had the small-pox, or who has been vaccinated, will survive him who remains exposed to this malady? If henceforth all infants in the cradle were vaccinated, what would be, in the population, the number of preserved persons; and by how many years would the life of those who were destined to die of the small-pox be augmented? Finally, under a good, peaceable, and stable government, and in a country which, all the land not having arrived at the highest pitch of cultivation, should have room for a more numerous population, and where men should be encouraged to marriage by the facilities which they found in subsisting their families, what would be the population after the lapse of a certain time, and the number of persons existing at each age, if we were able to annul this cause of destruction?'

This statement shews the difficulty of the investigation. Statistical science gives no precise answers to the preceding questions; causes are so blended together, that it is difficult to assign to each its due value; and it is not elementary knowlege in mathematical science that will suffice, in this involved subject, to separate the unknown from the known. We have before us the law of mortality, as effected by a combination of all the disorders that operate on man. The law of mortality, as dependant on any particular disease, such as that of the small-pox, is involved then in that of the former: but how shall it be disengaged? If we look to registers, they present us only with facts happening after finite times, but the intensity of causes varies every instant. In the discussion of these subjects, therefore, we must call to our aid the resources of the differential and integral calculus, and of the calculus of finite differences.—It is not to be expected that we should make our readers accompany us through all the intricate routes of the author's calculation, nor exact their attention to the construction of the tables. We shall rather invite his curiosity to the consideration of one or two remarkable results obtained by M. DUVILLARD. One is that the danger of catching the small-pox increases and decreases, but in a small degree, with the danger of dying when attacked by it; the other, which, as the author says, is contrary to common opinion, is that after the age of 29 the disease is the less dangerous as the patient becomes more advanced in years. This result is observed in one of the columns of his tables; and as it is an average result, a great number of instances being taken, it will in its explanation admit of some modification. The number of people included in the tables is very considerable, and it is composed of the rich classes, and of persons living a simple and frugal life: but the latter, out-numbering the former, determine the result. Still, for those who lead a luxurious life, whatever be the age, the disease is especially dangerous; and common attention being chiefly attracted to patients of this description, an opinion has originated that the disease is more fatal, the more advanced in years are the persons attacked; whereas the disease is not dangerous from the advanced age, but from concomitant good living, and indulgence of the passions.

The calculations and tables of M. DUVILLARD enable him to judge of the alteration in the law of mortality which is effected by vaccination; and from the testimony of French physicians, he considers this new practice as an infallible preservation against the infection of the small-pox:

> 'The discovery (he says) of the preservative virtue of vaccination has happily dissipated those difficulties which were raised up by *Dalembert* against *Bernoulli's* theory; and the report of the committee established at Paris for the propagation of this new inoculation, attesting that this preservative causes no death, shews us that, agreeably to our calculation, we cannot too soon administer it to children. The practice of inoculation of the small-pox, generally commendable, was nevertheless fatal to a certain number of individuals. It had besides the inconvenience of multiplying the foci of contagion; that of vaccination, on the contrary, tends to dissipate the germ of the small pox for ages to come; and, causing no person to die, it is equally beneficial to individuals and the state.'

Various circumstances and considerations prevent us from entering into a more particular examination of this treatise: but of the attention which it merits from the physician and the philosophic inquirer, we desire that the extent of the present notice should in no wise be considered as the measure.

ART. XVI. *Précis Historique de la Revolution*, &c.; *i. e.* An Historical Summary of the French Revolution. *The Legislative Assembly.* By LACRETELLE the younger. With two Engravings. 12mo. Paris, 1804.—Also, *The Executive Directory*, by the same Author. With four Engravings. 2 Vols. 12mo. Paris. 1806. Imported by Dulau and Co.

THE former publication of this author, intermediate between the two parts of the same work now before us, was mentioned in our 43d volume, p. 465. The earliest of the present performances had then made its appearance, though we had not been able to procure a copy: but having at length obtained it, together with the subsequent part, we have pleasure in making them known to our readers. It will be recollected that we spoke with high praise of that portion of this Historical Summary which related to the National Convention; and the extracts which we produced would certainly justify our commendation in the opinion of competent judges. We have had occasion to give accounts of many writers who have narrated the dismal story to which those volumes are devoted: but we have no hesitation in awarding the palm to M. LACRETELLE, who possesses in a high degree the first requisites of an Historian. Forbidding and worn out as the subject is, his pages continue inviting and full of interest. No one has drawn so correct a picture of the times, nor has sketched so faithfully the leading actors in them. He developes counsels clearly, displays events boldly, and exhibits to us the causes with such precision and distinctness, that we readily anticipate the catastrophe. The mist, which hangs over so many of the details of other authors, seldom obstructs our view in those of the present writer; and rarely are we furnished with relations to which are so applicable the epithets of elegant, perspicuous, able, and impartial. Eventful as are the periods, M. LACRETELLE is careful not to crowd his narratives; and he discriminates well between that which it is essential to communicate, and that which the imagination will supply. Although in no seasons of which we possess any histories, have the passions of men obtained so great an influence in civil affairs, the temper of the author is never ruffled: but, always paying due homage to virtue and properly resenting vice, the different parties, their views, and their proceedings, are stated with perfect fairness, and appreciated in the spirit of philosophy. No writer can with more truth declare of his communications, that they are *sine irâ et studio.*

We feel much regret, however, in observing that this applause belongs only to the volumes which we formerly noticed, and to the first of those that are now on our table; since the Tacitus of the days of anarchy becomes the Paterculus of the bold usuper who introduced despotism in its room; and never has any work more entirely exemplified the *gliscens adulatio*, the *res ob metum falsæ*, than the latter of this author's volumes. When the *hero* of the day, indeed, is not implicated, or when his deeds invite or can sustain the light, then the merit of the historian is still conspicuous.

The object of the first of these volumes, to which our attention on the present occasion will be wholly confined, is to place in a clear view the more immediate causes of the subversion of the constitutional throne. 'The history,' says this author, 'of the legislative assembly is that of the tenth of August.' In referring to the time in which he was writing, he remarks; 'nine years have scarcely passed since the epoch of which I am to treat, yet most of the men who figured in it are no more;' and truly does he add that

> 'The victors felt no pity for the vanquished, and were insensible to that feeling with respect to each other in their frightful divisions. The memory of many of them is regretted among the party or faction which formed itself under their direction; and some have awakened a more general interest by talents of brilliant promise, the full disclosure of which a premature death prevented, or by virtues which failed of obtaining a sure path in times of discord. It would be unjust and cruel to hold their memory as responsible for all the evils which followed from their enterprize; but it would be base and of no avail to dissemble the mischievous nature of a great number of the means which they used. As to those deeds which bore all the marks and which led to all the dread results of crime, it is at no time allowable to mitigate their horror.'

This paragraph, which breathes the spirit of the whole of the volume, affords, we think, no slight presumption that the testimony which we have borne to the author is fully merited.

> 'No conspiracy (he continues) has less of obscurity, or is developed with more facility, than that which precipitated Louis XVI., not from the throne of his ancestors, (for the Constituent Assembly had annihilated that inheritance,) but from the constitutional throne on which they had seated him with so little precaution. The conspiracy in question affected no concealment, but was every day in action. A storm was never presaged at a greater distance, nor was ever deemed more inevitable by its victims. The detail of the secret intrigues of the conspirators explains why the catastrophe was so long delayed, and how it at once became so irregular and terrible.'

Proceeding in the same laudable spirit, the writer observes that he has to retrace the last and fatal year of a reign which commenced under happy auspices.

> 'I will (he says) recall the faults of Louis, of his court, and of his counsels: but I shall leave it to facts to acquit him of many crimes which have been laid to his charge; and I will labour neither to heighten nor to weaken the pity due to misfortunes which were without bounds. Whatever may be the clashing judgments which

have been pronounced on the character of Louis, I shall borrow those of no faction. I do not think that we have any right to depreciate beneficence and the peaceable virtues, because they were found in a character that was devoid of firmness.'—

'Truth obliges us to ascribe to the Legislative Assembly the introduction of those principles of revolutionary jurisprudence, which for so many years have oppressed us, and which we have seen predominate over and survive different constitutions. It is important distinctly to trace the origin and first pretexts of those laws which were subversive of property, and destructive of civil liberty.'

The ensuing passage contains a collection of admirable reflections on what has been termed the Constitution of 1791.

'This constitution, in framing which, the first Assembly had undergone so much fatigue, and which proved so little worthy of its authors, had a fate similar to that which the testaments of absolute kings often experience; that of being braved with impunity. This body became too late sensible to the defects of its work. Liberty was not sufficiently secured by it, because it supplied no firm foundation for authority. They had stripped the throne of all its splendour and dignity, and of all that acts on the imaginations of the people. The king whom they placed on it they had delivered from a shameful captivity. The constituent parts of the government were disunited, and in effect independent of each other; and the different functionaries were able to break at pleasure the imaginary ties which subjected them, the one to the other. It left scarcely any of the administration of the government to the King, which was engrossed by a great number of departments, a multitude of districts, and thousands of municipalities. It planted rivals every where, and authoritative chiefs no where. To property, the first safeguard of representative governments, it had paid but a timid and illusory homage. The Assembly which framed it had not been able to devise any check on its ardent successors; it opposed to their passions the constitution only, that is to say, a few insignificant pages, vainly consecrated by the oaths of an irreligious and frivolous people. It had unskilfully mixed up the different elements of limited governments, making extravagant use of democratic ingredients. All was sovereignty, all was conflict. The experience of the dissentions and tumult, which it had witnessed in its own proceedings, had not the effect of inducing it to divide the legislative power. To the King it had left only a qualified *veto*, the exercise of which was fatal. He had not at his disposal places enough to draw around him the ambitious, but was able merely to purchase a few venal souls, the only instance in which the Assembly shewed him some liberality; and it was a gift which proved fatal to him in the event, since the civil list furnished a pretence for defaming the most disinterested defenders of the constitutional throne. They seem to have raised up royalty only in order to have it vilified, and to make it appear odious.

'Such, then, was this work so much vaunted, and which it took so long a time to atchieve by an Assembly celebrated for the talents and virtues which signalized it, and conflicted within its bosom. It is another instance to shew that in politics talents avail little, if they do not sometimes exceed the dictates of experience, while they lead to fatal errors if they disdain its lessons.'

With pleasure we apprize our readers that this author, who in the preceding sketch has so justly characterized the constitutional assembly, and so well appreciated its labours, is engaged in comprising a summary of its history on the same scale with the present; which, together with the volumes already published, will form a complete account of the Revolution, from its commencement to its close. We venture to pronounce that it will be a standard performance, which cannot fail to find a place in the libraries of the curious, and to become the favourite instructor of posterity in the prodigies and horrors which distinguished the close of the eighteenth century.

'It happened (says the author) to this assembly, as it often does to individuals, that it became wise when its energies were extinguished.' He does justice to the views which actuated this body while revising its labours; and he tells us that

> 'It became necessary to brave popular opinion, and to qualify the principles on which this body itself had acted: but it was not equal to the delicate and hazardous task which it felt to be its duty; it trembled before the idols which were the work of its own hands; it did enough to provoke opposition the most virulent, but not sufficient to crush it. The high royalists, with that want of foresight which distinguished them through the whole of this crisis, opposed this commendable design; and, listening to their passions, they only pressed the dissolution of the Assembly, and the non-election of its members into the new one, and became the first victims of their preposterous jealousy. The ablest men of the constituent assembly started at this measure, and proposed that it should be re-considered, but their efforts were repelled with unspeakable animosity. The league of envious mediocrity had been formed; and the disgraceful association embraced the most devoted royalists, and the most frantic democrats. The members now talked only of returning to their homes, regardless of the general safety; so that this celebrated body resembled an army which had revolted against its chiefs in the bosom of victory; and which preferred a retreat, attended with shame and danger, to a glorious and at the time an easy pursuit. A man, who had been always despised in the constituent assembly, considerably influenced this fatal resolution; and this man was *Robespierre*. Destiny made this common-place declaimer the instrument of a tyranny the most atrocious and humiliating, and he now began to attract notice. Leader of a minority in the assembly which at first consisted of seven only, he had opposed the restoration of the crown to the fugitive King. After the bloody result of the famous petition of the Champ de Mars, he concealed himself for several days; and when he re-appeared, he betrayed symptoms of timidity, but soon gained ascendancy enough to oppose the whole scheme of the revision. In urging the dissolution of the Assembly, he avenged his

vanity, which had been so much mortified in that body, and added to his reputation for disinterestedness, the only quality which gave him a claim to consideration. He now saw arising that anarchy, in which the vilest adventurers make a principal figure. Influenced less, however, by these suggestions than by particular jealousies, the Assembly abandoned to the most hazardous chances the constitution and the monarch, both of which it might yet have protected by a vigorous and active guardianship.'

These passages are important, as being so many clues to guide us in the labyrinth of events which croud the history of the French Revolution.—The agents in the convulsions of that period have been frequently portrayed by partizans and by adversaries, but never (to our knowlege) by a pencil so impartial and faithful as that of the writer now before us. We shall therefore present our readers with a few specimens of his performances of this kind.

He states that the chiefs of the famous deputies of the Gironde were *Vergniaud*, *Guadet*, and *Gensonné*.

' These persons, (he says,) in observing the rapid march of the orators of the Constituent Assembly, are known often to have said with chagrin, *they will leave us nothing to do:* but when they perceived that they did not set up a republic, they thought that an achievement *was* left for them that was worthy of their talents. *Gensonné* was the least brilliant of the three; he had a turn for reflection, of which he made use to serve the purposes of intrigue; and he had a gravity in his tone, style, and manner, which often had the effect of giving to propositions the most questionable, the semblance of wisdom. He was dextrous in expedients, and obstinate and unmoved amid the most violent shocks. Possessed of more fire and suppleness, and blessed with the happiest tact, *Guadet* gave greater aid to the designs of the revolutionary party. He never was so formidable to his adversaries as when he deviated from the question under discussion. He knew how to make successful appeals to the secret passions of an assembly. Bitter sarcasms and violent apostrophes were his favourite weapons; and his address in discussions was so great, that he might be accused of perfidy. *Vergniaud*, howevef, was the pride of this celebrated deputation; he had all the qualities of an orator, but none of those of a statesman. He was all activity for the moment, but his habitual bent was towards indolence. Chief of a popular party, he never for a moment forgot the dignity of his trust; and he was master of a charm which attracted towards him even the coarsest minds.

' The Gironde attempted the ascendancy among the Jacobins, but it was carried by *Robespierre*. The hypocrisy of this demagogue had been so profound, that many of his enemies regarded him as a virtuous man: but Nature had set her mark on him. He was in no respect adapted for the tribune. He was without grace or amenity, and of a homely and perfidious aspect. His declamation was monotonous, his elocution wordy, and when he attempted to rouse enthusiasm, he only caused ennui. While he proposed atrocities, and he never made a speech without such suggestions, he did not terrify, but he wearied. As he advanced in power, his talents seemed to gain strength; and in expressing hatred, and practising dissimulation, they seemed prodigious.'

Although this man is thus characterized as possessing but ordinary capability, he proved more than a match for the superior talents and accomplishments of the Gironde. This phænomenon is solved by the author; who states that, from the beginning, the object of the Gironde party was a second revolution, namely the subversion of the throne, and the erection of a republic. The atchievement, according to him, would have been realized much sooner, with little or no difficulty, and without any attendant horrors, by this party, had not *Robespierre* interposed his opposition. He wished as much as they did to get rid of royalty, but he was desirous of first sacrificing them.

Of *Danton*, the author says;

> ' Even in the days when the illusions of philanthropy played about the Revolution, this monster was digesting, preparing, and even then openly announcing the ferocious revolutionary system which afterward followed. He alone laid its basis, he introduced and established it. Among the Jacobins, he had a legion exclusively devoted to him, the *Cordeliers* He could not be heard or seen but he excited dismay. A terrific aspect and a growling voice aided his savage and gigantic eloquence. He was avaricious and venal; and while he was in the pay of the court, he was the most active in effecting its ruin. He was also in the service of the Orleans faction. He regarded *Robespierre* as his tool, but was in reality his second, and finally became his dupe.'

The parts, the resources, the operations, and the effects, of that immense political machine, the Jacobin club, are here described in the usual masterly manner of the writer. Speaking of it, he observes among other things that the journals, pamphlets, and *placards*, which it circulated, had the same effect on the agitated populace as strong spirits; and this mode of corrupting the morals of the people, and of exciting to pillage and insurrection, was not restrained by any law or regulation of police.—In order farther to elucidate the catastrophe which forms the leading event in this volume, M. LACRETELLE introduces a picture of the general state of France at this period;

> ' Nothing in the whole extent of the kingdom indicated tranquillity. The feuds, which the revolution had kindled in the South, had assumed a sombre and implacable character. Incessant intrigues, and sometimes audacious acts on the part of the counter-revolutionists, had brought down on them severe vengeance; and the constituent assembly had repressed the one, without being able to check the other. A bad spirit had been awakened between the protestants and the catholics, which brooded on fresh horrors. The protestants, al-

most without exception, supported the revolution. Many of them wished for a republic; and their ancestors even in the time of *Coligni* entertained a similar project. As, however, they had among them a number of industrious and opulent men, they did not encourage commotions, but, taking part with the popular side, they were not able always to prevent excesses. The republican spirit was predominant at Marseilles. They talked there only of the happiness and renown of their Greek ancestors, the founders of their city. This city also envied Paris the glory of atchieving the revolution. Nîmes and Montpelier, although less agitated, breathed much the same spirit with Marseilles. Bourdeaux was proud of its deputies, was certain of their intentions, and seconded their views. Lyons, less favourable to the Revolution, nevertheless did not oppose to it an open resistance. It seemed inclined to acquiesce in the constitutional government. Arles was the prey of anarchy, while Avignon extended to surrounding places the infection of its fury and its crimes.

'The symptoms in the North and East were less inauspicious; since the revolutionary ardour in these parts was very much confined to the clubs. The cities exhibited less of moderation than of torpor; and the indifference among the country people was extreme. The peasantry, who alone had derived advantage from the Revolution, although beginning now to taste of it, shewed little gratitude; and they had formed a league against the assignats, which occasioned their rapid depreciation: but that which most cooled their zeal was the unhappy schism, which the preposterous measures of the Constituent Assembly respecting the priests had occasioned.' Those priests, who had given up their cures, shewn their devotion to the church by sacrificing their interest, and exposing themselves to poverty, soon attained an alarming influence over the minds of the people. Inspired either by resentment for the injuries inflicted on them, or by zeal for their faith, they completely swayed the minds of the peasants in sequestered districts, and rendered them averse to the new arrangements. Brittany, which had been guilty of such excesses towards the nobles, began to espouse the cause of the clergy; and Vendée already cherished the germ of that civil war, which occasioned such horrid and lamentable desolations.

'If from the civil we pass to the military state of the country, we shall find that insubordination pervaded the whole army. The officers had emigrated, and the men submitted to no controul. The common people resisted the payment of taxes, and the government subsisted on assignats. Church property sold unfavourably, the circulation of provisions in the interior was obstructed, every moment fresh commotions were breaking out, and scarcely one of them was unstained by pillage and murder. The maritime towns suffered from the commotions in the colonies, and were in constant apprehension from a populace for which they could not find employ, and which they could not controul. Paris, surrounded by all these dangers, permitted its assemblies, its clubs, and its revolutionary legions, to tranquillize or to inflame these agitations as they chose. Its inhabitants, during this last year of the monarchy, abandoned themselves to their pleasures, as if it was their last time of enjoying them. Nothing can shew more strongly than this fact, how much a number of years of indulgence, and selfish dispositions, had debased and corrupted these citizens.'

We have not room to follow the author in the luminous sketch which he draws of the state of Europe, as it affected the transactions then passing in France. In concluding it, he says:

> 'So powerful was the combination which seemed to threaten France at this time, that it deterred the Constituent Assembly from embracing the opportunity offered by the flight of the King, to erect a republic. That body hoped by the operation of time, and by skilful negotiations, to dissipate the storm with which their country was threatened, and probably would have succeeded: but the Legislative Assembly followed a different policy. In order to effect a republic, *Brissot* thought that a war was necessary, and he decided the destinies of Europe. The court of France, had it exerted itself to the utmost of its power, would probably have been unequal to the contest: but its sincerity was suspected, and it appeared to be well pleased with the menaces which the interceding powers made in its name. It conducted itself, indeed, with so little address, and so little dignity, that those who talked of avenging it forgot its interests and its perils; and thus, which ever way we turn, all seemed conspiring to effect the revolution of the tenth of August.'

In every instance, in the course of the struggles during the sad times of which these volumes treat, we find that, when the passions and the real interests of the parties are at variance, the former prevail. Nothing can exceed in extravagance the conduct of the royalists at the close of the Constituent Assembly, in joining with the most determined democrats to drive the constitutionalists out of power: instead of doing which, the Constituent Assembly having carried all their measures, it became the obvious interest of the court to throw itself into their arms. They then formed by far the most respectable and numerous party, and even greatly outnumbered all the others united. The irresolution here ascribed to these men was owing to the court refusing them its confidence, and to its being known that it indulged a hope of being able to wreak its vengeance on the first authors of the Revolution. The constitutionalists were conscious that they had carried their reforms too far; and, being desirous to tread back their steps, they sought the co-operation of the court: but their overtures, which were sincere, met with no encouraging reception. To such lengths was this repulsive behaviour carried, that when the royal family owed its existence only to the divisions which prevailed among two sets of its enemies, one of which sought its deposition, and the other its destruction; and when *Lafayette* not only at the risk of his political consideration, but at that of his life, left his army, and appeared at the Bar of the *Legislative* Assembly, to denounce in his own name, and in the name of the troops which he commanded, the insults offered to that family on the twentieth of June; the Queen received the loyal chief with the utmost coldness, and was studious not to conceal that she recognized in him one of the first authors of her humiliation. The court took pleasure in disconcerting his plan; and the author intimates that it was owing to its intrigues, that the Marquis was prevented from effecting his intention of reviewing all the national guards of Paris. This measure would have kept in check the Jacobins, and at least have thrown to a greater distance the sad catastrophe which followed: but the mortified General was obliged to depart before day-light from Paris, in order to escape the vengeance of his now triumphant adversaries, and those of the court. From this moment, the enemies of royalty met with no obstacle; in the course of only a few weeks, the imbecile monarch was hurled from his throne; and he and his ill-judging advisers were involved in those calamities which overspread with gloom this portion of history. Had Louis wisely yielded to a force which he could not controul, and sincerely reconciled himself to the virtuous and wise (though in many respects mistaken) men who were the authors of the first Revolution, France would have been saved the horrors, and Europe the subversions, which we have since witnessed. Scarcely less perverse were the counsels of England at this period. The British court did not dissemble its decided aversion towards the most moderate of those who had taken a part in the Revolution, and shewed favour only to those who would not suffer a single abuse of the old government to be touched. The great and illustrious men then in opposition, as might have been expected, hailed the first attempts of our neighbours to shake off despotism, and to form a free government; and if they regarded the effort with expectations too sanguine, this was a fault that ought to meet with ready forgiveness from those who value and assert the liberties of Englishmen.

At a subsequent opportunity, we shall return to the consideration of this work.

ART. XVII. *Almanach des Prosateurs,* &c.; *i. e.* The Prose Writer's Almanack; or a Collection of Fugitive Pieces in Prose. 12mo. Paris. 1807. De Boffe, London.

ON neither side of the channel are gentlemen of the light-reading-corps neglected. Commodities suited to their taste are abundant in the market; and, being remarkably easy of digestion, they are safely recommended as having no tendency to overload the stomach. How many are employed in gathering the leaves, flowers, and straws that float on the stream of literature, and in giving permanency by aggregation to trifles which otherwise would have soon perished! Not unfrequently have we felt our obligations to persons engaged in this species of labour: for often has the collector both preserved and furnished us with an easy reference to pieces which once amused us, and from which we should have in vain sought a renewed gratification, had they not have been strung up with other literary pearls. The editor of the popular work before us endeavours to obtain from every quarter a variety of articles, *short and sweet*, for his annual miscellany; and in order to secure purchasers, who generally love *a bargain*, he offers to the French public, for the small price of 2 francs (or twenty-pence English), more than 280 pages of prose, rather closely printed. Here Tales, Allegories, Dialogues, Maxims, Reflections, &c. give sufficient variety, and adapt the Almanack to readers of all descriptions. Whoever looks into it will find that the editor possesses a considerable fund of good sense and pleasantry; the latter of which he terms 'the mediatrix between Politeness and Freedom.' Of the contents of this little volume, however, it is difficult to afford any tolerable idea, without the humiliating drudgery of transcribing the *table des matieres*, or table of contents: but we cannot fill up our pages with the titles of forty-eight sections, or chapters, and must prefer a specimen to a catalogue.—As critics, we are induced to translate the Allegory of Criticism, which occurs in one of these papers:

'Criticism is the eldest daughter of *Labour* and *Truth*. From her birth, she was placed under the care of *Justice*, who conveyed her to the palace of *Wisdom*. The qualities which distinguished her were soon noticed by the Gods, in consequence of which they committed to her the government of the *Imagination*, and appointed her to beat time when the choir of the *Muses* chanted before *Jupiter*. When the *Muses* honour the earth with their visits, they proceed accompanied by *Criticism*; who carries in her right hand a sceptre which she received from Justice; one end of which has been dipped in ambrosia and adorned with amaranthine flowers and laurel, while the other is twined round with cypress and poppies, and has been plunged in the stream of Oblivion. In her right hand, *Criticism* holds an eternal torch, prepared by *Labour* and lighted by *Truth*. She possesses the particular quality of so illustrating the objects on which her light falls, that we at once perceive their true shape, however this may be concealed from the eyes of ordinary spectators. All which Art envelopes becomes enlightened by the first rays of *Truth*, presenting themselves distinctly to the eye, and appearing in all their simplicity. Her light penetrates all the windings in the labyrinths of sophism, discovers all the absurdities which there take refuge, shines through the tinsel drapery by which Rhetoric endeavours to conceal her deformity, and renders conspicuous that disproportion which dress is artificially employed to conceal.

> 'Criticism thus equipped descended on earth, in order that the works of those who called themselves the followers of the Muses might pass in review before her. Having thrown the light of her torch on the books which have been written according to reason and good taste, she touches them with that end of her sceptre which is surrounded with amaranthus, and confers on them immortality.'

The allegory proceeds to state the conduct of *Criticism* with respect to works in which beauties are mixed with defects, and truths with errors. Perceiving that *Time*, with some few exceptions, regulates her awards with tolerable justice, she thinks it proper to transfer her business on earth to the old gentleman with the hour-glass, and to return with Astræa to her native skies. Before her departure, however, she is reported to have broken her sceptre: but *Flattery* collected and put together the parts of the end which had been dipped in ambrosia; while *Ill-Nature* repaired that end which had been plunged in the waters of oblivion, and pretended, under the sanction of its authority, to issue decrees. These, however, were little respected, and the final award of literary merit was left in the hands of *Time*.

Farther onwards in the volume, a paper presents itself to our notice which is intitled *the Man of Letters*, and the object of which is to ascertain the exact meaning of this title.

> '*What is a man of Letters?* I am acquainted with no word of which the sense is less fixed, or which is more prostituted. Business lately obliging me to attend at the Passport Office, I observed many individuals who presented themselves with an air of great importance, and who, on being asked their quality, replied severally that they were *men of letters*, and were registered under this appellation. I had never heard the name of *any* of these gentlemen, and I believe that they had never heard mine. We have some thousands of these men of letters walking about the streets of Paris.
>
> 'This circumstance recalled to my recollection one M. *Carra*, a bad physician and a worse writer, before the Revolution, who afterward became a revolutionary journalist, and a member of the Convention, and was consequently proscribed under the rubric of *Federalism*. My anecdote of this M. *Carra* may be received as authentic, since I had it from himself. At the period when the *Encyclopédie* made a great noise in Europe, this physician took a journey to *Moldavia*; and every where on the road, going and returning, he entered himself in the register of each town as *M. Carra the Encyclopedist*; though all the part which he took in that work consisted merely in being a reader of it,—nothing more.
>
> 'Let us enter one of the fine houses of the present day, and let us notice that young man who decides on the merit of all theatrical pieces, I mean not of those which are printed, for his erudition extends not so far, but of the twenty or thirty which have had a run in the course of the year;—see how he decides, slashes about him, and is the oracle of taste. And why? because he styles him-

sel

self *a man of letters*; in fact for having written an heroic epistle, a song, or a madrigal, in one of our Almanacks of the Muses.

'Ministers have pensions to distribute for the encouragement of letters; and nothing prevents them from acting as formerly, when any one of them might choose to protect an obscure, insignificant, and stupid individual: a pretext readily offers itself, if this man, during the course of his life, has been the author of any miserable work: on this ground he would be intitled, as well as others, to the rank of a man of letters; and his name might be placed in the list of those literati who are rewarded by government, with a *Delisle* or a *Bernardin de St. Pierre.*

'Observe now a man who has written a very useful, well-digested, and copious work on Jurisprudence, or on Medicine, or on Government: you accost him with the appellation of *a man of letters*: but whether from modesty or pride he will not accept it, and contents himself with the title of the function which he exercises.

'This denomination of *men of letters,* which at the present day is diffused throughout all Europe, appears to me to be quite modern. I do not believe that it was in use under the reign of Louis XIV.—*Racine* and *Boileau* were then called writers in verse; and *Pascal* and *Labruyère* writers in prose, but not *literary men.*

'It has been agreed to designate human knowlege by the very instrument of its creation, propagation, and perfection, by the very elements of writing and discourse, viz. the letters of the Alphabet. On this ground we have established the words, *Letters, Belles Lettres,* and *Literature*; whence naturally arises the qualification, *Men of Letters.*

'This first acceptation of the word will comprehend all those who can read and write: but it became necessary to confine its meaning, as the number to whom it applied grew infinitely extended; and thus a *man of letters* must be understood to mean only a man who, in some specific line, devotes his faculties to the cultivation of knowlege.

'Human science, however, in its vast developement, is classed under a number of distinct heads, which also are ramified into subdivisions. Hence men belonging to the republic of letters are variously employed. Yet the generic term is common to them all; and it is requisite that we modify this by a second epithet, arising from the particular science which each cultivates.

'I assign therefore the title of *men of letters* to all those who prosecute, either theoretically or practically, the different branches of human knowlege: but I then distinguish them by the proper name expressive of the several classes to which they especially appertain.

'Thus in the physical sciences and in the mathematics, a man of letters is termed *scientific*; in the study of antiquities, *erudite*; in the study of man and society, *philosophical*; in the cultivation of the arts of writing and speaking, *literary*; and in that of the fine arts, an *artist.*

'Men of Letters, therefore, form in society a class distinct from other parts of the community, whether they evince their superiority by devoting themselves to one particular profession, or whether they exercise it conjointly with some other.'

This paper, which proceeds from the pen of the elder M. *Lacretelle,* member of the Institute, is intended to divest all smatterers in literature and science of this pompous appellation.

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